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Translated by various Sanskrit Scholars

EDITED BY
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THE
MATSYA PURANAM

PART II—CHAPTERS 129—202.

TRANSLATED BY
A TALUQDAR OF OUDH.

PUBLISHED BY
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To The Hon'ble Sir James George Weston,

K.C.S.I., LL.D., V.D.,

LIEUTENANT-GOVERNOR OF THE UNITED PROVINCES OF
AGRA AND OUDH,

IS RESPECTFULLY DEDICATED THIS TRANSLATION OF THE SACRED MATSYA PURANAM
WITH HIS HONOUR'S KIND PERMISSION
AS A TOKEN OF THE TRANSLATOR'S SINCERE ADMIRATION FOR HIS HONOUR
WHO BY HIS UNRIVALLED SYMPATHY
FOR THE PEOPLE OF THESE PROVINCES
WHOM PROVIDENCE HAS CALLED HIM TO RULE
HAS ACQUIRED THEIR EVERLASTING GRATITUDE AND AFFECTION
AND WHOSE BENEFICIAL ADMINISTRATION
THEY WILL ALWAYS COMMEMORATE
BY THE FOLLOWING SONG—

इवं शेषे क्षमा अनङ्गदयसाङ्गमदलैः,
सर्वतादाकीर्त्याकृतकचिद्व्यां सुखरयिः ॥
अये ज्येष्ठ मयस्तेन स्वदिह सम्मानं दधिरितो,
गतन्ती रोभन्ता हरिदिव पटन्ती विनयने ॥

The Purāṇas afford directions regarding the seasons and stellar conjunctions most favorable for commencing the building of temples and houses, and the ceremonies to be observed on such occasions. Thus the *Matsya Purāṇa* "The man who commences a building in the month of Chaitra earns ill health; he who does so in Vaiśākha gains wealth and jewels, but in Jaiṣṭha he encounters death. Should he begin it in the month of Āśāḍha he will obtain slaves, jewels, cattle and a good complexion. In Śrāvana he will secure friends, and in Bhādra lose them. A house begun in Āvina brings on the death of one's wife, in Kārtika the gain of wealth and corn, in Mārgaśīṣa, abundance of food, and in Pauṣa, the fear of thieves. It is ordained that the month of Māgha ensures gain and learning, but it also brings on fire, while Phālguna gives offspring and gold. Such are the effects of seasons."

Of lunar constellations the following are described as the most appropriate viz., *Asvini Rohini, Māla Uttara Āṣāḍha, Uttara Bhādrapada, Uttara Phālguni, Mṛga-śīṣa, Svāti, Hastā, and Anurādhā*.† Of the days of the week Sundays and Tuesdays are injurious, the rest are appropriate.‡ Much weight is also laid on particular conjunctions, but as these cannot be made intelligible to European readers without entering into tedious details, I shall not quote them here. The *Harasra Panchardira*, a Tantra of the Vaiṣṇavite class has also some rules on the subject, but they are scarcely worth noticing. According to it the rainy season is the most inappropriate, and no building should be commenced in it. The first ten days of the wane, the second five days of the waxing moon the 4th and the 9th and the 14th of both, the wane and the waxing moon, are also said to be reprehensible.§ It differs from the last authority, however in rejecting only Sunday, and not also Tuesday, and approving of some of the *Nakṣatras* which the former condemns.

The *Matsya Purāṇa* affords detailed instructions for the selection and examination of the ground for building. Earth is divided by it into four classes according to its colour; the white is called *Brāhmanā*, it is said to have a sweet taste, the red is *Kṣatriya* and it produces an astringent taste in the mouth, the yellow is *Veśya*, it is hot and astringent to the taste, and the black is *Śūdra*, it is also astringent and hot. The merits of these different kinds of earth as substrata for buildings, or as materials for brick making are reckoned according to their caste, the *Brāhmanā* being the best, and the *Śūdra* the worst.

Before commencing a building, the proper course is to dig a hole, measuring in every direction an aratī, or a cubit from the elbow to the end of the little finger. This being afterwards carefully plastered with mud, an unbaked sancer is to be filled with gṛi, provided with four wicks on four sides, and placed on the bottom of the hole. The wicks

* चैत्रे व्याधिमवाप्नोति यो एह कारयेत् ।

वैशाखे धनरत्नानि ज्येष्ठे सुखं तथैव च ॥

भाषादे मूलरत्नानि पशुवर्णमवाप्नुयात् ।

भाद्रपदे मित्रवार्धं तु ज्ञानिं भाद्रपदे तथा ॥

पत्नीनाय चाश्वयुगे कार्त्तिके धनधान्यक ।

मार्गशीर्षे तथा मर्कटं पौषे हरकरजं भयं ॥

श्रामन्तु बहुशो विद्यावर्धं माघे विनिर्दिशेत् ।

काष्ठेन पाशयुगे पुत्रानिति काष्ठवर्णं स्मृतं ॥

† चञ्चिनी रोहिणी मूत्रमुत्तराश्रमैन्दवं ॥

स्वाती हस्तानुतापा च शृङ्गारर्मे प्रसरयते ।

‡ आदित्यभौमवार्धं च सप्तमे वारा शुभावदा ॥

§ ताम्रमुक्कर्म म कार्म्यं वर्षाकाले विप्रानदा ।

वृष्यापदे प्रियामान्ते शुक्लपदे द्वितीयके ॥

चतुर्थी नवमी वार्ज्या त्रिपुत्रादि चतुर्दशी ।



THE MATSYA PURĀṆAM

PART II.

CHAPTER CXXIX

The Rishis said — Tell us, O, Sûta ! how in ancient days did Lord Śiva attain the name of Tripurāri and how did He reduce the fort Tripura to ashes. Pray, be pleased to tell us all about it in detail. How the fortified town of Tripura was built by the mysterious power of Maya, and how was it reduced to ashes by one arrow of Śiva. Pray, tell us how all this happened. We all ask you, reverently, again and again — 12

Sûta said — O, Rishis ! Hear from me how the fort Tripura was consumed by the mighty Lord Śiva. In ancient days, there lived a Dānava named Mayā, he was endowed with extraordinary powers and he was the originator of wonderful artifices and extraordinary devices generally known as Māyā. Once conquered by the Devas in a battle Maya devoted himself to hard penances. Two other demons also joined him and began to practise severe austerities with the same object in view. The name of the one was the powerful Vidyumālī, and of the other was Tārakora. Both of them were very powerful and strong — 35

These two began to perform their penances by the side of Maya and caught his fire and energy. They began to look like the three Fires or like the three worlds personified. They remained engaged in their penances, burning, as it were, the three worlds. They lived in water during the winter, warmed themselves with a ring of fire lit up around them during the summer with fierce sun overhead, and stood on their legs in the open space during the rains and began to waste their dear bodies. They lived only on roots and fruits and water and they worshipped with flowers, etc. They used to take their simple fare after one day's interval and the bark of wood that they had on their bodies was besmeared with mud. They practised austerities half immersed in the mud of aquatic plants and thus their minds became free from all dirt. Their bodies became devoid of all flesh, they became lean and thin, the veins became visible all over their bodies. Owing to their severe austerities, the whole universe became devoid of any lustre, powerless, and began to look dull — 6-11

The three worlds were about to be consumed by the fire of their asceticism, when the Lord Brāhma appeared before them. The bold adventurers, those Dānavas, then, chanted the praises of the Supreme-Being

Brahmā, who appeared there suddenly, and pleased Him with their devotion. Brahmā, then, pleased with those three ascetics who looked like Sun owing to their tapasyā, cast an affectionate glance on them, and said — 'O children! I am much pleased with your devotion and have come to grant boons unto you. Ask me what you wish.' Hearing these words of Brahmā, who was thus pleased, Maya, capable to build anything, was rejoiced and said — "In days gone by, in the great Tārakāmaya war that ensued between the Devas and the Daityas, the former were victorious and mercilessly killed the latter with their weapons. The Devas always oppress us on account of former enmity. We then fled away with terror. In our hour of trial and misfortune we could not rely on any one for help and protection. Finding no source of solace, we have now resorted to this practice of penances and now with the help of our asceticism and through Your Grace, we wish to erect a most solid and impregnable fort which would defy the Devas. The name of this would be Tripura. Now O, Lord! grant me this boon that when the fort is completed it will be quite safe from the attacks of those residing on land and in water as well as from the curses of the sages and Munis and from attacks of the Devas." Hearing those words of Maya, capable to build another universe by his Māyā, Lord Brahmā said smilingly — "O, Maya, leader of the demons! It is impossible to become immortal, where everything is not everlasting, knowing this, you can build your fort with mud." Maya again addressed Brahmā with folded hands — "If this fort be not quite impregnable, then let it be that it would be destroyed by one arrow only, shot once by Śiva, in the course of warfare." Brahmā said, "Be it so" and then went away — 11-25

The Lord disappeared from the spot as vanishes the wealth obtained in dreams. Having obtained the boon, those powerful Daityas, then healthy and shining like Sun, began to look more brilliant with their power of asceticism — 26-27

The highly intelligent and powerful Maya then began to prepare plans for building the Tripura fort — 28

He said to himself — "I, alone, should live in that Tripura fort. It ought to be built in such a way as no one amongst the Devas might be able to destroy it with a single arrow." He thought also "I should make each of the three fortresses 100 yojanas in length and breadth. The building would be commenced and completed under the Yoga of the asterism Puṣyā, when the above three cities would rise and meet the celestial firmament and whoever would get hold of and attack the above cities under this Puṣyāyoga would be able to destroy them by means of only one arrow shot by him. The lowest fort, that on earth, is to be made of iron, the one in the celestial firmament is to be made of silver, and the topmost one is to be built of gold. These three combined would be known as the 'Tripura' fort. The length and breadth of this is to be one hundred yojanas each, and it will be impregnable to all. It will be decorated with many palatial buildings, various instruments, various weapons, sataghnis, chakras, spears, upālis, kampanas and various other arms. Hundreds of towers and turrets would

he built to make the cities look like the great Maudara and Meru Who can destroy, save the three eyed Bhagavan (Śiva), these three cities touching the Heavens, and so well guarded by myself, Tāraka and Vidyunmālī? —29 36

A B —Pusya-yoga=when the Moon the star Pusya, and the forts come in one line in conjunction

Here ends the one hundred and twenty ninth chapter on the anecdote of Tripurasura

CHAPTER OXXX

Sāta said —Thus thinking in his mind, Maya built the Tripura fort according to his designs with materials brought out by divine means. He located the fort where he had conceived and the principal entrance gates the other ornamental gateways, the upper storey with their doors court room, sitting room seraglios broad pathways, high roads, lanes, bye-lanes, quadrangular marts, temple of Śiva the tank with banyan trees round it, another tank with steps, wells fruit and flower gardens, assembly rooms, pleasure gardens, resting places, delightful pathways for Dīnavas etc, were all laid and built according to the pre-conceived plans. This is how the town of Tripura was built by Maya versed in all the sciences about building and town planning, as I am told. The town so built by Maya, is known by the name Tripura, so we have heard. The fortress of iron built by Maya was fixed as the abode of Tīrkīśura and Vidyunmālī settled down in the beautiful fortress of silver shining like Moon. Maya resided in the fortress of gold built by himself. The width of both the cities of Tīrkīśura and Vidyunmālī was 100 yojanas. The great city of Maya shone like the Mount Sumeru —1 11

It was built during the interval occupied by Pusya-yoga (when the Moon Pusya and the forts were in one line in combination) (Maya built his Tripura, as Śiva had built his Puspaka Vimāna (celestial car). The paths of Maya leading from one fortress to the other were lined with beautiful vases full of wine. The iron, gold and silver plated houses of the Dūtayas were also built in hundreds and thousands on either sides of the pathways. The three cities, then of the Asuras, with hundreds of palatial buildings and decked with various gems rose high according to their will and transcending all the worlds, looked very beautiful, as apartments on the top of a house. The fort could be made to go anywhere where Maya would wish. It contained pleasure gardens, wells and tanks full of lotuses. It abounded with the groves of Aśoka trees with cuckoos and nightingales singing in them. There were many painters' studios, (quadrangular spaces enclosed by buildings, rows of seventeen or eighteen storeyed houses, with various flags banners, and garlands, all built by Maya —12 17

The palatial buildings resounded with the sounds of hundreds of small tinkling bells, they were filled with the perfumes of various sweet-scented flowers. The houses were neatly plastered and looked beautiful with various flowers and offerings to the Deity. The whole

houses of the fort Tripura were all covered with smoke arising from sacrificial offerings, jars full of water were arranged there in rows thus making them look like rows of swans. The rows of pendant garlands, pearls and jewels on the several buildings made them defy the splendour of the Moon—18 20

The houses decorated with flowers Mallikā and Jāti, etc., and scented with nice perfumes and dhūpas made them look like good persons, endowed with five senses, and looking on all with equal sight. Round the three fortresses, were built three enclosure walls that looked like mountainous structures. These walls were built respectively of gold, silver and iron and ornamented with gems, jewels and collyrium. Hundreds of Gopuras (entrance gates) existed there in every fortress, decked with flags and banners and looking like mountain tops. The inner compartments for women resounded with the sounds of tinkling bells on their anklets, and these were more beautiful than the Heavens. In these compartments, there were many resting places, Vihāras (places of enjoyments), tanks, banyan trees, quadrangular maris, pools, lake gardens and forests. All sorts of excellent divine objects of enjoyment were there, and they were decorated with various gems and jewels. The outlets of the three fortresses were rendered beautiful with various flowers and they were surrounded by hundreds of deep ditches and moats. These moats were equipped with various weapons to defeat enemies' designs—21 26

When the sons of Diti, of unrivalled valour, and the great enemies of Indra heard that the Dānava Maya, of wonderful valour and deeds, had built such a fortress they came in hundreds and thousands and took refuge there. That Tripura fort, then became quite full of the Asuras, the tormentors of people and the destroyers of their enemies, and it looked gigantic like elephants and mountains as if the sky had been overcast with dark clouds about to shower rains—27 28.

Here ends the one hundred and thirtieth chapter on the laying of the fort Tripura

CHAPTER CXXXI

Sūta said —Maya the great Asura architect designed the Tripura fortress so ingeniously that it was impervious to his enemies, both the Suras and the Asuras. Then, by the order of Maya, the Asuras who looked like Yama, the God of Death, gladly entered the houses within the fortress with their wives and children, arms and weapons. It looked then, like lots of lions entering a forest, or a host of sharks and crocodiles entering the ocean and when the powerful enemies of the gods began to dwell there, it seemed that a body was occupied all over with intense rage. That Tripura fortress became quite full of those enemies of the Devas. Millions and millions of Asuras came to dwell there. They all flocked there in great multitudes, from the lower regions and mountains, like the banks of clouds gleaming with flashes of lightning—1 5

The residents of that fortress got whatever they desired, for their

Sovereign Maya ministered to their wants by his Mâyâik (supernatural) powers and produced then and there all these things. They, with their hodies covered with sandal paste, perfumes and wearing beautiful garments, moved about freely like infuriated elephants to amuse themselves in the beautiful mango groves and on the banks of the lakes shining white with moonbeams falling on them and full of beautiful lotus flowers. They enjoyed themselves in the company of their enchanting consorts, and found every happiness in abundance at the spots designed and laid out so skilfully by Maya. Their ornaments, garments, garlands and scented pastes began to look exceedingly beautiful. Living there in the beautiful and secure fortress built by Maya they directed their attention to Dharma, Artha and Kâma. They passed their days in Tripura as happily as the Devas do in Svarga. They looked after their parents, and the wives paid every attention to their husbands. They all passed their days in perfect peace and harmony. No signs of quarrels were visible amongst them. Irreligion could not become so strong as to affect the residents there, they all were the worshippers of Śiva. They loudly chanted the Vedic hymns and played on the Vinâ and flute in unison with the tinkling of the anklets. They always enjoyed in company of their consorts and their hearts were always gladdened by the pleasing peals of laughter of the ladies. In this way they passed their days in the worship of the Devas and Brâhmanas and in the enjoyment of Artha, Dharma and Kâma. Thus a very long time passed away. Sometime after befriended by evening, poverty, jealousy, greed, disunion and the kali simultaneously entered the fortress of Tripura and settled down in the bodies of the Dânavas like so many diseases. Maya saw all these very dreadful things in a dream.—0-19

In the morning when the sun arose with all his glory, Maya came to his audience hall and in company of the two other Dânavas looked beautiful like the cloud between two suns and took his seat on the beautiful throne, bedecked with gold and looking like the peak of the Mount Meru. Turaka and Vidyumnali took their seats on each of his sides as the two young elephants appear by the two sides of a big elephant.—20-22.

When the three Asuras took their respective seats, it seemed that the clouds rested on the top of the summit of the golden mountain. Then, one by one, all the Asuras, with their strong armours and military dress, very violent, came there to Maya's assembly. And when everyone sat down on his seat, Maya the maker of Maya addressed them as follows.—23-24

"Hear, O, sons of Dikṣāyami! wanderers in the air! you, that roar in the celestial regions! the dreadful dream that I dreamt last night! I saw in my dream four women, three of them very terrible and belonging to this earth, raging like fire, enter the Tripura fortress. On entering this city, they began to torment the people thereof. Their valour is indomitable, they entered with rage into the city and divided themselves into many forms and entered into the bodies of the demons. This whole city, it seemed, was covered over with darkness. You all, with your houses and everything were drowned in the ocean. I saw one owl and a fair naked woman on a donkey, I saw also a man

with a mark of redpowder on his forehead, he was four footed and three-eyed. The woman, seen before was chased by this man. I awoke then O, sons of Diti! Thus this dreadful woman appeared. Thus the dream was dreamt by me. I do not know whether this dream portends future disasters to the Asuras? Whatever this may be, if I be fit to be your Emperor and if you consider my words beneficial to you, then, I advise you not to be jealous of each other. Avoid lust, anger, jealousy, envy and hold fast to truth, self restraint, Dharma and behave yourselves like Munis. Spread peace everywhere and worship Śiva. Who knows, that by observing these, all the forebodings of evils would be averted! From the dream, it appears that the three-eyed Rudra, the Deva of the Devas, is angry with us, for, O Asuras I see clearly what will befall this Tripura castle. So you all should avoid quarrels acquire sincerity, and see how this dream fares with us —29 36

Hearing these words of Maya they looked agitated with anger and hatred which predicted their downfall. Overcome by misfortune, they looked on one another with eyes reddened with anger, though they were thoroughly convinced of their impending ruin and destruction. Those demons, thus overcome by destiny, abandoned the path of truth and their course of virtue and started on the path of vice —37 39

First, they began to hate the holy Brāhmanas, they gave up their daily course of worship, they ceased to pay their respects to their preceptors and began to be angry with one another. They became addicted to habits of quarrelling with one another, they mocked their religion, they abused one another, and every one of them played the master. They began to insult their elders, and despise the objects of their everyday adoration. They ceased to perform good deeds and were vexed at mere trifles and their eyes overflowed with tears. They ate at night curds, barley porridge, milk and woodapple, slept with their unclean bodies, they left off washing their feet and hands after answering calls of nature, they retired to bed without cleansing themselves. They began to fear cats like mice and never cleaned their persons after enjoying themselves in company of their consorts and never observed the rules of decency in dallying with their women folk. Thus, they became a corrupt lot though they had led virtuous lives before, and they now began to trouble the Devas sages and hermits —40 46

Though prohibited by Maya they began to commit acts incurring the displeasure of the Brāhmanas and thus went on in their path of destruction. In their anger, they devastated Vaiṣṇava Nandanavana, Citrarathavana, Aśokavana, Varasokavana, which gave fruits and flowers in all the seasons and they destroyed groves of hermits though they were masters of these places. They destroyed the abodes of the Devas hermits and devotees. The whole universe looked devastated like a field infested with locusts —47 50

Here ends the one hundred and thirty first chapter on Maya's dreaming bad dreams in the anecdote of three castles

CHAPTER CXXXII

Sôta said — When the vicious Dānavas began to destroy places full of habitation and also the hermitages the whole world was dismayed with horror. The Dānavas traversing the skies and roaring like lions, thus frightened living creatures, plunged the world into darkness and despair — 1 2

Seeing the chaos thus created by them the Ādityas, Vasus, Sidhyas, Devas, Pitris Maruts shuddered with terror and went to Brahma for protection. They all saluted the Deity with four heads seated on His golden lotus throne and said — 'O Lord of Lords! O Sinless One! the Dānavas residing in Tripura castles protected by your blessings are causing us great pain, pray therefore be pleased to give them good counsels. O Pitāmaha! we are flying from them like the geese at the approach of clouds and the deer at the approach of a lion. O, Pious One! we are so much confused by our troubles that we have forgotten even the names of our better halves and sons etc. The Dānavas blinded by greed and delusion have broken the dwellings of the Devas and the hermitages of the anchorites and are travelling all over the world. If you do not come readily to the rescue of the distressed, all this universe will become devoid of habitation, as well as of men, Devas and Rishis' — 3 9

Hearing the above words of the Devas, Brahmā addressed Indra and others as follows, while his face beamed with radiance of joy like the Moon. The boon granted to Maya by me has now come to its end and now his destruction is not far distant. This famous Tripura fortress ought to be destroyed by only a single arrow. It cannot be annihilated by showers of arrows. O Devas! I do not find a single one amongst you who can destroy Tripura along with Maya and the Dānavas by a single arrow. That fortress of Tripura cannot be destroyed by one of weak calibre. Śiva alone the Lord of all beings can do so. If you all go and pray to Him who upset the sacrifice of Dakṣa. He will undoubtedly destroy Maya and his castle Tripura. Because each of the three castles of Tripura are 100 yojanas in diameter and all three of them were constructed during the conjunction of the asterism Pūṣya with the Moon, you should, therefore, devise that plan which may lead Śiva to destroy them in one arrow — 10 16

Then the Devas all proclaimed at once with sorrowful minds — "We will all go to Him." Brahmā also accompanied them to get their object fulfilled and they all went to the abode of Śiva. They beheld that supreme and glorious Śiva the lord of the past present and future in company of His noble consort, Pārvatī, and the high-souled Nandikēśvara. In other words, the Devas were bedazzled with the sublime glory of the mighty Śiva. He was of a fiery colour, unborn, of three eyes resembling the three pits of fire, with the splendour of one thousand suns decked with five-coloured ornaments, having the crescent Moon on His forehead, and his face looking sweet like the Moon. The Devas considered themselves blessed by seeing the Lord, the Unborn One the Allahuta (of blue and red colour), ready to grant boons, the Lord of Pārvatī, the Lord

of gods, the Deva Swayambhu Whom they now began to adore with their devotional hymns —17 20

They then said —“O, Master of all! O Bhava! O Śarva! O Rudra! the Giver of all boons, O Lord of all creatures! O Eternal One! O Thou terrible! O Thou wearing braided and matted hair! we bow down to Thee again and again O, Great Deva! Bhūma Triamvaka, the Image of Peace, Isāna the Destroyer of all ills the Annihilator of Andhaka! we salute Thee O, blue-necked, O Penetrating One! O Destroyer of the enemies of Kumāra Kṛtikeya! O Begetter of Kumāra! O Red One! O Dhumra! O Vara! O Krathana! O Eternal One! O Nilasikhanda! O Trident holder! O Divyasya! we bow down to Thee We salute Thee! O Uruga, Three-eyed, O Hiranya! O Vasureta! O Unthinkable! The Lord of the Mother of the Universe, adored by all the Devas O, Vṛṣadhva! O Munḍa! Having long hair, O Brahmachāri! O Ascetic! O Brahmanya! we all salute Thee Our salutations to Thee, O Unconquered One! O Thou, the Soul of the Universe! the Creator of the Universe! the Pervaler of the Universe! Who assumes Divine forms, the Supreme Lord! the Divine Swayambhu O Thou who art the worthy object to be approached! the worthy object to be desired! to be adored and worshipped O Thou, who showest mercy to the devotees! O Thou Eternal One, the Giver of one's desired objects! we bow down to Thee again and again” —28 29

*Here ends the one hundred and thirty second chapter
on adoring the Great Śiva*

CHAPTER CXXXIII

Śāta said —Śiva thus entreated by Brahmā and other Devas said —“Where lies the cause of your great danger? Welcome to you all, tell me your object plainly and I will give you all that you desire, I feel there is nothing that I cannot grant you I always cherish in my mind the greatest good of you all, the great asceticism that I practise is always for your welfare I shall always protect you and my devotees I shall destroy those who may be your and therefore my enemies and thus bring about your happiness Who is so very powerful that has become your great enemy? —1-4

Hearing the above words of Śiva the Devas said “Lord! Your power is great, a few very strong and ferocious Asuras have practised severe austerities and are now causing us pain We have therefore come to You for rescue O, Three-eyed One! Maya the son of Diti, is always quarrelsome and is our great enemy He has built the castle named Tripura with yellowish white ornamental entrance gates, and other Dānavas being sheltered there and being fearless on account of boons granted to them, have become a source of great trouble to us They treat us like menials as if we have no supporter They have destroyed Nandanavana, etc., and other famous gardens in the Heavens, and have forcibly carried away the Apsarās, Itambha, etc., as well as the elephants Kumuda, Airjuna Vāmana, and Airāvata belonging to Indra. The chief

horses of Indra are stolen away and now yoked by the Asuras to their chariots. Our chariots, elephants, horses, women and riches have all been carried away by them and we do not know how we can win them back. Our lives are now in danger"—5 12

The three-eyed Lord Śiva whose carrier is buffalo, thus appealed by the Devas said—"O Devas! Cast aside your great fears caused by the Dānavas, I shall reduce the castle Irupura to ashes, but you should do now what I wish you to do. If you want me to destroy that fortified town along with the demons, you should fit out my war chariot"—13 15

Accordingly, Brahmā and others in obedience to His orders equipped at once an excellent chariot. They fixed the earth as its basis, the two attendants of Śiva as the two poles of the chariot (to which the yoke is fixed), the Mount Meru the seat in the chariot, the Mandara, the axle, the Sun and the Moon as the two silvery and golden wheels, the dark and the lunar fortnights as the two felloes of the wheels, all the Devas for the machinery of the chariot, the serpents Kunvāla and Advatara as the tying rope of the chariot, Śukra, Vṛkṣaspati, Budhī, Mangala, and Saturn as the conveyors of the chariot and the firmament as the feeder (with which a chariot is provided as a defence against collision). The eyes of serpents became the golden piping instruments (made of bamboos) of the chariot, the cheerful Devas bedecked the chariot with gems, pearls and sapphires—16 22

The sacred rivers, the Ganges, the Indus, the Śatadru, the Chandra-bhāgā, the Irāvati, the Vitastā, the Vipāsā, the Yamunā, the Gandakī, the Śarasvatī, the Devikī, and the Sarayū, were utilized in place of the bamboos in the chariot. The Nāgas (women) of the Dhṛitarāṣṭra family became the prostitutes in the chariot, and the descendants of Vāsuki, the various haughty serpents became the arrows of the bows and lodged themselves in the quivers. Sarasī, Sarmā, Kadrū, Vinitā, Śuchī, Triśā, Vuhhikā, Sarvogrā, Mrītu, Sarvāśama, Brahmavādhīyā, Gobadhīyā, Vālabadhīyā, Prajābhūtī, etc., went to the chariot of Śiva in the form of darts and javelins. The four Yugas took the place of the yoke, the four Hotras and four Varnas became the golden ear-rings, capable to do great works. That yoke illustrious like the ages rested on the fore of the chariot and was tied to it by means of the serpent Dhṛitarāṣṭra that served the purpose of a rope—23 30

The four Vedas, ṛiṣ, Rik, Sāma, Yajuh, Atharva became the four horses of the chariot. The various forms of charities were the ornaments of those horses and the serpents Padma, Mūhūpadma, Talṣakā, Karkoṭaka, and Dhṛanājaya were utilized in tying the harness of the horses—31 33

The sacred mantras originating from Om and the various sacrifices, ṛiṣ, the remedying of evils, the tying of beasts, etc., became the jewels, pearls and corals of the chariot. The most holy Om was the whip and Vasaṭa formed its tip knot. Śmitānti, Kulū, Amāṁasya, Rakā and Anumati were employed as the reins of the horses, there were also the black, yellow, white, red, brow banners of the chariot. The year made up of six seasons became the bow and the deathless Ambikā formed its fast string—34 39

Note — ॐ = An exclamation used on making an oblation to a Deity.

ॐ = The day preceding that of the new moon, or in which the moon rises with scarcely visible crescent

ॐ = The last day of the lunar month when the moon is invisible

ॐ = The full moon day

ॐ = The 15th day of the moon's age on which she rises one digit less than full when the gods and the manes receive oblations with favour

Lord Rudra became the great Kāla (time) and this Kāla is the year, and His consort Umā, the Kālaritri became the deathless bonstring — 40

Note — ॐ is same as Pārvatī

ॐ = A dark night. Yama's sister The night of destruction

ॐ = Imperishable.

The arrow with which Śiva consumed the castle Tripura was forged with the potency of the three Devas — (1) Mahā Viṣṇu, (2) Soma, and (3) Agni. Agni was the mouth of the arrow, and the Moon the dispeller of darkness, located Himself in the main portion of the shaft and Viṣṇu presented Himself in the form of its violence and strength. The snake Vāsuki discharged his terrible venom into that arrow to make it more mortal — 41-43

The Devas, having thus prepared the chariot, went to Śiva and said

"O, Conqueror of the demons and the enemies! we have got this chariot ready for Thee which will help to drive away the troubles of Indra and other Devas and thus preserve them" — 44-45

The Lord Śiva then said — Well done! and then began to examine that huge divine chariot looking like Mount Sāmeru and was highly pleased with it. He praised the skill of the Devas and said to them

"O Devas! You should soon provide this chariot with a skilful driver as well" — 46-48

The Devas were very much confused to hear those words of the Lord and looked as if they had been pierced by arrows. They began to think deeply on this point. They said to themselves — "Who can be the worthy charioteer of Mahādeva save Viṣṇu? So let us go and take His refuge" — 49-50

Thinking thus, they looked like buffaloes with yokes on their necks and obstructed by mountains on their way, and they heaved a deep sigh saying "Alas! how can we accomplish this?" — 51

Brahmā seeing the Devas overpowered with anxiety and ready to go and stand on the pole of the chariot said, "I shall be the charioteer," and with these words He took the reins of the horses when all the Devas, assembled there, expressed their unbounded delight in a loud chorus of exclamation. Brahmā started the chariot and Lord Śiva jumped into it saying "Yes, He is the worthy charioteer of Mine." When Śiva seated Himself in the chariot, the horses through His weight knelt down to the ground until their faces were covered with dust. At that time, Lord Śiva, finding those horses — the manifestations of the Vedas — falling down to the ground, lifted them up, as a dutiful son up lifts his distressed manes — 52-56

Again a loud exclamation arose and all the Devas shouted frequently, "Victory, victory to *हरि*" which seemed like the roaring sound of the billows of the ocean. Then *Brahmā*, the giver of boons, made the steeds go faster by smacking the whip of *Om*. The horses with their heads lifted up into the air and their mouths open, galloped away, hissing like ferocious serpents as if they would devour the Heavens. The horses, goaded by *Brahmā* and directed by *Śiva*, flew like the wind blowing at the time of the destruction of the world — 57 60

By the injunctions of the Lord *Śiva*, *Nandikeśvara* sat on the bull holding the stem of His illustrious banner. *Sukia* and *Vṛhaspati*, of the lustre of the sun, anxious to win the pleasure of *Śiva*, began to look after the chariot wheels. The serpent, *Seṣa*, the destroyer of all evils, used to guard the chariot and *Brahmā*'s bed on the chariot, with arrows in hand. *Dharmaraja* appeared on His fiery buffalo, *Kuveśa* came on His serpents and *Indra* came on His elephant *Airāvata*, and they all guarded the chariot. *Swānikārtikeya*, the grantor of boons, came to guard His father's chariot, riding on His *Kinnara* like rescuing peacock, whose beauty defied that of hundred Moons — 61 65

Nandīśvara held the bright trident and looked like *Yama*, the destroyer of all Lokas. He protected the back and the two sides of the chariot. *Pramathas*, the attendants of *Śiva* like volcanic mountains ablaze like fire and robust like the snow clad peaks of the mountain, followed the chariot of the Lord. They all looked like formidable sharks in the deep. *Bṛiṅga*, *Bṛadvaṇa*, *Vasistha*, *Gautama*, *Pulastya*, *Pulaha*, *Kratu*, *Marichi*, *Atri*, *Aṅgirā*, *Parasara*, *Agastya*, etc., pleased the Unborn and Indomitable Lord *Śiva* with their nicely composed devotional hymns. At that time the chariot of the unconquerable Lord began to march towards the castle *Tripura* as the mountain with wings flies in the Heavens — 66 69

The attendants of *Śiva*, the *Pramathas* gallantly escorted the chariot protected by the Devas. They roared like lions and looked then like elephants or like mountains or like Sun or like clouds. Like the ferocious ocean at the time of the destruction of the universe full of crocodiles. *Timis* and *Timingalas* the extremely brilliant chariot of the Lord glided onwards full of radiance, rumbling deep, like the sound of thunder clouds and lightnings — 70 71

Here ends the one hundred and thirty third chapter on the marching of the chariot towards the Tripura castle

CHAPTER CXXXIV

Suta said — When Lord *Śiva* took His seat in the universally venerated divine chariot His attendants the *Pramathas* began to shout loudly and exclaimed, ' *Siddhu* ' " *siddhu* ". The bull, the carrier of the Lord, also began to bellow on hearing the voice of his Master. The sages resounded all quarters with their shouts of "victory". The horses began to neigh loudly. At the same time the sage *Narada*, illustrious like the Moon, hurriedly ushered himself into the presence of the *Dātyas* at *Tripura*.

Here, on the other hand, various ominous signs and misfortunes began to be visible in the castle of Tripurā. Just then Nārada came there. Seeing the Devas, Nārada, who looked like cloud, all the Dānavas stood up to salute him —1-5

They washed his feet and offered him green Durba grass, rice, honey, milk, etc., and worshipped him as Brahmā worshipped Indra of yore. After being thus adored, the Sage Nārada took his seat on a golden throne. When all the demons along with their sovereign Maya, took their respective seats, then Maya, with a pleasant face, asked Nārada —

“O Sage, the knower of the present! Many terrible, ominous signs are now being manifested in our castle, we never experienced such before. What is the cause of all these evils? O, Seer! what to say, I dream many terrible dreams in the night. I dream of the flag posts breaking and the banners falling down without any gust of wind and the courtyards, doorways and buntings shaking as if there was an earthquake. I also hear the grim and hoarse exclamations of ‘kill, kill’ ‘cut, cut’ pervading all over the town. O Nārada! I am not afraid of the Devas, Indra and others, if I am afraid of anyone, He is Lord Śiva, the Merciful to His devotees who removes all their fears. Nothing is concealed from you. Your vision can see past and future occurrences in all the three worlds, therefore O, Seer! explain to me the reasons of such ill forebodings. I am under your protection’ —6-15

Hearing such words of Maya Nārada said —

“Hear the cause of such ill bodings. The word ‘Dharma’ is derived from a root meaning to hold up and “to express the glories of the Creator,” therefore, Dharma is the practice of virtue and the propriety of being magnanimous. The good and the great have described ‘Dharma’ to be the cause of attaining one’s desired object and happiness, and therefore, they have advised Dharma to be practised. Adharma, which is contradictory to ‘Dharma,’ is said to be the cause of all misfortunes and, therefore, ought to be avoided. The knowers of the Vedas have said that those coming to the path of virtue from the life of vice and again launching on the track of evil perish. Therefore, you in spite of being firm on your Dharma are helping the Devas who are your evil wishers, and you will be despised on account of these brahminly Dānavas that form your following. They will be of no help to you, and the misfortunes passing before you in course of your dreams are all indications of your coming evils. In other words they indicate your annihilation along with your paraphernalia. The Lord Śiva is advancing towards your town on his great chariot embodying all the Lokas and He will destroy you all. If you wish well, you should throw yourself, along with your followers and the members of your family on His mercy, Who is eternal and of strength. Thus you with your sons and relatives, will go to His abode’ —16-23

In this way, the sage Nārada after warning them of their coming misfortunes, returned to Mahadeva the Deva of the Devas —24

After the departure of the sage, Maya the leader of the Dānavas, advised his followers not to fear and said, “O, Brave Dānavas! we are

born heroes, sons and grandsons are born to us, we have now done what ought to be done by us. Now quit all fears in this hour of crisis and fight with the Devas. We will all attain heaven after conquering the Devas and will enjoy all the realms after killing Indra and other Devas. Go up to the terraces of your houses with all your arms and await the hour of battle after putting on your armours. Dānavas! go up to your respective spots in all the three fortresses, for the places should not be left vacant. This will soon be attacked by the Devas. You will know the advance of the indomitable Devas in the aerial regions and I am confident of your being able to keep them at bay with your arrows' — 25 30

Maya after thus haranguing his followers entered suddenly into his castle, full of the women folk with a very heavy mind. After purifying himself he performed the worship of the Lord Śiva the Digambara, who is white like silver, and praised Him with well chosen words and placed himself under the refuge of the Deva of the Devas, who is the enemy of passion, and the killer of Andhak and the destroyer of Dakṣa's sacrifice. The three eyed Śiva holding Moon on His forehead and His third eye effulgent did not take notice of the evil intentions of Maya who took His protection and wanted freedom from fear. Śiva granted to Maya his desired boon who then became quite free from any cares — 31 33

*Here ends the one hundred and thirty fourth chapter
on the coming of Nārada to the Tripura castle*

CHAPTER CXXXV

Suta said — Thus the Muni Nārada went away from the Tripura castle and joined the Deva army. He took his seat in the assembly of the Devas. The place where Bali the king of the Dityas performed sacrifices is known as the wide Ilavṛta Vṛta. This is famous as being the birth place of all the Devas. All the ceremonies of the Devas their yajnas marriages natal ceremonies are performed here. The Lord of Umā enjoys Himself here daily in company with his Pārisads and all the Lokapālas (the Regents of the several quarters) live here like the Mount Meru. Stationed at such a place, Śiva, whose eyes are beautiful and of tawny colour, addressed Indra and the other Devas, thus — O, Indra! the Tripura of the enemies is visible. It is decorated with Vimāns banners and bunting. This castle shines like fire and greatly torments peoples, see there are other Dānavas standing on terraces and gateways, wearing coronets and ear rings looking like mountains and banks of clouds. They look hideous and are holding arms in their hands and have angry faces. They seem to be very eager for victory and are trying to advance, you should, therefore, drive them away by your weapons and take my retinue to help you. In the meanwhile, I shall take my seat on this excellent chariot and remain here like Mount Meru and reconnoitre the entrance of the fortified town, and then try to gain you victory. I shall reduce the fortresses to ashes by means of one single

arrow as soon as all three of them come under Pasyā asterism yoga" —1 12

Hearing those words, Indra, followed by his army, marched to conquer Tripura. The Devas and the attendants of Siva consisting of that huge army began to roar like thunder clouds, they marched on in the firmament and appeared then like huge masses of clouds risen in the sky. Hearing which the demons, eager to fight, emerging from their strongholds dashed against the Devas in the air. Most of them became infuriated and began to thunder and roar and by their noise drowned the martial music of the Devas as the Moon is enveloped by the clouds. As the ocean swells under the influence of the Moon, the aspect of Tripura became awfully grim by the influx of the Asuras. Some of them were playing the music of war on the terraces of the palaces on the tops of enclosure walls and on the gates. Some, wearing garlands of gold, roared like thunder clouds and began to play the music of war. Some began to run about, waving their cloth in excitement and some, remaining in their houses began to enquire into the reason of that commotion. Others replied they did not know the cause of it their sense of right understanding being muddled, in tune, the whole thing would be revealed. Others said, 'Siva seated like a lion in His chariot on the summit of Meru, has made His appearance to torment Tripura, as a disease cropping up in the body torments the system. Be whatever it may, why should we fear, what is the hitch, you come out with your arms what do you wish to enquire from us? Our prestige in this war must be kept up.' The Daanavas of Tripura thus hurriedly conversed among themselves, and, soon after, their compeers residing in the Tārkasura fortress emerged out of their stronghold, like infuriated serpents from their holes, under the generalship of the valiant Tārkasura —13 26

Those advancing Dātyas were kept at bay by Pramathas the followers of Siva, as a herd of wild elephants is obstructed by multitudes of lions. At which the haughty Dātyas in their excitement began to blaze like fire. And the archers of both the armies discharged their deadly arrows upon one other. The Dīnavas, who took pride on their own beautiful faces, began to laugh at the faces of the attendants of Siva. Some of whom looked like cats some like deer, some were distorted and others looked terrible —27 30

The arrows discharged by the valiant ariens penetrated into the warriors like the fishes getting into water and the birds in midst of the foliage. "Where will you fly and hide wait, make room for us, we shall kill you, you will soon see us again!" with such harsh words the Dīnavas addressed the attendants of Siva. They pierced the attendants of Siva with their barbed arrows as the sun disperses the masses of clouds with His rays, and the valiant Pramathas with their lion eyes also in their turn, paid the Dīnavas back in their own coins by piling on them huge rocks and trees, etc. The inmates of Tripura became dispersed and it appeared, then, that the sky was overspread with clouds or with pack of geese —31 31

The Dūtas drawing their bows shot multitudes of arrows. It looked ominous as clouds marked with rainbow indicate stormy days.

The leaders of the attendants pierced by the arrows lost good deal of blood and looked like secretions discharged from mountains. The Daityas in their turn, were crushed to death by the trees, rocks, thunderbolt, trident, battle axe and other weapons thrown by the Devas, as the glass is powdered by the weight of stone—35-37

The Tripura swelled with the influx of the Asuras, as the ocean does at the sight of the Moon. The Daitya cried out 'Victory to Tarakasura' and the leaders of the Deva hosts cried out "Victory to Indra 'Victory to Śiva'" The brave warriors of both the armies mortally wounded with the arrows were breathing like the clouds full of rain. The battle field looked fearful with the heap of chopped hands, heads yellowish white banners, umbrellas and with flesh and blood—38-41

The aerial fight then went on, the soldiers of the Lord Śiva and the Daityas clapped their hands, jumped in the air and took out their choice weapons and when the combatants fell down like the Tala fruit falling to the ground. At the sight of this, the Siddhas, Churnas and celestial nymphs became glad lened and danced in the heavens with gleo and cried "Bravo, Bravo." The celestial drums sounded without being beat. That hour it looked as beautiful as does when the dogs bark at the thunder of clouds. The remaining Daityas retreated into the fortresses, like the rivers falling into the sea and the serpents retiring into their holes. The powerful Devas, then clad with their arms fell on the Tārakākṣa fortress as the mountains fall on their wings—42-46

The army of Śiva divided into three divisions, marched on Tripura and started warfare at three places when Māyā and Vidyumnāth also appeared on the scene. Vidyumnāth looking like an elephant inflicted a severe blow on Nandi (the bull of the Lord Śiva) with his huge Parigha weapon, which made him reel about like the demon Madhu by the blow of Nṛpaṇa. After Nandikēśvara's retreat, the valiant attendants of Śiva made a vigorous dash on Vidyumnāth. They were Gaṇapati, Ghantākarā, Śankukarā and Mahākālā and others. They were all pierced with the arrows of Vidyumnāth, who, after harassing Gaṇapati, and others, began to roar like thunderclouds most hoarsely. Hearing the thundering growls of Vidyumnāth, Nandikēśvara shining like Sun, again, confronted him. He hurled the powerful fiery belt, named Vajrastra at the Dānava, given to him by the Lord Śiva which hit him in the chest, by the force of which that stalwart giant fell to the ground like a mountain blasted by the thunderbolt of Indra.—47-56

Then the general Tārakāsura, most valiant and powerful, came to the scene, looking like a high mountain and huge tree. The soldiers of Śiva, with their heads, arms and legs separated from their bodies, looked like snakes brought under the influence of spells. The Gaṇapatis were seriously checked by the powerful Māya, the knower of Māyā. Some of them began to reel about by the delusion of Māya as the singing birds hover about in their cage. Tārakāsura began to consume the army of Śiva as fire consumes dry wood. The soldiers in the Śiva's army became distressed, like the trees blown by a blast of wind, by the violence of arrows showered on them by Māya and Tārakāsura — 57-65

Māya afterwards produced fire by his power of Mīyā and let that loose on the army of Śiva and also cast crocodiles, snakes, lions, tigers, mountains, trees, deer, locusts with burnt wings, the eighteen footed Śrabha, water and air — 66-67

The soldiers of Śiva, in spite of their keenness to fight with the Dānavas could not adequately do so owing to their being influenced by Māya's delusion, just as the objects of senses become useless to the Rṣis who practise self-restraint. They were exceedingly bewildered by the force of water, fire, elephants, serpents, lions, tigers, bears and the demons; as a drowning man in the ocean gets confused. The Dānavas raised a tumult of victory on finding their foes overpowered by them. Then, the following attendants of Śiva advanced to the van to protect the Devas — 68-70

Dharmarāja armed with his club, Varuṇa, Sūrya, Śvāmīkṛtīka surrounded by his Kṣī Devas, Indra seated on Airāvata and armed with his thunderbolt came and joined the battle. Then the Sun, Moon, Saturn, Yama and the highly brilliant Śiva became excited and entered into the army of the Dānavas. Like mail elephants making their way into thick forests by uprooting trees and like the brilliant Sun shedding his radiance in midst of the clouds charged with rains, like the lion making havoc on cows in a solitary place, the Devas began to pursue the Dānavas and harass them — 71-73

their wonderful fiery valour, like the fully blazing fire offered in Purnâhuti, began to crush the Daityas. It seemed, then, that the thunderbolt of Indra had fallen amongst the Dînavas, and were tearing them to pieces. Then Maya overpowering Swâmikârtika, the guardian of the Devas spoke to Târakasura —77-80

"I shall now enter Tripura after inflicting my blows on our foes, and take some rest. After which we shall resume our fight with the Devas. I feel belahoured by the enemy's blows. My weapons, banners and conveyance are all injured. And the Ganaspatis, having gained victory are moving triumphantly, and look brilliant by this defeat of ours —81-82

Hearing the above words of Maya, the red-eyed Târakâsura instantly retired from his position in the sky to his stronghold in company with his army. Seeing this the Devas, the sons of Aditi, became very glad. They pursued Maya and resounded the air with their shells and drums, etc., which looked like the thunder of roaring lions and elephants in the Himâlayas —83-84

Here ends the one hundred and thirty fifth chapter on the first attack of the Tripura castle by the Devas

CHAPTER CXXXVI

Sûta said —Maya the most evilful of all the demons, after inflicting his blows on the Devas entered his castle Tripura as a patch of blue cloud mergea into the blue sky. And when he saw the demons there, he breathed heavy sighs and began to think, he looked then like a second Kâla, as if going to destroy all the worlds. He thought —"Alas! Even the valiant Vidyunmâhî is slain before whom even Indra, desirous to fight, would have trembled with fear" —1-3

He also thought in his mind "There is no fortress so impregnable as this Tripura fort. So this was thought of by all. But even this fort is now invaded. So no fort anywhere can be said to be a place of safety. All the forts are subject to the Great Time (Kâla). When the Kâla itself is our enemy and has become angry, how dare we expect that we would be saved, for, all the beings in the three realms are subject to Kâla. This is the law ordained by Brahmâ. So who can exert his influence over this immeasurable Kâla whose ways are inscrutable, save Mahâdeva who can evade the laws of Kâla? I do not fear Indra, Vîruna, Yama, or Kuvera, etc. But I find it extremely difficult to conquer Siva who is the Lord of these. I shall now demonstrate before my demon folks my greatness, splendour and valour and will show it well. I shall now make a well with steps leading into it, full of ambrosia and medicinal plants by tasting which all my dead Dutys will be alive again —4-10

Maya the valiant and most skilled in Mâyâ (extraordinary powers) with these conceptions, created such a well 16 miles long and 8 miles broad with beautiful steps leading into it, pure like the rays of the Moon, full of sweet and agreeably perfumed water like ambrosia and possessing

all the refreshing and sorrow removing qualities of a dutiful and virtuous lady. He made it with as much skill as Brahmā made Rāmbhā —11 13

It abounded with lotuses of various kinds like the Sun and the Moon, many flowers and rows of swans were there. It had a host of sweet singing birds of golden colours and seemed as if filled with beings eagerly wishing for their desired objects. * Māyā produced such a wonderful well as Lord Śiva brought the Ganges. Afterwards he washed the corpse of the general Vidyumāli in this tank —14 16

That greatly powerful enemy of the Devas was instantly recalled to life like a flame getting ablaze when clarified butter is poured over it. The demon Tārakāsura came and saluted Māyā with folded hands, and Vidyumāli getting up said 'Where is Śiva? Where is Nandi surrounded by his jackal followers the Prāmāthas? Where are the followers of Śiva? We shall fight and crush our enemies we will attain victory. Either we shall become the sovereign of the universe by fighting face to face with them, or, we will go to the realm of Dharmarāja (Death) after being killed by His followers —17 20

Hearing those heroic words, Māyā delightfully embraced Vidyumāli and said 'O Vidyumāli! without you I do not want kingdom nor life even, what of other petty things? O, hero! this pool of nectar made by me is life giving to all the demons. To my great good luck I consider it a matter of utmost gratification to find you return from the city of Yama. All my treasures plundered in my hour of misfortune will now be recouped and we shall enjoy them —21 24

The chief Dūtyas then saw it all well again and again so well designed by Māyā and rejoicingly said 'O Demon folks! Now fight with the enemies without the least fear for this well will restore the dead to life' —25 26

Afterwards the demons sounded their terrific war drums like the roaring billows of the ocean. Hearing which all their compeers came out of Tripura instantly to resume fight —27 28

They all were decorated with bracelets of iron silver or gold studded with precious stones the ear rings garlands and fearful coronets, and armed with weapons glittering like flashes they became greatly excited. Thus arrayed they came out powerful like acrobats thundering like clouds and sounding like elephants with their tusks raised and fearless like lions —29 31

The demons steady like the deep reservoirs and powerful like the scorching Sun and stalwart like the huge trees began to terrify and inflict pain on the Devas. The followers of Śiva, on the other hand also jumped like the Garuḍa and appeared before their foes to fight —32 33

Repeated battles were fought between Nandikēśvara followed by the attendants of Śiva and Tārakāsura accompanied by the demons. They hit one another with swords shining like Moon the tridents glittering like flashes of fire and with the barbed arrows. The falling arrows and the flashes of the swords looked like falling meteors —34 36

The soldiers of both the armies falling on the ground under the blows of weapons, groaned with their last moans, which sounded like the cries of beings condemned to hell. The heads bedecked with coronets and the ears with ear rings, falling on the ground looked like the mountain peaks rolling down on earth. The demons struck with the battle axes, swords, spears and hit with clubs, etc, fell on the ground like elephants. The soldiers of Śiva rejoiced and roared. The Siddhas also joined in the Gandharva fight —37-40

"O Pramathas! you are most valiant. O Demons! you are most haughty." Thus the Chāraṇas uttered on the battlefield —41

The soldiers of Śiva crushed by the clubs of the demons vomited blood and looked like mountains ejecting gold. Whereas, other followers of Śiva killed and wounded the demons with their arrows, trees, and rocks —42-43

The demons deputed by Māra took away those Dātyas that were killed and threw them in the life giving well constructed by their lord. The dead demons restored to life rose like the devas from the heavens with bright bodies adorned with beautiful ornaments on their handsome and radiant forms. Thus, innumerable devil demons were recalled to life and instantly repaired thundering to the great battlefield —44-46

Those demons shouted out "O comrades! fight the enemy fearlessly. Do not tarry, the well will recall you all to life if you lie dead." Śaṅkukarṇa, Śiva's attendant of formidable shape, hearing those energetic words of the demons hurried to the Lord and said

"O Lord! The demons are being killed again and again by the Pramathas but they are revived again like the parched crops after being watered. There is, undoubtedly, a well of ambrosia in this fort where the dead demons are being thrown and regain their lives" —47-50

After Śaṅkukarṇa had narrated this to the Lord, there was a great commotion in the army of the demons. The demon Tarakāsura with terrific eyes, ran towards the chariot of Śiva with his mouth wide open like an irritated lion with his gaping mouth —51-52

The great drum was sounded and the conch shell was blown in Tripura, the demons emerged from Tripura and beheld the Devas in the chariot of Lord Śiva —53

At that time the earth quaked under the pressure of the armies, and the chariot of Śiva went down and got stuck in the earth. At this, Śiva and Brahmā became much distressed. The chariot containing those two Devas began to go down and down without finding any support, like a learned man without finding an adequate place of his liking —54-55

It became supportless and looked dull, like the body devoid of potency, the small quantity of water during the hot weather, and love shown by a twice-born Brahmin. Then Brahmā descending from the chariot made an attempt to raise it and became successful by his great power, and Lord Janārdana, dressed in yellow garb, assumed the form of the bull and placed the yoke on his neck and lifted up the

chariot by his horns as an illustrious scion elevates his family. The demon Tārakāsura also jumped out like a winged mountain and dealt a heavy blow to Brahmā —56 60

Brahmā putting aside his whip on the yoke began to gasp seeing which the demons sent forth a shrilling yell and thundered like clouds to please Tārakāsura —61 62

Lord Viṣṇu, the holder of the disc and revered by Śiva trampled over the demons and entered the Tripura in the form of a bull and destroying the lotus beds, drank up all the nectar of the well to the bottom and emptied it as the Sun drives away the darkness. After drinking thus, Lord Viṣṇu bellowed and came again before Śiva —63 65

The Asuras then began to be killed by the deadly attendants of Śiva and rivers flowed tinged red with blood of the slain Daityas and all the demons took to their heels like the ignorant fool, getting illumined by the teachings of the learned —66

Afterwards Tarakasura Vidyumall and Maya being overpowered by the showers of the arrows of the Prāmāthas went inside the Tripura. When the principal attendants of Śiva viz—Mahendra Nandīśvara and Svāmīkartika etc. laughed a hearty laugh and cried out "we shall conquer along with the Moon and the Dīkpalas" —67 68

Here ends the one hundred and thirty sixth chapter on Viṣṇu's drinking the life giving well in the Tripura fort

CHAPTER CXXXVII

Sūta said —All the demons of the fort Tripura became overpowered by the army of Śiva, their bodies were severely injured and with terror they entered into their citadel. The Prāmāthas then broke down their entrance gates. By the pressure of the Devas they looked powerless like serpents without fangs the bull deprived of its horns the bird bereft of her wings the river devoid of its waters. They spoke disconsolately to themselves as to what they should do seeing which their Lord Maya with his eyes looking like red lotus addressed them thus so very unmindful —1 4

' O Demons ! Have you retired here after encountering the enemy in a tough battle or have you come here after paying your homage to the Devas on being bewildered by their army ? Undoubtedly the Devas have committed outrage on us as far as they could. Though you are highly fortunate and exceedingly powerful, you are now prepared to retire into a mountainous forest. Alas ! How great is the power of Kāla ? Time is certainly unconquerable. See ! this our fort so very impregnable has been besieged today —5 8

The demons at the time of their being thus addressed by Maya in a deep voice like that of rumbling cloud became still more pale like the stars becoming dull under the radiance of the Moon. At this time the demons posted to guard the well of nectar approached their sovereign Maya and with folded hands said —9 10

"O Demon King! Some Deva in the form of a bull has quaffed the contents of the nectar well, constructed by your grace with lotus beds and the buzzing bees all round it and where fishes used to play at bottom in its mud. It now looks like a senseless ugly woman"—11-12

Hearing the report of the guards, Maya exclaimed "what a dire misfortune! I constructed that well through my power of Mâyâ. If, it be true, that it has been emptied in this way we are undoubtedly ruined and the Tripura fort will be in ruins. Tho Devas killed the Daityas again and again. But they were all restored to life by this well. If it be true, that the well has been drunk off, surely it is the work of the yellow robed Hari. Who other than the unconquerable Hari can drink up the nectar well, built by my extraordinary powers? Whatever secrets exist with the Daityas, are not left unknown to Hari. The boon that I asked for and obtained, no far sighted man could ever ask like that. But all this is now of no avail. Hari knows all my counsels and my mind. This is a beautiful level country, no trees, or mountains exist here, all obstacles are removed. But the Pramathas and the Devas have come to this place and are harassing me. O, Demons! if you approve of my plans I should go over the sea where we shall be able to bear the violent attacks of the force of Śiva and His army like that of the wind, I think that their progressive strength will be quite checked by the ocean and they will feel cut off from their ambitions. The track of their chariot will be blocked. There we shall fight and kill our enemies. And in case we are compelled to retire from fear, we need not be anxious, for, this ocean shining and expanding like the firmament will be our source of protection"—13-21

Maya after addressing those words immediately repaired to the ocean with his fort Tripura, which was fixed there with its gateways, etc. When the fort Tripura was thus removed, Śiva said to Brāhmā "Father of the Universe! the demons being afraid of me have moved on to the ocean, therefore take my chariot there where they have shifted with Tripura"—22-26

Then, the Devas roared with mirth and carried the chariot and all the arms and ammunitions to the western ocean. In other words the Devas along with the attendants of Śiva followed their Lord to the ocean where the demons had shifted. And when they reached there, they saw the fort Tripura with nice banners streaming and with drums beating and with conch shells being blown, they gave out sounds of victory and roared like thunder clouds—27-21

Later on, the demons also made a response from their fort by beating their tibors and uniting their chorus of thunder with the roars of the swelling ocean. Then, Lord Śiva, the protector of the Devas readily thought out what ought to be done and found out how to destroy the demons, and seeing them hovering about in Tripura, He spoke to Indra—30-31

"O Indra! the Dinavas have now entered within the Tripura fort, now go there and attack the ocean and destroy it with the co-operation of Yama Varuna Kuberā and Svāmikārtika, and other Gopādhipas. Understanding that Bhagavān Bhava has come, in His supreme

chariot to destroy the fort Tripura, see! those sons of Diti are now resting on the salt ocean O best of the Devas! I am also following you seated in my chariot, to conquer and destroy the Tripura fort along with the whole host of demons with arrows clubs and thunderbolts, I will make all arrangements for the comforts of our troops who are ready to kill the enemies' —32 35

Thus addressed and encouraged by Śiva Indra with his thousand eyes full of joy, marched on to conquer Tripura —36

Here ends the one hundred and thirty-seventh chapter on the attack on Tripura fort in the ocean

CHAPTER CXXXVIII

Sūta said —Indra then the Lord of the Devas went with the Lokapālas and the attendants of Śiva to kill those demons. They, encouraged by Śiva began to fly in the atmosphere like the winged mountains. They started to destroy Tripura like a disease setting out to attack the human body. The demons saw them advancing towards them blowing their conches and beating their drums —1 3

Then after exclaiming Śiva has come they all became much agitated like the ocean swelling and being disturbed at the time of the dissolution of the world. The fearful demons after hearing the music of the Devas, began to play their music and shouted out roaring sounds —4 5

Keen fighting then ensued, with greater vigour between the Devas and the Dīnavas, and each one tried to kill the other of the opposite party. Both sides exhibited the same dash and bravery, the same feelings of bitter enmity. They struck each other violently and their bodies were cut to pieces. Severe fighting ensued. As they were fighting together steadily they looked like the falling suns like a blazing mass of fire, like the elephants heaving deep breaths like the birds hovering about hither and thither like the quaking mountains like the thundering clouds like the roaring lion like the high wind blowing and the highly agitated rough seas like the lightning penetrating into the rocks with thundering noise. In course of the conflict the bowstrings twanged and made the thundering noise —7 11

Both the Devas and the Dīnavas cried out and said to each other, Do not fear! where will you fly! wait you will soon go to the doors of Death we are standing here, if you have strength show your valour by fighting. Come in front, shew your strength take up your arms inflict cuts break the foe devour them kill them, —uttering these words the heroes fought and fell dead —12 13

They succumbed to the blows of the sword the battle axe the club, the trident the fist and they with arrows looked like forest mountains and fell down into the ocean filled with big fishes the terrible crocodiles and Tūṅgala fishes —14-15

When the dying strong bodied demons fell into the ocean there was

a terrible noise like the thundering of clouds. Hearing which and attracted by the gush of blood the crocodiles and other huge monsters pervading the deep agitated deeply the ocean. And they fought among themselves for the flesh and the blood of the fallen heroes on which they lavishly feasted with satisfaction. Huge whales devoured the bodies of the demons with their chariots, horses, weapons ornaments, etc., after driving away the smaller monsters who had also collected there to have their share. The sea monsters fought among themselves for the sole monopoly of the flesh and the blood as tongbly as the Devas and the demons did between themselves. So there was fighting going on in the sea as there was between the Devas and the Asuras above. They ran about scouring the ocean to pick the dead heroes as did the fighting foes on the battlefield above, and the monsters bit each other with the same excitement as did the warriors in course of the battle—16-21

The ocean turned red by the stream of blood flowing from the bodies of the dead and the wounded heroes of both the armies, the Devas and the Danavas above and the aquatic animals below. The ocean also swelled up due to the blood falling in it from above—22

Indra, the lord of the Devas, and a very terrible one, with innumerable army resembling like high mountains and big masses of clouds, besieged eastern gate, and remained there. The bright Skanda, the son of Hari, and resembling like the rising Sun and the Jambu river, besieged the northern entrance gate which looked like the setting Sun on the Asta peak with his big army. Yama and Kuber with club and noose respectively in their hands held the western entrance gate with great force. The three-eyed Lord Siva seated on his bright Deva chariot shining like ten thousand suns and the destroyer of Daksa's sacrifice, took charge of the southern exit—23-26

The attendants of Siva held under their subjection the various other g 1 len entrance gates and the high turrets of Tripura, the Kailasa of the Daityas shining like the Moon as the hailstone showering clouds hide the stars and the firmament above—27

The Pramathas dismantled the obodes of the demons resembling like the rows of mountains and decorated with sacrificial altars and threw them into the ocean, thundering ferociously like the dark thundering clouds. The attendants of Siva also began to drown into the sea, the houses of the demons decorated with the trees and the foliage abounding with the chirping birds which made the women of the demons cry out "O, Son! O Brother! O, Lord!" "O, Father!" "O, Dear!" "O, Beloved!" and they began to curse the Pramathas—28-29

Thus a fierce battle ensued in that town of Tripura in course of which the boys and women folk began to perish, seeing which the demons angrily came out like the ocean to fight the foe and fought hand to hand with them. As soon as they made their appearance the aspect of the war became more furious in which axes, rocks, tridents, spears and thunder bolts were freely used and the bodies of the warriors were crushed to pieces and fell down all on the battlefield. The Devas and the Danavas began to crush each other and pursued and attacked each other, it seemed

then that tumultuous roar was heard like the thundering noise of the ocean at the time of universal dissolution —30 32

The Devas and Asuras bled profusely and roared loudly with their reddened eyes. Thus fighting went on and loud uproars were heard. The thoroughfares of Tripura that were covered with golden and marble pavement became now in an instant covered with the stream of blood, and in the twinkling of the eye those demons became still more hideous with their heads, arms and limbs separated from them. Then the infuriated Tārakāsura came out uprooting the trees and was instantly checked at the entrance by the all powerful Lord Śiva. That valiant and wonderfully powerful demon came out of the town after killing those that were on the rampart wall and began to roar most furiously —33 36

That demon shining like the mountains though resisted like an elephant made an attempt to catch the chariot of Śiva and rushed out violently as an ocean floods the beach. Then the three eyed Śiva with bow in hand Bhagavan Ananta Deva, and Brahmā came out to meet Tārakāsura. They were infuriated as a sea gets infuriated by the force of wind —37 38

Sesa Giriśka and Brahmā began to pierce the limbs of the enemies from the air and thundered loudly. Śiva then with His eyes fixed on Tripura rested His one foot on the R̥gveda personified as a horse and the other one on His Nandi. He drew His bow with arrows. By the weight of the feet of Śiva both the horse and the bull became oppressed and respectively the breasts and the teeth of the horse and the Nandi bull fell to the ground. It is since then that the teeth and the breasts of the bull and the horse are not seen and fixed in a way as to make them invisible —39 42

The awful red eyed Tārakāsura made a dash towards Śiva but Nandi held him at bay. As a perfumer whets his sandalwood, so Nandi sharpened his battle axe and hit the demon Tāraka with it. Thus struck by battle axe the powerful Tārakasura with sword unsheathed dashed against Nandi like a Śarabha of a mountain (an eighteen foot animal stronger than a lion). Then Nandi attacked him and severed him from his body as one tears away one sacred thread and roared aloud. When Tārakasura was thus killed the Devas blew the heavy conch shells and shouted out loud thundering noise —43 46

Hearing this tumultuous uproar of the Pramathas and the sounding of the drums Maya asked Vidyumnālī who was close by — O Vidyumnālī! What is this sound that we hear uttered by so many mouths like the roar of the ocean? What is the cause of this sudden uproar? The Devas are fighting and the Asuras are fleeing. What is the cause of this? —47 48

Vidyumnālī who resembled Sun hearing such words of Maya was oppressed in his heart and said. O great hero! He who was powerful like Yama Varuna Mahendra and Rudra who used to shine like a mountain in every battle he who crushed his enemies he who was the gem of your name and fame, that Tārakāsura the crusher of the enemy after

fighting valiantly with the Pramathas and the Devas, has been killed by them at last. Hearing that Tārakāsura, terrible like fire and the Sun with widely extended eyes, has been killed, the Pramathas have become very glad, their mind and heart filled with joy and are now roaring like thundering clouds"—49 51

Maya hearing those words of Vidyumnāli, who used to behave himself like the white mountain in the battlefield, said "O, Vidyumnāli! Now we ought not to carelessly while away our time. I will shew my valour and make this city safe"—52 53

The enraged Vidyumnāli and Maya in company with the powerful demons went out and began to destroy the retainers of Śiva—54

Wherever Maya and Vidyumnāli went, the Pramathas were severely beaten and they fled in great disorder, making those passages free of Devas. Afterwards Yama, Varuna and the other Devas prayed to Śiva. They played on their tabors, Mridangas, Panavas, clapped their hands, roared and worshipped Śiva—55 56

Śiva thus adored by the high souled Devas of immeasurable lustre like the Sun, the sons of Diti and praised by the truthful ascetics looked like the Sun in full splendour on the summit of Asfāchala—57

Here ends the one hundred and thirty eighth chapter on the killing of Tārakāsura in the great Tārakāsura war

CHAPTER CXXXIX

Sūta said.—When Tārakāsura was killed in battle, Maya drove away the attendants of Śiva and repeatedly spoke to the terrified Danavas—1

He said "O, Asuras! Hear what I say. Realize, O, brave! What you and I ought to do now. O Danavas with beautiful moonlike faces! the moment the Moon and the asterism Puṣyā unite, this fort Tripurā will come for a moment in one line with them. I wanted and got this boon for such a moment when this fort can be destroyed by Śiva with only one arrow. You should all sing fearlessly. The destruction of Tripura can only be worked out in Puṣyā. If any Deva comes at that time arrayed in battle and can destroy these three forts with only one powerful arrow, then and then only this will fall, otherwise, this fort is indestructible. O, heroes! Now shew your war tactics, strength, camity to the Devas and do your best to protect this Tripura with all your might and main till Puṣyāyoga occurs and gets over. If you can turn away the chariot of Śiva in such a way as He may not be able to discharge His fatal arrow, then and then only we need not fear. If we are able to guard our Tripura in this way, the Devas will, in vain, await the advent of Puṣyā"—2 8

The Danavas, residents of Tripura hearing such words of Maya roared and said "We shall all do as you direct us and shall resort to that stratagem that would not give a chance to Śiva to discharge his deadly arrow. Now we shall go to kill Śiva"—9 11

They all became elated with joy, their hairs over their bodies stood on their ends with their ecstasy, and they said —

“Either this Tripura fort will remain as it is, quite independent till Kalpa lasts on these three worlds—Heaven, Earth and Pātāla (lower regions)—covered by the three feet of Nārāyaṇa or, we will become free of the Dānavas, but we shall never deviate from the path of virtue that you direct us to do. Men shall see the three Lokas either free from the Devās or free from the Dānavas. The demons after thus rejoicingly conversing together went to their abodes and passed the night gladly in the indulgence of amorous pastimes — 12-14

They said “The moon has made His appearance in the firmament dispelling all darkness as if a great jewel is travelling in the sky. Lo! the moon illuminating the landscape with His splendour looks like the goose in a beautiful big reservoir adorned with lotuses, or the lion sitting on a rock of lapislazuli, or the garland of glittering jewels adorning the breast of Lord Viṣṇu.” Thus risen in the blue firmament the Moon, horn of the eyes of Atri, began to shed powerfully the nectar of beautiful moonlight and bestow nourishment and beauty to all the worlds. The demons began to beautify their houses and bodies when the Moon emitting His cool rays began to smile on them — 15-18

The dim oil lamps in the thoroughfares, palaces, squares looked like the budded Champaka flowers. But the lamps within the Maṭhas began to burn more vigorously. The palatial buildings of the Dānavas were full of jewels and valuables and, therefore, did not shine so well under the moonlight as the stars dwindle away in the firmament. The darkness of that town was driven away by the lustre of the Moon above and the lights burning in the rooms below as feuds and chaos destroy a good family — 19-21

In the first part of the night when the Moon began to laugh, as it were, very loudly i.e., shine on that town in full splendour, the demons started their amorous pastimes with their ladies. At that moment the five arrows of Cupid, thrown before on Lord Śiva, now themselves became afraid when they saw the amorous dalliances of the Dānavas. Both the sexes perspiring and getting tired — 22-23

They under their influence began to sing and melodiously play Murchaṇas in their lutes, the cuckoo began to coo ravishingly his notes and it seemed, then, that the God of love armed with His bow and arrow began to be much agitated and distressed. The Moon instantly driving away the nocturnal darkness and diffusing His rays all over the landscape reigned in heaven in company of His beloved Rohiṇī — 24-25

Some of the women sitting at the feet of their lords and placing their palm of hand on the cheeks began to shed tears of love which made their faces look more beautiful. Some on looking her face in the mirror exclaimed “how lovely is my face” became quite pleased at the prospect of getting fit reply from her husband. Some being enamoured by the love of their husbands hurried straight to them as the darkness makes its appearance at the close of the day. The lords of some made their better halves drink and some of the women folk

rejoiced by the conversation of their lords. The breasts of those women painted with sandal, incense and other perfumes looked handsome like the golden pitchers full of ambrosia. That night the Dityas played in the hands of their beloved and felt quite intoxicated by the sweet notes of Vina played by their consorts. Some women threw the arrow of Cupid by their enchanting notes and sang highly captivating songs from some sequestered nooks. Some of the demons pleased their helpmates and then enjoyed with them after singing to them the songs sung by other ladies. The sweet aroma of mango flowers pervaded all over Tripura when the tinkling of the anklets and the jingling of the girdle of bells worn by the women put to blush the sweet notes of the nightingale. Some women tightly embraced by their lords looked exquisitely beautiful with their hips standing on their ends like the earth smiling with fresh verdure sprouted by the showers of rain—26 35

The women folk reposing at beautiful places looked highly charming under the influence of the moon. They, with their sweet and gentle voice, repeatedly said to their lords. Do you not see my cheeks, come and throw yourself on my beautiful and high waist adorned with the girdle of small bells. The group of the Ditya ladies looked exceedingly beautiful like the stars when the thoroughfares of the town were lit up by the radiance of the moon. They looked like so many stars twinkling before the brilliance of the rays of the moon—30 37

Some of the women laughing and burling with passion infused by the chiming of bells on the girdle of their waists began to tinkle their anklets in course of their amorous gambols and give suitable replies. The speech of the charming women wearing unfading beautiful garlands was as attractive as the notes of the geese in a reservoir. Their surpassing beauty the sweet jingling of their girdle bells and their attractiveness were the sources of their relief from the tortures of Cupid. They with their beautiful garments decorated hair the beautifully ornamented form, looked handsome like the moonbeams beautified by the stars—38 41

Many of them enjoyed themselves in the sea saw when the strings of their ornaments broke and made their girdle of little bells fall down and the jewels to scatter on the ground which began to emit lustre on account of the scattered gems, thus it looked like the Moon surrounded by stars. The nightingale began to sing seated in its cosy foliage on the night lit up by the moon. The God of love exhausting His store of arrows began to walk about in the town of the demons. The moonbeams turned to the west and the night of enjoyment was brought to a close, as if the demons would meet shortly with their discomfiture. The moon first turned red like the Kunda flowers then looked like the garland of gems, then lost his light, then looked like clouds till at last he became invisible just when the good luck fades away a sick man looks pale. At last Aruna, the charioteer of the Sun defeated the Moon. The golden Sun like a disc began to shine fully on the Udayachala as if He is going to overcome the army that was then in the ocean—42 46

*Here ends the one hundred and thirty ninth chapter on the
moonlight night in Tripura*

CHAPTER CXL

Sîta said —The Deva armies collected and thundered as does the ocean at the end of the Yuga, when they saw the Sun dawning on the summit of Sumeru. Afterwards, Lord Śiva accompanied by Varuna Kuvera and the thousand eyed Indra marched towards the town of Tripura. The attendants of the Lord, the Pramathas and the Ati Pramathas, with their various forms also roared and followed Him, playing on their music of-war. The army of the Devas marching with umbrellas raised and with music played, looked beautiful like the big trees and the murmur thereof of a forest —1 4

Seeing the vast army of Śiva advancing towards them as if a forest was moving, the Dānavas became agitated and swelled together like the ocean. And like the clouds pouring forth rain, they with their eyes red with anger began to inflict their blows on Indra with their swords, spears, bows and arrows, javelins, tridents, clubs, battle axes, bolts and various other weapons. The demons looked like mountains clad with wings —5 7

The Sons of Diti headed by Vidyūnmālī and Maya advanced towards the Devas with jovial minds. The army of the demons looked as if they were prepared to face death and very doubtful of victory moved like bodies void of strength. They, all expert in war, thundered and exchanged words with their enemies. looked like the roaring clouds and showed marvellous prowess in their encounter with the Devas. The two parties, emitting smoke as it were, powdered many of their enemies by their weapons, blazing like fire and moon. Some of the demons fell down by the blows of clubs and others clean cut into two by the quoits and the arrows fell into the ocean —8-12

The garlands, dress and ornaments of the Deva armies and the Pramathas were torn asunder and scattered. Many of the soldiers fell into the ocean infested with sharks, crocodiles and Timingalas —13

At that hour, there was a tremendous noise made by the blows of the clubs, the battle axes, the bolts, the tridents, the javelins, bright as sun and emitting smoke, the big rocks hurled by the angry demons as missiles and the falling of the weapons and the dead soldiers into the ocean. The violent and powerful weapons projected by the Devas and Dānavas looked beautiful like stars in the firmament, and began to make havoc on both the parties. The alligators and the fishes were crushed to death by the great war between the demons and the Devas as small beings suffer owing to the conflict between two elephants —14 17

Vidyūnmālī dashed towards Nandikeśvara like a flash of lightning from the clouds. The eloquent Asura, shining like lightning and roaring like the ocean said to Nandikeśvam whose face looked pleasant like moon —18-19

"Nandikeśvara! Vidyūnmālī anxious to fight has now appeared before you. You will never be able to get back with your life. Vidyūnmālī cannot be killed merely by a mere array of words in a battlefield." The eloquent Nandikeśvara dealt a blow to him and said — "Demon!

This is not the place for displaying virtue, can you escape me on account of your sins? When you can be destroyed by me like a lower animal, should I not kill you O, destroyer of sacrifices! I shall kill you One may swim across the deep and bring down the Sun from the zenith to the nadir, but none can raise his eyes to see me fully (i.e., one is so terrified by my name)'—20 21

The Daitya shot a powerful arrow at Nandikeśvara which sucked the blood of his breast as the Sun by His rays evaporates, water of rivers—25 26

Nandikeśvara surcharged with wrath uprooted a gigantic tree and hurled it at his formidable adversary, which went on in the air, showering flowers on its way, but Vidyunmālī cut it into pieces by many arrows, the tree then fell on the ground like a big bird—27 28

Nandikeśvara became still more enraged to see his huge missile thus cut by the powerful arrows of Vidyunmālī. He then got enraged, shouted out gravely and raising both his hands that looked like the Sun and the Moon dashed against that fierce and cruel demon as an elephant falls upon a buffalo—29 30

On seeing Nandi come towards him with great force the powerful Vidyunmālī hurled quickly on him hundreds of arrows and covered him with them. Nandikeśvara thus pierced with the arrows, valorously approached the chariot of Vidyunmālī, and began to push it back with great force, which in course of its revolutions tumbled to the ground and the heads of the horses lowered down into the ground as if the Sun's chariot had fallen down with its occupant by the cursa of some sage. The demon then came out of his chariot by virtue of his Māyā and hit Nandikeśvara with a javelin—31 31

Thus struck, Nandi took that javelin out of his breast and struck it besmeared with blood, with great force against his opponent Vidyunmālī, hit by it in the armoured chest, fell down to the ground like a mountain rolling down by the blow of the thunderbolt. On the death of Vidyunmālī the Siddhas and the Kinnaras adored Śiva and cried out "Victory! Victory!"—35-37

On Vidyunmālī being killed by Nandikeśvara, Mayā consumed the army of Śiva by his stratagem as the fire consumes the forest. They fell into the ocean with their limbs dismembered by the trident, their heads pounded with the clubs and perforated with the showers of arrows. Afterwards Indra Dharmarāja Kuvera Nandikeśvara, and Svāmīkartika attacked Mayā, the great warrior, with various kinds of weapons. Mayā roared like the clouds and quickly shot arrows after arrows and pierced Airāvata—Indra's elephant—and also Kuvera and Yama—38 41

At that time, the Dānavas, though strong and vigorous, suffered greatly from the weapons of the Devas and at last fled to take shelter in the fort Tripura, as Śiva once had to retire on being shot by the arrows of Viṣṇu. When the news spread, that the Sons of Danu had retired, then, the Devas sounded their conches, tabors and cymbals and the sound thus echoed was like that of the thunderbolt—42-43

In the meantime, the asterism Pūṣyā came in course of conjunction

with the Moon over the Tripura fort when it was doomed to destruction. Then the three-eyed Śiva quickly shot the destructive arrow, of the potency of the three Devas and the three fires (tejas), on the fort Tripura. The sky turned red like the burnt gold and of the colour of the red cochineal with the radiance of the arrow mixed with the rays of the Sun —44-46

Lord Śiva, after discharging that invincible arrow from His bow, cried out in agony "What a pun! Fie to me!" and began to weep. Nandikeśvara, seeing the Lord repenting like that asked Him the reason of it —47-48

Śiva, overburdened with grief, said 'Alas! my devotee, Maya, will today perish.' Hearing this, Nandikeśvara darted like a gust of wind and entered the Tripura fort before the destructive arrow reached it. And seeing Maya the lord of demons, he said —"O Maya! the time of Tripura's destruction has come, so you should now quit it with your quarters." Hearing those words of Nandikeśvara, that earnest devotee of Śiva went out together with his abode —49-52

The arrow burnt the three cities as fire burns heaps of straw. The fire within that arrow divided into three parts, viz, Hutāśi, Sōma, and Nārīyana and began to burn. The Tripura fort looked then like a good family brought to ruin by a wicked son —53-54

Afterwards, the houses of Tripura looking like the peaks of Sumeru, Mandirāchala and Kailāsa, the beautiful places with gateways and perforated works and balconies, the pleasure rendezvous full of lovely ponds the abodes of the demons decorated with banners, bunting and wreaths of gold were eaten up by the thousand tongued fire —55-57.

The women folk in the amorous embraces of their lords in their residences and pleasure groves, were also reduced to ashes. No women could go away elsewhere. They were also consumed by fire in the company of their lords. Some of them cried out with folded hands and with tears in their eyes "O Agni! I am the wife of another, O Thou, the holy witness of all the things in the three worlds! You ought not to touch me. O Deva! my husband and myself are asleep, I have not done any thing vicious and sinful, therefore, go away by another path leaving my home with my beloved" —59-62

One woman holding her infant stood, facing the fire and said "Agni! I have obtained this infant after great privations and it does not behove thee to burn this darling of mine" —63-64

Some of the women folk threw themselves into the waters of the ocean after forsaking their husbands. Many of the women shivered under the destructive influence of fire and exclaimed with bewildering excitement, "O, father! O, husband! O, mother! O, maternal uncle! etc." As the heat emanating from the houses withers the lotuses springing in the ponds thereof, so consumed the fire at Tripura the lotus like faces of those women along with their bodies. As the snow during winter eats up the lotus flowers, so did the fire burn the lotus eyes and faces of the beauties in Tripura. There was a great uproar when the women flew with their jingling ornaments and cried out in great consternation, on account of the fire produced from the destructive arrow of Śiva —65-69

The beautiful abodes of the demons picturesque like half moons, with altars and gateways, broke down and fell into the sea—70

The waters of the ocean became heated by the burning fragments of the houses, etc., falling there, as a wealthy and good family becomes fused owing to the ignominy of a wicked and vicious son. The ocean got over heated and swollen, its inmates, the fishes the crocodiles, etc., became awfully distressed. Then, the whole fort Tripura that looked like the Mountain Mandar fell down into the ocean—71-72

There was a tremendous noise when the gates, the compound wall and the various buildings inside Tripura, tumbled into the ocean with great violence. That Tripura was majestic like the mountain with thousands of peaks. The very same Tripura with all its habitations became the morsel of fire and remained only in name—73-74

The whole universe together with the Pātulas became heated by the burning of Tripura but the quarters of Maya were rescued with great difficulty and found place within the sea. Afterwards Indra hearing of the escape of Maya and his great palace sunk under the sea by the grace of the Lord Śiva pronounced the following curse on his house

"The abode of Maya along with him will not be safe. It will always be subject to perils and it will not be fit to be resorted to like fire"—75-77

Whichever countries will be defeated, the people of those perishing countries will there see this remnant of Tripura and even today that abode of Maya exists free from disease and sickness—78.

The River said—"O Sage! pray tell us the fate of the house through which Maya made good his escape"—79

Śūta said—"The abode of Maya was visible at the place where Dhruva is seen, but the Deva hating Maya shifted to another Loka for his safety where he could remain without any hindrance—80

There also the Aryama Devas reside, so Maya could not go there. Maya then prayed to Śiva for a quarter where he could reside, and the Lord Śiva created another quarter for Maya. Seeing this, Indra became pacified and praised Śiva and went to his realm peacefully. And the Lord Śiva was worshipped by all the Devas. The Devas and the attendants of Śiva all then caught hold of each other's hands and began to dance with joy. Afterwards when the fort Tripura, burnt by Śiva's arrow, fell down into the ocean, the Devas alighting from their chariots saluted Brāhma and the Lord Śiva, took up the bow of Śiva and went to Heavens with all their attendants—81-84

One who reads an account of this victory of the conquering Lord Śiva gets victory and success in all actions by the grace of Śiva. One who will repeat this at the time of the offerings made to the manes (Śrāddha) before the Brāhmanas, will reap the benefits of all the sacrifices and endless merits. The narration of this sacred account is the best

Svastāyana (the way to safety) and causes the birth of a male-child, one who will read or hear it will go to the realm of Śiva where he will have everlasting happiness —85-87

Here ends the one hundred and fortieth chapter on the destruction of the Tripura fort and on Maya's retreat

CHAPTER CXLI

The Risis said — "O Sāta I we wish to know why the king Ailā of the Purūravā dynasty goes to Heaven on the Amāvāsyā day every month and how the peace-offerings to the Pitṛis ought to be performed" —1

° Sāta said — O Munis I shall relate to you in detail the glory of the king Ailā as well as his union with the Moon in heaven, also, about the getting of the nectar from the Moon and performing tarpana to the Pitṛis. The following Pitṛis, viz, Saumya, Vahirsada, Kāvya and Agnisvātā are satisfied by the ambrosia produced from the Moon. When the Moon and the Sun are in conjunction with one asterism, the Amāvāsyā, i.e., when it is new-moon, the king Ailā goes to see his grandfather and grandmother, the Sun and the Moon in the Heaven (on every Amāvāsyā day). There, after saluting both (the Sun and the Moon), he takes rest for sometime and then proceeds on his journey after worshipping the Moon in the proper time. The learned king, Ailā of the Purūravā dynasty, thus spends his time every month in worshipping the Sun, for the brief period of Sinitvāll with the object of performing Śrāddha ceremony. He then worships the Pitṛis for the brief period of two lavas, † the period of Kuḥū (the new moon). That the worship of the Pitṛis ought to be done in Kuḥū period was known to him. For this reason, waiting for a short period before the Sun and the Moon, he used to come to Soma when the Kuḥū time approached. There, he satisfied the Pitṛis with the fifteenth ray of the Moon, that used to pour out Svadhā nectar. The Pitṛis, who eat in the dark fortnight, get pleased with this Svadhā nectar. Thus, with oblations of beautiful honey, oil (seed of Sesamum) and Nivāpa he gratified with Svadhā nectar the Pitṛis Saumya, Vahirsada, Kāvya and Agnisvātās —2-12

The Brāhmanas say that Ritu (season) is considered as the fire, Ritu is known as Samvatsara, and that Ritus are produced from the Samvatsara (year). Ārtavas (fortnightly seasons) are begotten from Ritus —13

Note — ऋतु — Season light, splendour. वर्षा — A year a course. The first year in a cycle of 5 years. वर्ष — Year, rain. ऋतु — Seasonal, Vernal, a section of the year combination of several seasons.

Pitaras, Ārtavas and Ardhamāsas (fortnights) are the offsprings of the Ritus. The grandfathers, Amāvāsyās and Seasons are all of the nature of Ritu (seasons). The great-grandfathers and the five years,

* The Anandāśram edition of the Matsya Purāṇam adds the following — "Manu asked Madhu Kōdana this question. The reply he gave to him I shall narrate." Then, instead of Sāta, Matsya is made to relate the story.

† A minute division of time the 60th of a twinkling, half a second, a moment.

the sons of Brahmâ are the Devas Saumya, Vahurâda and Agnisvâtâ pitris have been thus defined. Those that are Ârtivas lead householder's life and perform sacrifices and accept the sacrificial offerings and are known as Vahurâda. Agnisvâtâ pitris also lead householder's life and perform sacrifices. They are also known as Ârtivas. The Kavyâ pitris are known as the husband of Astakâs —14 16

Now hear about the 5 years. Agni is the Samvatsara, the Sun is the Parivatsara, the Moon is Idvatsara, the Wind is the Annivatsara, the Rudra is the Vatsara. These are the cycles of 5 years. The Moon presiding over them, in due time, sheds ambrosia —17 18

Note —वर्षिक = A full year. वर्षा = The rainy season. चतुर्वर्ष = 4th year in a 5 years cycle, the 5th of 5 cycles of 12 years in Brihaspati cycle. वर्ष = A year. The month of Mârgasîra. दुर्वास = A brace of years.

Wherever, Purûrâvâ stays and for whatever period, Soma satisfies for that period by his rays, Somapas, Usanapâs and all the other Devas. The Moon sheds ambrosia every month and the Pitris get satisfied by drinking it. Thus is described about the nectar and honey —19 20

The Sun acts daily (in the bright fortnight) as a feeder through His Susumnâ ray when the store of lunar ambrosia is all drunk out by the Devas and the Pitris. The Moon waxes in his phases day by day by thus being fed through Susumnâ ray in the bright fortnight. The Moon wanes in the dark fortnight and waxes in the bright fortnight. The moon is nourished thus by the Sun. The Moon looks full and white on the full moon night (Pûrnamâsî). In this way, the Sun by means of his single ray increases the Moon and makes it full of nectar. The Devas first drink the nectar of the Moon, then the Sun drinks. The Sun drinks every day one digit and does so for fifteen days. He, again in the bright fortnight fills it up by His Susumnâ ray —21 25

The phases of the Moon that wax in course of the bright fortnight fed by Susumnâ wane during the dark fortnight. In this way the Moon continues to wax and wane, consequently, the full moon is called the receptacle of nectar. He is luminous with the fifteen nectar giving phases. He is, therefore, called Pitrimân —26 28

Now the periodical junctions, Parva Sandhis will be described. These are like the knots of a bamboo or a sugarcane joined to one another in a circle. The year, the months, the dark and the bright fortnights and the full moon night are the knots and junctions and the Tithis, the second, third, and so on, form the parvas of the fortnight. The Agnyâdhân or the maintenance of the sacred Fire ought to be done in this Parva Sandhi. The periodical junction of the Anumati or Rakâ with Pratipadâ lasts for only two laras (in the afternoon). The Pratipadâ of the dark fortnight occurs in the afternoon and if it occurs in the evening it is called the period of Pûrnamâsî —29 33

When the Sun is on Vyatipâta, the Moon is above the line of equator and is situated in the Yugântara position. The Pûrnamâsî and Vyatipâta then see each other. The Sun, Moon and the Pratipadâ tithis remain, then, in this state. Endless merits result if salutation be done to the Sun

at this time This period is known as the sixth Sātkriyā kāla (It is known as the 6th period)—34 37

On the completion of the phases, Pūrṇimā occurs during the periodical junction of the Moon in the night when the Moon is full, hence, that night is called the full moon night when the Moon is greatly pleased. When, by the mutual opposition of the Sun and the Moon, the Pūrṇimā takes place in the afternoon, then, the evening is said to be the Pūrṇima when the Moon shines with all His phases completed by the Sun. The Devas and the Pitṛis adore Him (the Moon), therefore He is called Anumati, and, on account of the full moon it is called Pūrṇimā. The Moon is highly luminous on the night of Pūrṇimā and therefore, He is called Rākā—38-41

The Sun and the Moon live together on the same asterism on the 15th tithi (lunar day), therefore, it is known as Amāvāsyā during the dark fortnight. The Sun and the Moon during Amāvāsyā face each other, therefore, it is also known as Darśa—42 43

After the Amāvāsyā day the junction with the Pratipada (first day) lasts for two lavas and this period is known as Kuḥū for two letters in the word Kuhu correspond with the two lavas (the duration of Kuḥū). When the Moon is visible on any Amāvāsyā He unites with the Sun in the afternoon and on the following morning in the Pratipada of the bright fortnight He rises along with the Sun. A difference of a period of two lavas is seen at the noon time between the Sun and the Moon—44-45

When the Sun and Moon separate, that period is termed Anvāhuti and is known as the time for Vasatkriyā when the performance of Vasat has been ordained. This period in the Amāvāsyā is known as Ritumukha or the face of the season when Śrāddha should be performed. When the crescent Moon unites with the Sun during the day, that is the time for the abovementioned Parva. The time when the voice of the cuckoo 'Coo' ceases, is called "Kuḥū". When the waning Moon of the Amāvāsyā enters into the Sun, that period is known as Sinvālt. The periods Anumati, Rākā Sinvālt and Kuḥū last for only two lavas. Kuḥū lasts as long as "Kuḥū" is uttered. The union of all the Parvas lasts for two lavas and both the unions, before and after, an equal. The sacrifices and Vasat rites should be performed as prescribed during those periods. The Vyatipāta yoga of the Sun and the Moon (i.e., their conjunction) and the Pūrṇimā (their opposition) are productive of the same fruits. The union in the Pratipada tithi lasts for a period of two lavas. Kuḥū and Sinvālt last for two lavas—46 53

When the Moon separates from the Sun, one kalā is known as the Parva period. Every day the Moon waxes by one digit when on the fifteenth day He becomes full. Hence, that day is termed Pūrṇimā. Then the fifteen digits of the Moon are visible. For this reason, it was stated that after the fifteenth tithi, the Moon wanes, there is no sixteenth digit of the Moon. These Devas and Pitṛis are the drinkers of Soma (Moon) and the nourishers of Soma (Moon). Ārtvas, Ritvas and Abda, Pitṛis are the nourishers.—54 56

Now I shall narrate about the Pitṛis who eat the libations offered to

them during the Śrīddha ceremony, how the libations reach them, what are their ways and future existences? and how great are their powers? Where the departed souls go and where they do not go cannot be ascertained even by rigid *tapasyā* (austerities). What to speak about those things being seen by these mortal eyes? The *Laukika* Pitris, by their severe penances in this world have been able to go above and join the *Deva* Pitris, other Pitris get satisfied when the people in this life, perform their *Āśramadharma* and are wise and perform with faith their *Śrīddha* ceremonies. Chastity, asceticism, sacrifice, begetting progeny, performing ceremonies with good faith, learning, and the giving away of food are the seven kinds of *Āśramadharma*s. Those who practise these things for the whole of their lives, go to heaven where they live in the company of *Uṣṇas*, *Soma*pā, Pitris and the *Devas*, and they enjoy bliss there. This is current amongst men that he who has got a son and who performs *Śrīddha* with honey, til and water, reap the above results. The Pitris of the family get satisfied. These human Pitris reside in the region of the Moon and eat the flesh offered in *Śrīddha*—57 64

But, those, who on account of their narrow minds have fallen in their orders in course of their life of action, and have not uttered *Svaha* and *Svādha*, go to the realm of *Dharmaraja* in various forms and repent for their past deeds. These beings, with their long and thin bodies having beards and void of garments, prow about hither and thither oppressed by hunger and thirst. Being thirsty, they go about in search of rivers, lakes tanks, wells, canals, etc., and being hungry, they go to various places in search of food. But they fail to get their desired objects. They are driven away from every place and the messengers of *Yama* throw them in various tormenting places such as, —*Silamāl*, *Vaitarṇi*, *Kumbhīraka*, *Ardhavaluka* and *Asipatiravana*. Thus they suffer all sorts of pain as results of their *karman*s—65 70

The oblations of three balls of rice offered in the name of the friends that are suffering in hells reach them and are taken by them which give them relief and satisfaction. The kinsmen and sons, while offering oblations should offer them on the *Kudra* grass strewn on the earth, they are to recite their names and *gotras* and have their sacred thread on their right shoulders—71

Oblations should also be offered, for those who are not suffering in the hell, but who are born as animals and birds etc. (five lower animals and trees, etc.) The *Śrīddha* oblations reach the Pitris corresponding to those births, as their foods and give them satisfaction, wherever and whatever they may be. The gift of grain and food, earned honestly, given to a deserving person at a good hour is attained by the manes in the form of their food wherever and whatever they may happen to be. As a calf recognises her mother cow in a herd, in the same way, the charity given after reciting the proper mantras in the prescribed way unmistakably reaches the manes. It is the power of the mantra that carries the oblations to the manes—72 75

The giving of food with good faith is equivalent to the performance of *Śrīddha*. So *Manu* says. The *Śrīddha* thus performed with devotion

reaches the manes in every domain, this is what Manu has said and Śaṅkarakumāra corroborates it after realizing the passages of the departed souls with His supernatural vision. The dark fortnight forms the day of the Pitṛis and the bright one their night. In this way, the Pitṛi Devas and the Deva Pitṛis are mutually their begetters. These and the human Pitṛis live in the firmament and drink Soma — 76 78

The fathers grandfathers great-grandfathers are the human Pitṛis. Thus, I have described to you their greatness and about the Śrāddha. I have now described to you how the king Ailā conjoins with the Sun and the Moon, how he attains his Pitṛis and performs Śrāddha with devotion, the Pitṛi tarpanas, how the oblations offered in Śrāddha reach the manes. I have thus explained to you about the Parvas and the hellas that form the part of the creation. Everything has thus been summarily described. It is very difficult to enumerate them adequately. The person desirous of his well being should devote himself to all these things with good faith. I have thus briefly stated this chapter of creation by Svāyambhuva Deva, now tell me, O, Rsis! what more do you wish to hear? — 79 84

Here ends the one hundred and forty first chapter on Śrāddha ceremonies

CHAPTER CXLII

The Rsis said — O Sūta! we are now desirous of hearing in detail the nature and the measurements of four yugas during the time of Svāyambhuva Manu — 1

Sūta said — Although I narrated about them in course of my description of the earth and celestial firmament I shall still tell you something more in detail about them. I shall first state about measurements. Human years are determined by ordinary experience of men. And this is the unit. The measurements of the four yugas will be expressed on this unit. Fifteen twinklings of the eye form one kṛāṣṭhā, thirty kṛāṣṭhās make one kalā. A muhūrta is made up of thirty kalas and one day and night consists of thirty muhūrtas. The Sun divides the day and night, the night is for sleep and the day is for work — 2 5

One month of the human beings is equal to a day and night of the Pitṛis. Its division is like this — the dark fortnight is the day of the Pitṛis and the bright one is the night. Thirty human months make one month of the Pitṛis. The year of the Pitṛis consists of three hundred and sixty human months. One hundred human years is equivalent to $(3\frac{1}{2})$ three and one-third years of the Pitṛis. (Three Pitṛi years and 120 i.e. $(100 + 10 \times 2)$ human months). One human year is equal to one day and night of the Devas and its division is like this — Uttarayana (six months when the Sun moves towards the north) forms Their day and Dākṣiṇyana (six months when the Sun moves towards the south) Their night — 6 10

Thirty years of men is one month of the Devas. A century of men is 3 months and some days of the Devas. 360 human years make one year of the Devas. 3,030 human years make one year of the Sapt Rṣis.

9,090 human years make one year of Dhruva, called, Dhruva Samvatsara
36,000 human years make one thousand Divine years—11-17

The duration of the ages have been laid down on the Divine units
The Bhīratākhaṇḍa notices four yugas or ages, viz., Kṛitayuga, Tretā,
Dvāpara, and Kaliyuga. Of these Kṛita or Satrayuga is the first, Tretā
is the second after which come Dvāpara and Kaliyuga. Satrayuga consists
of 1,000 Divine years. Its Sandhyā consists of 400 Divine years and
the Sandhyāṃśa of the same number of years. Tretā consists of 3,000
Divine years. This is what has been said about it by those well up
in calculations. Its Sandhyā is made up of 300 Divine years and the
Sandhyāṃśa is also of similar duration. Dvāpara consists of 2,000
Divine years and its Sandhyā and Sandhyāṃśa of 200 years each.
Kaliyuga is of 1,000 Divine years and its morning and twilight are each
of 100 years—18-24

Note—*वृत्त* = Uilon morning evening twilight, the period preceding a yuga.

मृत्त = Twilight the period at the end of each yuga

Satrayuga, Tretā, Dvāpara and Kaliyuga taken collectively last
for a period of 12,000 years of the Devas. Now I shall tell you their
age in the years of men. The age of Satrayuga in the years of men
is 1,728,000 years, of Tretā 1,296,000 years, of Dvāpara 864,000 years
and of Kaliyuga 432,000 years. The period of the four yugas along
with the duration of their Sandhyā and Sandhyāṃśas have thus been
described in the years of men. The four ages passing for 71 times make
one Manvantara—25-29

I shall now explain to you the period of a Manvantara in the years
of men. One Manu takes the place of another in 311,032,960(?) years
(it should be 311,720,000 years)—30-31

Now I shall give you the duration of a Manvantara in the Divine
years. It is 140,000(?) years in course of which the four ages come and
go 71 times when one Manu takes the place of another. At the comple-
tion of the Kalpa which is 11 times one Manvantara, the great dissolution
of the world takes place which lasts for a period twice as much as one
Kalpa. The age of the four yugas has been thus described—32-37

Now I shall tell you the creation of Tretā, Dvāpara and Kaliyuga.
I told you before about Satrayuga and part of Tretāyuga. I did not tell
you anything about the remaining portion of Tretāyuga, Dvāpara and
Kaliyuga on account of my having been engaged in the narration of the
generations of the Rishis. I, therefore, tell you, now, about the Tretāyuga
that was left unsaid. There was Manu in the beginning of the Tretā age
and he then Rishis dictated Śruti and Smṛti dharma by the light thrown
on them by Brahmā. They wrote on marriage, Agnihotra, and other
Śruti dharmas according to the Rik, Yajur, and Sāma Vedas. They
also gave out the injunctions of the Smṛtis, truthfulness, Brahmacharya
(celibacy), Varnāśrama and other Achāra dharmas.—38-43

and perceived in their hearts, by thinking about them once only In the beginning of the first Kalpa, those mantras (or laws of the Universe) arose of themselves in the minds of the Devas in testimony whereof those who are Siddhas (perfect) and others also can have the knowledge of the Mantras In the past Kalpa there were one hundred thousand mantra yogas, by the power of the sages even those who follow them, can realise them, and those mantras now lie hidden in the Pratimas or images of the Devas —44 46

The Sapta ṛiṣis enunciated the Rig Yajur Sāma and Atharvāna mantras very accurately, and the sage Manu similarly dealt with his Smṛiti In the Tretayuga the four Vedas, the bridge of dharma were all embodied in one In the Dvāparayuga owing to the short life and intellect of men the Vedas were divided into four separate treatises In days of yore the Ṛiṣis by virtue of their tapas could study the entire Vedas in one day and night The Vedas taught the duties of the people in each yuga In ancient days Svayambhu Brahmā gave out the divine immortal Vedas with various Aṅgas and containing the Svadharmas pertaining to every yuga Under the influence of Time by and by, the dharmas deviated from the Vedas and became perverted —47 49

The duty of Kṣatriyas is to perform sacrifices that of the Vaiśyas is to perform haviryajña, the Śūdras to perform the sacrifice of service and the Brāhmanas to perform the sacrifice of Japa (repeating the mantra) and understanding their meanings The people and the Varnas in the Tretā age thus performed their duties and prospered with children and wealth and were happy —50-51

The Brāhmanas by their kind behaviour should enlighten the Kṣatriyas and the latter should educate the Vaiśyas and they should, in their turn, lovingly mould up the Śūdras in their duties Their hearts were directed to Varnāśrama Dharma Their dharma was not fruitless and, therefore, all their actions were attended with success merely by their Sakalāpas or intentions The people in their ordinary course were longlived healthy, handsome, sturdily religious and modest Brāhmā laid down the orders of varna and āśrama etc, with great accuracy He sons of Brāhmā frame the Samhitās (or books) on medicine (how their health should be kept up), and practices of dharma and other mantras —52 55

The Devas set on foot the performance of sacrifices from the very day when the Ṛiṣis the sons of Brāhmā enunciated the Samhitās, Mantras, etc At the end of Svayambhuva Manu, Indra was the first to propagate the performance of sacrifices with various offerings in co-operation with the Devas, Yama Śukla, Jaya and Viśvasnka —56-57

Truthfulness meditation, asceticism and charity are the extant dharmas When they decline, adharma becomes dominant When to drive it away and make dharma revive, most valiant and longlived heroes take their births They award just punishments, are great yoga performers of sacrifices, Brāhmasiddhis have their eyes like lotuses broad forehead and big faces well formed limbs lion like chests strutting like elephants and highly powerful and virtuous Thus in the Tretāyuga the cakravartī kings were great arbiters and endowed with all auspicious

signs Their regal splendour and prowess extends far and wide like the branches of the banyan tree By Nyagrodha is meant arms, Vyāsa means the extent of the arms outstretched That is their growth and height measured as above Chakrā (discus), chariots, Queen, jewels, horses, elephants and gold formed their treasure and were counted as Ratnas (jewels) These gems were first attained at the end of Svāyambhuva Manu Emperors in the world in all the Manvantaras (past, present and future) are born with the parts of viṣṇu inherent in them They are extraordinarily endowed with power, dharma comfort and riches Emperors had a vast store of Artha, Dharma, Kāma, fame, and Victory without any of these going against another Thus the kings, endowed with power, defeated even the Rishis in their eight Siddhis, such as Animā, Laghima, etc., in their knowledge of the Śāstras and in their asceticism They were endowed with divine marks and signs and they defeated the demons and human beings by their extraordinary strength They seemed to be very fortunate They were born with handsome forms bearing all the lucky signs according to palmistry, viz, fine lines on the forehead and fine tongue, sombre radiance of the teeth, long ears, hands touching the knees, shoulders like that of a bull and a lion, with their feet marked with quail and fish and the hands with conches etc They lived up to 85 000 years and did not know the trouble of the old age, and had access to the heaven, oceans, lower regions and mountains Sacrifices, asceticism, charity and truthfulness were the four limbed dharmas of the Tretā age and were, unscrupulously, observed by them —58 73

Though in that age dharma reigned according to Varnāśrama, yet there was also a criminal procedure code to justify and maintain the order of Varnāśrama All the people were healthy, wealthy, happy and contented In this Tretayuga one Veda was divided into four The people lived up to 3,000 years and they were all blessed with sons and grandsons and then they departed Now, bear of its characteristics The characteristic of the Tretayuga in Sandhyā is one foot, and in the Sandhyamśa one fourth of that of Sandhyā —74 77

Here ends the one hundred and forty second chapter on Manvantra

CHAPTER OXLIII

The Rishis said —O Sūta! Pray, explain to us how the performance of sacrifices was propagated at the beginning of the Tretā age during the sway of Svāyambhuva Manu? When the Satyayuga with its Sandhyā ends the Tretā age begins Owing to good rainfall many kinds of plants and medicinal herbs grow Cities and villages flourish, the inhabitants thereof, begin to perform good deeds Communications are established Varnāśrama dharmas are laid down The people of all class collect together and pour sacrificial oblations into the fire after reciting Vedic mantras and secure sacrificial materials and proper food and know proper methods of living How did they do all these things?—1 4

Sūta said —O Rishis! the Lord Indra, the partaker of the sacrificial

offerings, collected all the mantras leading to the happiness in this world as in the next and started the performance of sacrifices, then He, along with the other Devas performed Advamedha Yajña, after collecting all the sacrificial materials. Many clever sacrificial priests (Ritviks) came and took charge of their respective duties. Various oblations of ghee were offered in Fire in honour of the Devas—5-7.

The Devas were exceedingly pleased, the Brāhmanas versed in the Sāmaveda chanted hymns loudly, Adhvaryus and other Brāhmanas were busy and went hither and thither and performed their allotted rituals. The animals for sacrifice were sprinkled with sacrificial mantras and the Devas, invoked, came there and partook of their share of sacrificial offerings. The Devas are those that preside over the senses and it is they that are partakers of sacrifice. They are born at the beginning of a Kalpa. The Devas are worshipped in sacrificial ceremonies—8-10.

When the Adhvaryus became ready to immolate the animals for sacrificial purposes, the great Rsis were attacked with pity on seeing those helpless animals and addressed thus to Indra, the chief partaker—"What are all these in your sacrifices? To destroy life and cause pain are great sins, and O Indra! this is not a good thing in the rituals of your sacrifice. You have started this sin to kill animals. There is no benefit in such a sinful sacrifice. On the other hand, they beget sin. This is not dharma, rather this is adharma. Killing animals cannot be dharma. If you wish to perform virtuous deeds, act according to the Śāstras and make the sacrifices free of any sin in Vijas (seed materials). Indra! You have started the vilest form of sacrifice by introducing such a sinful element as killing and injuring, into its rituals which will destroy Trivarga (Dharma, Artha, Kāma). O Indra! This great Yajña was established in ancient times by Svāyambhuva Brahmā. The haughty Indra in spite of being thus advised by the learned sages did not heed their counsel—11-15.

At that time, a great discussion ensued between the sages and Indra as to whether the sacrifices should be performed by offering the libations of the movable or the immovable things, i.e., animals or vegetables, roots and fruits. Those all powerful sages were much pained by the discussion and asked the King Vasu who lived in the sky to give his opinion on this point—16-17.

The Rsis said—O King! O great wise one! How has the method of performance of sacrifice (yajña) been witnessed by you? O son of Uttān-pada! O Lord! Remove our doubts, O, learned one!—18.

Śūta said—King Vasu, without taking into consideration the relative significance and the strength of the two parties began to explain the truth of the sacrifice, in accordance with the injunctions of the Vedas.—19.

He said—The Śīstras say that the sacrifices should be performed according to the prescribed rites and with the offerings of good animals or roots, fruits, etc. It is my experience, that the slaughter of animals is the nature of sacrifices. Either the sacrificial mantras all advocate killing of animals. And what those great Rsis have laid down as the result of their long tapasyā and experience of the bright bodies in the Heaven, ought to be taken as Prāmanas or proofs, and I give out my opinion on those

authorities. If you take those mantras as proofs, then, accordingly, perform the sacrifices, else what is the use of vain argumentation—20 23

On hearing the reply of Vasu the sages foreseeing his future destiny cursed him to fall down. King Vasu, of higher regions by the curse, went to Rasātala—the lower region. That virtuous king in spite of his being very wise, in removing the doubtful points of Śāstras, went to the lower region for the fault of his plain speaking, it is not, therefore, wise for one individual though he is very learned, to pass a decided opinion on any subject having many phases, for, the analysis of dharma is extremely delicate and is very hard to be thoroughly known and more difficult to express it. No one except the Devas R̥ṣis, and Manu, should, therefore, assert regarding any dharma with certainty. What the R̥ṣis said of yore, about non-killing animals in sacrifices, that is then the best course. R̥ṣis never perform any act of himsā in course of a sacrifice and many millions of them attained heaven by virtue of their penances. Taking all things into consideration, the great sages do not praise any act of himsā. The ascetic sages have gone to heaven by offering in sacrifices, roots, fruits, leaves, water and vessels that they collected by unchhavr̥tti (gathering in handfuls). The absence of greed, attachment, the practice of celibacy, compassion on beings, doing good to others, tranquility of mind, Brahmacharya cleanliness, abhorrence from anger, forgiving others, firmness are said to be the firm roots of the eternal dharma—24 32

Sacrifice consists of mantras and materials, and tapasyā consists in viewing all with equality. Sacrifices lead one to the Devas, asceticism leads one to Viśat Puruṣa (the cosmic soul). Renouncing the fruits of karma (works) leads one to Brahmāpada (the state of Brahina). Having Vairāgyam (dispassion) enables one to be dissolved in Prakṛiti (the Universal Divine Mother). And the knowledge i.e., realization of the glory of Brahman leads to Kaivalyam (absolute independence or the state of being Alone). These are the five fold paths of beings—33 34

In days gone by there had been serious differences between the Devas and the R̥ṣis at the time of Svāyambhuva Manu on the subject of sacrificial rituals. Afterwards when the R̥ṣis saw that virtue was being forcibly set aside, they paid no heed to the words of the Vasus and returned to their hermitages—35 36

When the R̥ṣis went away, the Devas completed the sacrifice. I have also heard that many Bṛāhmanas and Kṣātrīya kings became perfect by their tapasyā and went to the Heavens. The king Priyavrata, Utīṣhapāda, Dhruva Medhātithi, Vasu Sudhāmā, Virajā, Śankhapada, Rajasa Prācīna varhi, Parjanya, Havirdhāna and others. The famous Rājarsis of high renown went to heaven by virtue of their asceticism. The glory of the Rājarsis is still renowned in the world, consequently, asceticism is superior to sacrifices. In days of yore, Brahman created the Universe by the power of his asceticism. But no such powers can be attained by sacrifice. So tapasyā is the underlying root in this Universe. In this way, the sacrifices were performed at the time of Svāyambhuva Manu and since then, they are in vogue during all the ages—42

Here ends the one hundred and forty-third chapter on Mantantara, etc

CHAPTER OXLIV

Sāta said —I shall now relate to you about Dvāpara age which dawns on the decline of Tretā. In the beginning of Dvāpara, people attain siddhis as they do in the age of Tretā, but when the age becomes perfectly settled, the siddhis of the Tretāyuga disappear. They beget greed, fortitude, trade and warlike tendencies, that are antagonistic to each other. They become doubtful of the true realities of things —1-3

The Varnas become extinct and the actions become deteriorated, the vehicle of usago is spoilt, and vanity, anger, travelling, killing, false self-esteem, unforgiving and many other Rajasic qualities spring up. There is an increase of Rajo and Tamo gunas. The sins that were unknown in Satyayuga crop up in Tretā, they become strong in Dvāpara and people get troubled. Dharma wanes in Dvāpara and becomes extinct in Kaliyuga. The Vairya dharmas and Aśrama dharmas get weakened and doubts are raised in the interpretations of the Śrutis and the Smritis. By the uncertainty of the purport of the Śrutis and the Smritis the real intent of dharma becomes obscure which causes a difference in the opinions of men. People become divided on account of their diversity of views and a chaotic condition arises —4-9

Before, there was only one Veda, having four feet (parts). That got changed on and on, due to the short lives of the people, until at last in Dvāpara the one Veda was abridged and completely divided in four Vedas. The sons of Risis, again due to their respective faulty understandings explained them in various ways. They inserted Brahmana portions within the Saṃhitā portions of Rik, Yajuh and Sama Vedas. They even changed the Svaras or musical tones in the songs of the Vedas. They did not fully grasp the meanings partly owing to their habits and faulty understandings and partly owing to many corruptions and interpolations in the Vedas, of the Brahmana portions, of the Kalpa Sūtras of the Bhāṣyas and of various other things. Some parts were correctly explained. It is in this Dvāparayuga that persons adopted various customs and rites and began to hold different opinions —10-14

At first the Adhvaryu's work was one, afterwards, it was divided into two. Owing to distortions and twistings in the meanings the Sastras have been much transformed. Therefore the Adhvaryu's works are performed in different ways. The Sama and Atharva Vedas also were turned and twisted owing to the want of knowledge of the Munis and their want of confidence. Thus the state of things in the Dvāpara age was in a chaotic condition. And in the Kali age the Vedas became extinct. Owing to the want of the proper knowledge of the Vedas, the various diseases and disorders and deaths, thereof, became visible. The people could not thwart them off by their minds, words and deeds, then, they became disgusted and disappointed —18-19

When they became disappointed they sought means to get rid of their distress. As a consequence they began to find faults with worldly things. Out of this fault finding true knowledge arose. Of the wise Munis in the Svayambhūta Manvantara, some turned out in the

Dvāpariyuga as the opponents of the Vedas. Then Āyurveda (medicine), astronomy and the other limbs of the Vedas political economy, logic, metaphysics the ceremonies of the Kalpa Śāstras, the glosses, the Smritis, and various other Śāstras became filled with doubts. No effort was crowned with success, unless the whole body, mind and deed were set to work—20-24

In the Dvāpara age people were generally in trouble and there was an increase in greed ambition to trade and to possess worldly things tendency to fight and inability to realize principles, the obscurity of the Vedas and the Śāstras the destruction of the order of Varnāśrama and the increase of lust and anger, the people, at this time, lived up to a period of 2,000 years when some time of Dvāpara was passed, then the Sandhyā set in, in which period the dregs of the people are left. Then the Sandhyāmsa set in. After this comes Kaliyuga. At the end of Dvāpara and by the beginning of Kaliyuga, Kālī became very strong—25-29

During Kaliyuga people indulge in lust, theft, falsehood, deceit, vanity, etc. and delusion, hypocrisy, vanity overshadow the people. And dharma becomes very weak in Kaliyuga and people commit sin in mind, speech and actions. And works done with whole heart and body sometimes become successful and sometimes not. Quarrels, plague, fatal diseases, famines, drought and calamities appear. Testimonies and proofs have no certainty. There is no criterion left when the Kaliyuga settles down. Some die in the womb, some in childhood and some in youth and some in old age. People become by and by poorer in vigour and lustre. They are wicked, full of anger, sinful, false and avaricious—30-34

Bad ambitions bad education, bad dealings bad earnings excite fear. The whole batch becomes greedy and untruthful. The Brāhmanas become demoralised. They have base ambitions. Their knowledge and learning are mostly defective. Their character is exceedingly low and by such ignoble conduct they prove very disastrous to the people. The people become saturated with jealousy, anger, vindictiveness, cowardice, greed, attachment. Lust increases during this age—35-37

The Brāhmanas do not read the Vedas nor do they perform sacrifices and the Kṣatriyas deteriorate with the Vaiśyas and become well nigh extinct. Śūdras sleep with the Brāhmanas, sit with the Brāhmanas, eat and perform sacrifices with them and hold relations of mantrahood with them. Many Śūdras will become kings and many heretics will be seen. There will arise various sects Sannyāsīs wearing red coloured cloths, Kāpālis and various others holding themselves followers of some Deva or other and there find fault with religious. Many with them profess to be Brāhmanas because, thereby, they will easily earn their livelihood. Some hypocrites will mark their bodies with Vedic symbols also. In the Kaliyuga any body will study the Vedas, Śūdras will be experienced in the Vedas. So there will be many false religionists.—38-42

The Śūdra kings will perform Aśvamedha sacrifices and the people serve their ends even by killing women, children and cows. They will cheat each other, kill each other to serve their ends. The country will become desolate by repeated calamities, short lives and

various kinds of diseases. Every one will be miserable and addicted to ndharma. Owing to the dominance of vice and Tamogun, people will freely commit the sin of abortion on account of which there will be a decline in the longivities and strength of the people. The people will live up to one hundred years at most. Inspite of all the Vedas being in existence it would become as if there were no Vedas and the practice of performing sacrifices would be stopped — 43 47

This is about Kaliyuga, now hear about its Sandhya and Sandhyāṃśa. In every age every three stages become void of dharma, and during the Sandhyā period only one part of the usages of the age exist which becomes thus one part, in Sandhyāṃśa, one pāda of that of Sandhyā exists. In this way, in the final Sandhyāṃśa of the Kaliyuga, one governor amongst the irreligious subjects arises — 48 50

King Pramati of the Bhṛigu family and Chāndramasa gotra was born at the end of Svayambhūta Manu in the Sandhyāṃśa period, to inflict proper punishment on the sinners. That king travelled all over the earth for 30 years and collected arms and ammunitions, elephants, horses and chariots and marched with a vast army consisting of horses and elephants and accompanied by 100 000 Brahmin soldiers armed with various kinds of weapons, against the Mlecchas and destroyed them. After killing all the Śūdra kings he annihilated all the hypocrites. After destroying all the sinners and subduing the people living in the North, central regions the mountaineers, the inhabitants in the East and West the residents on the Vindhyaes, the Deccanis, the Dravidians, the Singhelese, the inhabitants of the Mlecche countries (Kābul and Kandhara), the Parades, the Pahlavas, the Yavanas, the Śakas, the Tusras, the Svetas, the Pulindas the Barbaras, the Kbasas, the Lampakas the Andhrakas, the Daradas, the Halikns, he exterminated the Śūdras — 51 58

King Pramati was born of Viṣṇu's part in Manu's family and was famous as Chāndramasa. He roamed about earth for twenty years and killed all the wicked men in his 32nd year. After annihilating the greater portion of the world with violence when only a few survivors the propagators of the future race, remained, the king with all his army attained final bliss in Samādhi between the sacred rivers Ganges and the Yamunā — 54 63

When thus in the Sandhyāṃśa period, all acts of violence ended all the wicked potentates were slain, only a few survived here and there who, overwhelmed with greed began to plunder one another and caused great consternation to the people without a king. They all left their homes and household goods and fled hither and thither to protect themselves. When the duties enjoined by the Śruti and the Smṛiti came to an end the people gave themselves up to lust and anger and became devoid of greatness, pleasure, love, and shame — 64 69

After the disappearance of dharma the remainder of the people were plunged into deeper misfortunes. Men and women became short statured and began to lose their lives at the early age of 25. They were all overpowered with distress. They quitted their wives and sons and even

quitted their towns and went to mountains to find a shelter there. They built their houses near rivers, oceans, mountains and various other places. There was no rain and the people had to cover themselves with rags and deerskin. They left off karma, deprived of their possessions, and void of Varnâsrama and thus became very greatly oppressed, at last very few people remained — 70-72

Animals oppressed by hunger wandered far and wide and at last took their abodes close to the above men. The people also, being very hungry, became flesh eaters. They all began to eat flesh of deer, boar, bull, every thing whether allowed or not. They lived on all sorts of things without pausing to enquire under the influence of hunger whether it was worthy of being eaten or not. Those who lived close by rivers or oceans maintained their lives by taking fish. Thus by eating flesh and forbidden food, all the people became of one caste Varna. As there existed only one Varna in Satyayuga, similarly, all the people became of one caste at the end of Kaliyuga. In this way, the Divine century, i.e., 36,000 years of men passed away in course of which the hungry people devastated all the birds, fish, etc — 73-79

After eating up all the birds and fish, etc., that were left during the period of Sandhyamûla, people began to eat roots and fruits (Kandamûla, etc.) They did not build their houses but covered themselves with barks of trees. They had no treasures and they slept on ground. They all perished in that plight and only a handful of them who survived, struggled on for a century. They got sufficient food and got nourished. The period of Kali's Sandhyamûla lasts like that for a Divine century. After this period, the men and women that were left began to produce many children. With the advent of these children enters again the Satyayuga. All the previous people, the remnants of the Kali pass away. As the people reap the fruits of their actions in heaven and hell, similarly, the persons in Satyayuga enjoy happiness or suffer pain. Thus Kaliyuga disappears and Satyayuga steps in — 80-87

The remaining people in Kaliyuga gradually begin to discriminate and they get dispassion (vairagya). Thence, they realise their knowledge of self and they become religious. So Satyayuga comes in to fulfil that which is to be done in future. The people thus become happy and enjoy things with their equality of sight which they did not enjoy in the past Kali nor which they would enjoy in the future Treta. Thus I bow down to Satyambhuva and I have narrated to you in detail all the characteristics of the several yugas in due order — 88-91

When the Satyayuga comes in its people are procreated by those who remained at the end of Kaliyuga. The good and perfect persons that remained unnoticed amongst the Brâhmanas, Ksatriyas, Vaisyas and Sûdras they and the Saptarîsis now give instructions in dharma to the new people. In that way the doctrines of the Rîsis based on Śrutis and Smritis are propagated. They promulgated Varnâsrama Dharma and other rituals on the lines of Śrutis and Smritis. The Saptarîsis hold the dharma of the Śrutis and Smritis. For promulgating dharma the Saptarîsis are ever ready in every Satyayuga. These Rîsis are now existing for the period of one Manvantara. As the roots of plants and

trees vigorously germinate after being consumed by fire, similarly, there is a growth in the generation of people at the commencement of the Satya age. In this way, generations of the ages go on for ever. The ideas appear and disappear. Comforts, life power, beauty, dharma, Artha and Kāma lose one-fourth their quantity in every Yuga—92-100.

O Dvijas! I have told you about the sandhis which pertain to the yugas only. One Manvantara is seventy one times these four yugas. The four yugas make one cycle, and each yuga in every cycle is of one and the same nature. So the fourteen Manvantaras revolve—101-104.

In all the yugas the Asuras, evil spirits, demons, Yakṣas the Piśāchas and the Rākṣasas and various others are born. All these persons are endowed with characteristics in accordance with what they had in previous yugas. As the characteristics of yugas change, so the characteristics of the several Manvantaras change. These worlds of the jivas are always liable to change, they do not remain constant even for a moment. Thus I have described to you the characteristics and changes of the yugas. I will tell you about Manvantaras at the time when I deal with Kalpas—105-108.

Here ends the one hundred and forty fourth chapter on the several yugas

CHAPTER CXLV

Suta said—I shall now relate to you at full length about the past and the future Manus numbering fourteen, that flourished one after the other, during each kalpa. During the respective sway of the fourteen Manus, the world with its creation of men, lower animals, birds, trees, their preservation and destruction, remains in conformity to the times of the Yuga. The ages of the beings forming part of the creation, are, also in co-ordination with the defined characteristic of that Yuga. In the fourteen Manvantaras some lived up to one Yuga whereas, others lived only for a very short time. Taking the unsettled state of things during the iron age the maximum age of men has been laid down to a period of hundred years—1-5.

During Satya yuga the Devas, the demons, the men, the Yakṣas and the Gandharvas were all symmetrical in their height and girth. The eight varieties of Demigods are 96 fingers in height. The other eight Devayonis are nine fingers high. This is the natural measurement of them. The Devas and the Asuras are 49 fingers in height (or seven fingers?)—6-9.

During the Sandhyā of this Yuga the man's measure is eighty four fingers (the fingers being those of the men of Kaliyuga) and he who is 9 tils in height from head to feet with his hands reaching his knees is adorable even by the Devas. The cows, the elephants, the buffalos and the immovable beings like the trees, etc., all undergo variations in their respective stature during the different yugas. The animals, such as oxen, etc., measure 76 fingers right up to the hump—10-12.

Note.—एक = A particular measure of height.

The elephant measures 800 fingers in height and the maximum height of trees is said to be 1130 fingers. The Divine and the human forms are both alike, as they are born of one parentage. The former is endowed with more intellect. The human forms are not so endowed with Buddhi or intellect. The Divine and the human bhāvas are, thus, both similar and dissimilar. Birds, animals, things, movable and immovable (idra) are all built in the same way. Cows, goats, horses, elephants, birds, deer, these are all for work and are fit in every way for sacrificial purposes. The animals are for the use of the Devas. All things, movable, and immovable, are created as regards their form and measure, after the several Devas, they become all the more gratified when they get all these beautiful things—13-19

Now something will be said about good men and Sadhus. The Brahmanas and the Vedas are considered as the Paśu mūrtis or animal forms of the Devas. Brahma resides within their hearts, hence, these are Sat or good. The Itṛābhinānas, the Kṛtriyas and the Vaiśyas, all of them direct their actions in accordance with the Śrūtis and the Smṛtis and are busy in ordinary or in special functions—20-21

The dharma of the people devoted to Varnāśrama in accordance with the Śrūtis and Smṛtis and leading to Heaven is named jñāna dharma. The Brahmachārī given to good conduct and Āchāra and to do good to the preceptor (guru) performs divine functions, hence, the householder is known as "Siddhi". Those ascetics who reside in the forest and are in the third order of religious life are known also as Siddhus—22-24

One, who restrains his passions and practises Yoga, is known as Yati. By dharma is meant practical work and feeling. The Lord Bhagavan has denominated the good and bad actions both as Dharma. But the Devas, Rishis and men, freely support their views and say "This is not dharma". Dharma is derived from a root which means to hold up and also connotes greatness. The Āchāryas advise on that dharma which leads to one's Iṣṭa (desired object). They do not advise adharma which leads one to evils. Those, who are hoary, free from avarice, self-restrained, not haughty, endowed with Divine knowledge, having a clear conscience and humility and following the path of virtue every day, are known as Āchāryas. Such Brahmanas versed in the doctrines of dharma, Śrauta and Smṛita, have enunciated the path of virtue—25-30

dharma of the Smṛtis, laying down varṇa and āśrama on the retrospective bodies of the past Manvantara for the guidance of the coming one —33

In this way, the two kinds of dharmas are called the Śiṣṭāchāra. The expression Śiṣṭa is made of the root *śiṣ* and suffix *ṭa*. Those who remained in the preceding Manvantara, Manu, the propagator of the race and the Saptarṣis are called the Śiṣṭas. The pious men during the Manvantaras and the Saptarṣis along with Manu are said to be the promoters of the universe. These persons i.e. Śiṣṭas establish dharma, which changes in Yuga after Yuga by giving out the Vedas, message livelihood, the criminal procedure code and Varṇāśramachāra. At the end of a Manvantara the Śiṣṭa puruṣas establish the Vedikdharma by means of Varṇāśrama and authority. Thus coming down from Śiṣṭas to Śiṣṭas. This is the eternal Śiṣṭāchāra — 31-37

These are the eight characteristics of the Śiṣṭas viz, (1) Charity, (2) truthfulness (3) asceticism (4) learning (5) sacrifice (6) worship (7) Dama or self restraint, (8) want of greed. In all the Manvantaras these Śiṣṭa Manus and Saptarṣis practise the above mentioned eight characteristics of dharma, hence they are called Śiṣṭāchāris. Śruti is derived from hearing, and Smṛti from remembering —38-40

Śruti dharma is that which contains the Vedic mantras and the sacrificial rituals. The one dealing with the Varṇāśramas is the Smṛti dharma. Now the different parts of the dharma will be defined —41

One who explains the dharma just as he knows and feels about it on being questioned is said to possess the fundamental attribute of truthfulness. The Brahmachārya Japaṁ silence and fast these very hard practices are called tapasya or penances. Yajña is the bringing together of wealth animals sacrificial offering Rik, Sāma and Yajuh Vedas and the sacrificial presents. Dealing with others as if with one's own self always for the well being of all with gladness of heart is termed *dayā* or kindness and is the best of all acts —42-45

One who does not feel upset and show wrath by mind, speech or demeanour even on being provoked by others is really the ideal forgiver. This state is called *Titikṣa* or forgiveness. The servant who does not misappropriate his charge left to his care by his master, sets an example of the absence of greed. Non acceptance of others' things is *alobha*.

One who does not feel inclined to indulge in sexual pleasures by body, mind and deed and practises Brahmacharya shows signs of *sama*. One whose passions are not brought into play either for his own sake or for the sake of others shows signs of *dama* or self restraint. One who does not get perturbed by five objects of senses and eight kinds of amorosness is known as the great subduer of self. One who gives away in charity to the deserving what is prized by him after storing it in a righteous way sets the example of an ideal charity. The best dharma is the one which is prescribed by the Śruti and the Smṛti and approved of Śiṣṭa (pious) persons. Indifference to the good and evil

and the non attachment to object is *virakta* or dispassionateness. The renouncement of *kṛita* and *akṛita* karmas or acts done or not done is *Sannyāsa*, abandonment of ideas of cleverness or non cleverness is termed *Nyāsa*. When he knows all the *Tattvas* from *Aiyakta* (unmanifested) down to particulars, the animate and inanimate objects, he is called *Jñāni* or wise. These are the characteristics of *dharma* which were first enunciated by the learned *Risīs* during the *Sravambhuva* Manvantara — 48-56

Now something will be said about the Manvantara, *Chāturhotra* and the ways of the four *varṇas*. During each Manvantara fresh *Śrutis* occur, but the *Rik*, *Yajuh*, and *Sāma* Vedas, *śloka*, *Dvayatas*, *Stotras* (hymns), *Homās* etc, remain the same as in the preceding Manvantara. *Vidhistotra* and *Agnihotra* remain as before *Dravvastotra*, *Gunastotra*, *Karmastotra* and *Kulastotra* originate from the Vedas during every Manvantara. From these the *Brahmāstotra*, i.e., the four Vedas *Rik*, *Yajuh*, *Sāma* and *Atharvapa* spring the fourfold mantras (formulae) as described in the four ways — 57-61

The mantras of the preceding Manvantaras flashed in the hearts of the *Risīs* who performed very hard *tapasyā*. Being roused by the feelings of fear, trouble, *molā* (delusion), grief, discontent, when the *Risīs* began to practise *tapasyā* with great effort and enthusiasm, the mantras came of themselves to them for their deliverance — 62-63

I shall describe to you the characteristics of the *Risīs*. The *Risīs*, past and future, are of five kinds. Now, hear about the *Risīs* and the *Āras*. When the Universal Dissolution takes place, when *Prakṛiti*'s three qualities (*gunas*) are in a state of equilibrium the division of the Vedas does not exist. All are in an undefined state of darkness (*Tama*). At that time the springing up of the animate objects unconsciously and of the embodied souls consciously, are both termed *Āra*. This is like fish and water, both exist like the container and the thing contained. The universe made up of qualities springs up, presided by consciousness. It flows on as cause and effect. It is *kālā* (time) that brings about the differentiation of the Prime Cause the Mahat. Senses and objects of senses are denominated as *arthas* — 64-69

Vṛhadvakṣaḥ, Śaradvāna, Vājīrāvā, Suchinta, Śiva Parāśara Śringi, Saṅkhaṇḍa, the king Vaiśravaṇi and they attained Rishihood by virtue of truthfulness. This is the progeny of Iśvara and Rishi. Now hear about the mantra-kṛita Rishi. They are —Bhṛigu, Kīśyapa, Prācheti, Dadhi-chi, Ūrva, Jāmadagni, Vedhā Śirasvata, Arst Sena, Chyavana, Vitahavya, Vedhā Vainya, Prithu Divodāsa, Brahmanān Gṛtsa and Śaunaka. They are 19 in number and of the family of Bhṛigu —95-100

Now, listen to the chief ones of the family of Āngirasa. They are —Aṅgiri, Triṭa Bhṛadrāja Lakṣmana, Kṛtāvāh, Garga, Smṛiti Saṅkṛiti, Guruvā, Mūdhātī, Ambarīṣa, Yuvaniśa, Purukuta, Svastava, Sadasyavān, Ajamidha, Aśvabhāra, Utkāśi, Kavi, Prisdāsa Virūpa, Kāvya, Mudgala Utathya, Śaradvāna, Bājīrāvā, Aprasāna, Suchitti, Vāmadeva, Rāja, Vṛhachukla Dīghatūni and Kakṣvina. These are 33 in number, and are the Mantrakṛita Rishi —101-105

The Rishi of the Kaśyapa family are —Kāśyapa, Sahavatsāra, Nādhruva, Nitya Asita and Deva. These six are Brahmanādi Munis. Attri, Ardhasavana, Śivīya, Gavīsthura, Karuṅka and Pūrvatithi, are the six Mantrakṛita Rishi. Vasiṣṭha, Śakti, Parāśara, Indra Pratima, Bharada vāṇa, Mitrāvāruna and Kundina these seven belong to the Vasiṣṭha clan and are Mahārṣis. Viśramitṛi, the son of Gadhi, Devartṛi, Bala, Madhu chibanda, Aghamarsana, Astika, Lolita, Bhṛitakṣa, Ambudhi, Devastavā, Devartṛi, Purāṇa Dharmājaya, Śiśu, Mahāteja and Śālamkayana, these thirteen* belong to the Kaśika clan. Agastya, Dṛiḍhadrūma, Indrabāhu are the three Rishi of the Agastya clan devoted to Brahmā. They are very illustrious. Vānasaṭa Manu and king Ailā of the Pururavā dynasty are said to be the great framers of the Mantras. Bhalandaka, Viśva, Śāṅkila are the chiefs of the Vaidya clan and are the great Mantrakṛita. In this way these 92 beings have been said to be Mantrakṛita or founders of the mantras. They have revealed various mantras. These are the sons of Rṣikas and are known as Śrūta Rishi —106-118

Here ends the one hundred and forty fifth chapter on the Manvantaras and Kalpas

CHAPTER CXLVI

The Rishi said —Tell us, O Sūta! the history of the destruction of Tarkāśura as narrated by the Bhagavaṇ in Matsya. Pray, also tell us in what period it happened. Our ears, in spite of drawing in the nectar of the sweet narrations emanating from your mouth so constantly, do not feel sufficiently gratified. O, Sage! do gratify us by acceding to our request —1-2

Sūta said —Manu, the son of Sun first asked the God Matsya about the birth of Svāmīkṛitika in the thicket of white grass or reeds. —3-4

* These are sixteen and not thirteen. Translator

In reply, Bhagavāna Matsya said that in ancient times there was a demon by the name of Vajraṅga whose son was the highly powerful Tarkāśura. That valiant Tarkāśura drove away all the Devas from their respective dwellings who, instilled with consternation, went to seek the shelter of Brahmā. Brahmā, on seeing those terror stricken Devas said — "Devas! cast off your fears. Swāmīkṛtika, the son of Śiva, born of the daughter of the Himālaya, will destroy the Dīnava." Sometime after, Śiva, on seeing Pṛvatī, dropped his semen virile for some reason in the mouth of fire which gave satisfaction to the Devas. Afterwards, the semen virile came out undigested from the stomach of the Devas and fell into the celestial river whence it was carried to a thicket of reeds. Out of which was brought forth Swāmīkṛtika shining like the sun. That seven days' old baby killed Tarkāśura — 5 11

On hearing that, the sages cried out — "O, Sūta! this is highly interesting. Pray, relate it to us in detail. From whose parts was Vajraṅga born who begot the most valiant Tarkāśura? How was the latter killed? Pray, also tell us at full length about the birth of the hero Swāmīkṛtika — 12 14

Sūta said — Dākṣa Prajāpati was the mind born son of Brahmā. He afterwards begot sixty daughters from his wife Vairīnī, out of whom he gave ten to Dharma, thirteen to Kaśyapa, twenty seven to the Moon, four to Ārjūnemi, two to the sons of Vāhuka, two to the sage Aṅgīrā and two to the learned Kṛśāśā — 15 17

Aditi, Diti, Danu, Viśvā, Ariṣṭā, Surasā, Surabhi Vinatā, Tāmṛt, Krodhavasā, Ira, Kādra and Muni, these thirteen were born of the consorts of Kaśyapa who were the mothers of the three worlds and the cows. Through them all things moving and non moving, various Jīvas and embodied beings were born — 18 20

The Devas, Indra Upendra etc, were born of Aditi and Diti gave birth to the demons Hiranyakāśyapa, etc. Danu begot the Dīnavas. Surabhi the cows, Vinatā produced Garuda and other birds e.g., peacocks, etc. Kadra brought forth serpents like Śeṣa etc, besides these other lower animals were given birth to by them. The demon Hiranyakāśyapa ruled the Universe after conquering the three worlds along with Indra, the Lord of the Devas. Viṣṇu, then, in time, killed the demon Hiranyakāśyapa and the remaining Dīnavas were destroyed by Indra. When all the sons of Diti were destroyed, she felt grieved and sought from her Lord Kaśyapa the boon of begetting a most powerful son who would annihilate Indra in battle, which Kaśyapa granted on condition of her following certain prescribed rules with a pure mind for a thousand years, bearing which Diti regulated her life accordingly — 21 27

Indra began to serve Diti vigilantly on her observing such severe austerities. When only 10 years remained to complete the (1,000 years) period of her austerities Diti was pleased and said to Indra — "Son! I have well nigh completed the term of my vow, you will have a brother in conjunction with whom you may enjoy the riches of the universe undisturbed

and reign over the three worlds" Saying this, Diti went to sleep and her long tresses of hair fell on her legs As ill luck would have it, Diti went over to sleep and Indra taking advantage of that loop hole, entered into her embryo He divided the womb into seven parts by his bolt Afterwards out of rage he divided each part into seven Diti awoke and said angrily —"Indra! do not destroy my progeny"—28 34

Hearing those words, Indra came out of the embryo and stood with folded hands before his mother, shivering with fear He said —"You went to sleep in course of the day with your hair unkempt I have, therefore, divided your womb into 49 parts. I shall allot them places in the Heavens coveted by the Devas even"—35 37

Hearing that, Diti said —"Be it so" and afterwards went to her Lord and said —"Prajāpati! Grant me a powerful son who may have access to Heaven, may conquer Indra and be invulnerable to the Devas' weapons"—38 39

The sage said to his grieved consort that she would beget such a progeny after practising penances for ten thousand years "You will beget Vajraṅga whose body will be as massive as thunderbolt and iron, so no weapons would baffle him"—40 41

Diti, after being thus blessed, repaired to the forest where she practised severe austerities for ten thousand years At the close of her period of austerities, she begot a son who was of wonderful deeds, unconquerable and invulnerable even by the thunderbolt He became thoroughly conversant in all the Śāstras as soon as he was born and devoutly said to his mother —"mother! direct me what I should do for you"—42 44

Diti rejoicingly said —"Son! Indra has killed several of my sons, you should go and take revenge and kill Indra" That valiant demon on hearing those words said "very well" and soon proceeded to Heaven Going there that invulnerable demon tied Indra by his infallible noose weapon (Pāśastra) and brought him before his mother as a lion carries away a small deer At that time Brāhmā and the great sage Kaśyapa went where the mother and the son were sitting fearlessly—45-48

On seeing the Dāitya both Brāhmā and Kaśyapa spoke —"Son! release this Indra! What have you to do with him? Disgrace is worse than death for an honourable man He will get his release through our intervention which will be like his death O Son! one, who gets his release through the intervention of others, bears on his head a crushing load! Although alive, he is really dead on account of his being conquered The enemy ceases to be so, the moment he comes under the shelter of a magnanimous man"—49 52

Hearing such words the demon Vajraṅga humbly said I have nothing to do with Indra I have only followed the injunctions of my mother O Deva! you are the Lord of the Devas and the Asuras and you are my grand father, I shall, therefore, abide by your commands I hereby release this Indra O, Deva! let my mind be eager to practise austerities which be gracious enough to let me pursue unmolested Lord! let there be happiness unto me through your grace" After making this speech he became silent.—53-55

Brahmā said — "Son ! following our advice you have practised rigid austerities and your heart is purified and you have reaped the fruits of your truth." Saying so, Brahmā created a damsel with beautiful eyes and gave her to him for his wife. She was named Vārāṅgī by Brahmā and afterwards the latter returned to his abode. Vajrāṅga went with his wife to practise penances. That valiant Daitya practised penances for a thousand years with his hands uplifted. For another 1000 years he practised penances with his head cast downwards. For another 1000 years, he warmed himself with the fire burning all round him and observing complete fast. For another 1000 years he practised penances sitting in water and at the same time his wife seating herself on the bank of that lake also practised austerities by observing the vow of silence. She did not take any food and became deeply merged in tapasyā. In the course of her austerities Indra appeared in the form of a very big monkey and terrified her — 56-63

He began to make a noise by beating pitchers and broke down cucumber gourds and jars, etc. and afterwards began to terrify her in the form of a sheep and caused disturbances in the hermitage. Later on he coiled round her legs in the form of a serpent and dragged her away to a great distance and made her go about at several places all over the world. The powerful lady was strong with her tapasyā so Indra could not kill her. Indra next assumed the form of a jackal (or a frog) and began to pollute her Āśram. Indra then assumed the form of a cloud and drenched the monastery with rain and when Indra did not cease to cause her annoyance the consort of the Daitya Vajrāṅga thinking it to be the mischief of the mountain she made up her mind to curse him (the mountain) when the latter appeared before her, in human form and said fearfully — 64-69

'Vārāṅgī' I am not wicked. I am worthy of being adored by everybody. It is Indra who out of wrath is trying to terrify you and bring you under various delusions. — 70

At this time the period of thousand years was complete, Brahmā being pleased with their austerities appeared before them on the banks of the lake and said to Vajrāṅga. "O, son of Diti ! get up from the water, I shall grant you everything." Hearing those words that Daitya ascetic got up from the water and with folded hands said to Brahmā, the Father of the Universe — 71-73

'Father' free me from the Āsūric tendencies, and grant me eternal region. Let me always practise austerities and let my body be sustained. Hearing which Brahmā said. "It will be so and then He returned to his abode. Afterwards Vajrāṅga also finished his course of austerities. He felt hungry and went to his monastery with the intention of getting some food, but he did not see his wife, he entered into the thick hill forest and came across his wife who was crying in a very distressed condition. He consoled her and addressed her thus. "O Dear ! who has injured you ? He will soon go to the region of Death. What desire of thine shall I fulfil, tell me instantly without reserve. — 74-77

Here ends the one hundred and forty-sixth chapter on the narrative of the Daitya Vajrāṅga

CHAPTER CXLVII

Virāṅgi said — "The terrible Indra has caused me consternation. He has beaten me and subjected me to great privations and feeling myself unequal to bear them I have now wished to put an end to my life. Lord ! now grant me a son who may drive away all my sufferings" —12

Hearing all that the Dattya was surcharged with wrath and his eyes became bloodshot with anger. In spite of his being able to take vengeance on Indra, he however, decided to practise austerities when Brahmā appeared before him, knowing his fierce intentions and addressed him with the following sweet words.—35

Brahmā said — "Son ! what makes you resume your rigid austerities again ? Why do you not take your food ? Tell me plainly. The benefits derived from a thousand years fast have already accrued to you by forsaking the victuals that are at your disposal. The renunciation of achieved objects is greater than the abandonment of things unachieved" —6-8

Hearing such words of Brahmā the Dattya after pondering, addressed him with folded hands —9

Vajr āgri said — "Leaving my Śamīdhi at your behests I got up and found my wife beneath a tree standing horrified and crying in a very distressed condition. I questioned her the cause of her grief and asked her to let me know what she wanted. In reply she spoke out with great fear and altering accents that she was horrified by the cruel Indra who also beat her and subjected her to great troubles as one would do unto a helpless woman without a lord. She also added that not being able to bear her sufferings she would give up her life unless blessed with a son who might drive away all her sufferings. In order to fulfil her desires I am determined to practise further penances so that we be blessed with a son who would conquer the Devas" —10-15

The four mouthed Brahmā hearing those words of Vajrāgri spoke out cheerfully — 16

Brahmā said — "Son ! consider the fruit of your intended austerities as accomplished. You need not undertake to practise any more rigid penances. You will be blessed with a most valiant son named Tarakāsura. The hair on the head of the Deva women will always remain untied" —17

The lord of Virāṅgi hearing the benediction of Brahmā cheerfully returned to his consort after saluting Him. They then both joyfully returned to their hermitage —18 19

Afterwards Virāṅgi bore the child through the grace of her lord and held the babe for a thousand years in her womb. She then brought forth the valiant child, at the time of his birth the whole world with all the oceans and mountains trembled with fear and a strong wind began to blow. Worthily eager recited their iṣṭa mantras, snakes and the deer, and other ferocious animals began to hiss and howl. The Sun and the Moon lost their lustre and all the quarters were enveloped in smoky shalows. On the birth of that valiant Asura all other Asuras and their wives repaired there with great glee. Asura women began to dance and

sing with joy and there were great rejoicings and festivities in their houses —20 25

Indra and other Devas were sorrow stricken, and passed their time with a grievous heart and Bārāṅgi felt rejoiced to see her newborn babe. At that moment she did not consider it a difficult feat to conquer Indra. Tārakāsura proved himself to be most valiant from the moment of his birth. Afterwards, the Asuras Kujambha and Mahiṣāsura who were so powerful as could uplift the world, annointed Tārakāsura and acknowledged him as their suzerain. Sages' Tārakāsura after being thus annointed addressed the valiant demons —26 29

*Here ends the one hundred and forty seventh chapter
on the birth of Tārakāsura*

CHAPTER CXLVIII

Tārakāsura said —“Hearken, O, valiant Asuras! every one should direct his intelligence to his well being. Dānavas! all the Devas are the annihilators of our race. They are our ancient enemies. Our family religion is, therefore, to establish firmly our eternal enmity with them. Today we shall certainly make a move to check the advance of the Devas and conquer them by the strength of our arms. But I do not consider it proper to fight with the Devas without practising austerities, I shall therefore, first practise severe austerities, then we will conquer the Devas and enjoy the three worlds. When one's plans are settled, his welfare is certain. He who is unsettled, cannot keep the changeful Goddess of Fortune under control.” Hearing such words of Tārakāsura all the Dānavas cried out “Sādhu, Sādhu (excellent, excellent).” Afterwards Tārakāsura repaired to the northern cave of the Pāriyātra mountain —1-7

That demon Lord on reaching the cavern blossoming with flowers of all the seasons, teeming with various kinds of herbs and ores, having several caves in the vicinity, adorned with various kinds of trees and birds, full of pools and waterfalls, began to practise his severe austerities, by observation of fasts, lighting fire all round him, and living on leaves and water. He went on like that for centuries —8-11

Afterwards, he began to offer to the fire $1\frac{1}{2}$ tolas of his flesh by slicing it from his body. When no flesh was left on him he looked an image of asceticism. At that time all the beings seemed to be burnt by his fire. All the Devas shivered at his asceticism and Brahmā on being pleased appeared before him from heaven to grant him a boon. Standing at the mouth of the cavern in the mountain, He addressed the demon with the following sweet speech —12 15

Brahmā said —“Son! now your penances are over, nothing further is left for you to accomplish. Ask for a boon what thou desirest.” —16

Hearing those words of the Lord Brahmā, Tārakāsura saluted the Great Lord, and with his hands, joined together, said as follows —17

Tāraka said —“Lord! you know what is in the mind of everyone. Every one wishes to conquer his enemy in revenge. Natural enmity exists

between the Devas and ourselves. For the former have driven away the latter from everywhere and well nigh annihilated them, I, therefore, long to be able to be the sole deliverer of the Auras through your grace. That I should not die at anybody's hands and by any kind of arms is the desire that is uppermost in my mind. I do not want any other thing. O, Lord of Devas 'grant this boon to me'—17-21

Hearing those words of Tārakāsura, Brahmā said —“O Great Daitya 'no living thing can escape death, so you might seek your death from some one whom you do not fear’”—22

Then that Asura thought a while and becoming haughty said —“Let me die then from the hands of a babe of seven days old.” Granting him the boon Brahmā went to heaven and the demon returned to his abode—23-24

When Tārakâ returned after completing his penance, the other Daityas came and surrounded him. It seemed as if the Devas had surrounded Indra. When Tārakāsura began to rule, the seasons, by his terror, seemed to be endowed with their qualities and became incarnate before him, the Lokapalas acknowledged his sovereignty, and became his servants, lustre, beauty, intelligence, wealth and authority all began to serve openly the Danava lord and fixed their abode in him. The nymphs incessantly began to wave chowries over the head of the sovereign, seated on his throne with acent rubbed on his body, head decorated with a lofty crown and arms adorned with armlets. The Sun and the Moon served the purpose of lamps, wind that of fans and Dharmarāja acted as his foremost herald in all his actions. Having thus reigned for many years, Tārakāsura haughtily said to his ministers—26-31

Taraka said —“What is the use of this empire without reaching heaven. I have no peace without waging war with the Devas. Even now do the Devas enjoy the sacrificial offerings in heaven and Vishnu is not leaving Laksmī. He is sitting fearlessly. The lotus-eyed consorts of the Devas are enjoying the company of their Deva lords in the celestial pleasure nooks. Even now they are enjoying by drinking wine and playing in play rooms. Even now the lotuses are seen in their hands. He who, being born a man, does not show his strength in this world, is useless. It is better for such a man not to be born at all. One who does not fulfil the desires of his parents, does not drive away the troubles of his kinsmen, or does not earn fame is, indeed, like a dead man in spite of his being alive. Consequently, I shall presently wage war and fight with the Devas to acquire the treasures of the three worlds. Make a chariot of eight wheels ready for me, and O, unconquerable Daityas! let the powerful Daityas join my army to give me support. Prepare my banner of golden cloth and make my umbrellas with hangings of pearls’—32-37

Hearing these words of Tārakāsura, the Dānava named, Grasana who was commander of the Daitya rāja carried out the orders of his lord. He mobilised instantly all the forces of the Daityas by beating his drum. Afterwards wherever Tārakāsura made his appearance seated in his magnificent chariot of eight wheels drawn by a thousand horses, draped in white and extending in 4 yojanas, there were various kinds of songs and ceremonies, and it was provided with various amusement courts

The chariot of the Daitya king was as majestic as the *vimāna* of Indra. It was followed by an army of 10 crores of chief Daitya warriors who were very valiant—38 41

The army was under the command of the following ten chief Daityas viz, Jambha, Kujambha, Mahisa, Kujara, Megha, Kālanemi, Mathana, Jambhaka, Nimi and Sumbha. Besides them there were other valiant Daityas to work as their lieutenants. Thus the huge army moved on. Besides these, hundreds of other ferocious and violent chiefs of the Dānavas looking like mountains marched with the forces. The ferocious demons were armed with various kinds of weapons, and they were very skilful in using them—42 44

The golden banner of Tarakāsura was highly awe inspiring, that of Grasana bore the symbol of alligator and fish, that of Jambha was made of iron faced Pisacha, the symbols of an ass with a moving tail was on the banner of Kujambha, and then was a lofty iron crow in the banner of Sumbha. Similarly there were various kinds of symbols on the banners of other Daityas. A hundred swift running tigers adorned with golden garlands, were yoked to the chariot of Grasana, Jambha also occupied a similar invincible chariot carried by a hundred lions. Many asses were yoked to the chariot of Kujambha, camels to that of Mahisāsura and horses in the chariot of Kujara (Gajāsura)—45 51

The chariot of Megha was drawn by many terrible rhinoceros that of Kālanemi by innumerable elephants and that of Nimi, by many mountain like mad elephants. The Daityas ascended their respective chariots. The elephants were emitting juices from their temples, four teathed one hundred hands in measurement, well trained, and terrible like clouds, the horses were brightly decorated with golden ornaments. The demon Mathana seated himself on the south side with a noose in his hands in a chariot decorated with a white flyflap and beautifully perforated work and floral garlands and his body decked in the sweet-scented sandal paste. Jambhaka took his seat on a camel decorated with bells and garlands. Sumbha seated himself on a big sheep coloured white and black. Besides them many other valiant warriors marched, seated on their respective conveyances. Those great Asuras were all furious, daring, and of wonderful deeds—52 56

In front of that awfully arrayed army wearing earrings various kinds of upper garments, highly perfumed garlands followed by bard's exquisitely invigorating music began to play. The army excited by heroic words and pride inspiring songs of the bards relating the deeds of their ancestors, assumed a most formidable aspect. The Daityas were foremost and all were 'Maharathas' (great warriors). That army of the demons agitated with chariots, ferocious horses and elephants and banners got ready to fight the Devas and looked terrible—57 59

Afterwards, the celestial messenger of the Devas, seeing the army of the Daityas went to give this information to Indra. On reaching the divine court of Indra, he delivered his message to the assembly—60-61

Indra, on hearing the news, closed his eyes for some time, and then said to Brihaspati—62

Indra said —“ O Preceptor! the time for the Devas to fight with the demons has come. Pray, therefore, enlighten me as to what we should do now ”—63

Hearing those words of Indra the wise Brihaspati, the master of speech, replied —“ Lord of the Devas! those who want to conquer the enemy having four fold armies as chariots, horses, elephants and infantry should resort to either of the four policies beginning with *Sima* (peace overtures). This is the eternal proceduro. Peace, dissension, gift, and war are the four policies in the *Niti Śāstra* (war politics). These four means are to be applied after due consideration of the time, place, and the strength of the enemy. Friendship and peace cannot be made with the *Dasyas*. For they are well established. You cannot sow dissension amongst them, for they are one intact body. You cannot give them gifts for they are endowed with wealth. So the last resource, *i.e.*, war is inevitable. If you, therefore, agree, to crush them would be the best thing, because one who makes overtures for peace with the wicked, works in vain. When magnanimous men out of their liberal understanding and kind disposition makes overtures for peace the wicked think that they do it out of fear. The good do not misunderstand and come round when persuaded to make peace but the case of the wicked is otherwise. The wicked always take it for granted that proposals of peace originate from fear, it is therefore best to fight with them and subdue them, then you can apply other means. Persuasion for peace is best in connection with the good, the wicked can never turn out good. The good may persuade themselves to change their natures on certain occasions but the wicked never do so. This is my advice, but you should also consider over the matter. Indra after a long pause, thus addressed the Devas —64 74

Indra spoke —“ O, Dwellers in heaven! hear my words with great attention. You are the partakers of the sacrificial offerings and of *Sattvik* natures you are peaceful contented and good. Always installed in your greatness, you carry on the work of this universe. The *Danavas* are causing you unnecessary pain. They can not be approached with the three policies of *Sima*, *Dina* and *Bheda*. They deserve being subdued in war. We should now lay down our plans. Arrange my army. Due reverence should be shown to the presiding Deities of arms and they should be worshipped. Get ready all the vehicles of war and conveyances. March on quickly after making *Dharmarāja* the commander of the army ” —75-77

terrible club, roaring like a lion The Sun, the Moon and the Advīṅku māras came out with Their chaturāṅgi^o army and the Gandharvas shining like gold came along with their leaders and on their backs were hanging golden haddges They wore golden garments, peculiar armours jewels, they were seated in chariots and armed, appeared in the field of battle with their banners bearing the symbols of fish, etc —78-87

The valiant Rākṣasas came wearing red apparels of the colour of Javā flowers with their red hairs streaming in the air, clad in iron and with banner bearing the symbol of vulture The ferocious Nāgas with their head dresses hissing like the clouds appeared seated in chariots wearing armour, holding torches, and armed with bolts, clubs, swords, etc The terrible Yaksas came wearing black dress armed with formidable bows and arrows, decorated with gold and jewels, and having the symbol of a copper owl on their banner The Rākṣasas came wearing tiger skins and ornaments of bones with their banner streaming with the wings of vulture They had Musulas in their hands and they remained unseen by any The Kumāras came armed with clubs, clad in white and bearing a white banner having the symbol of a bird (or arrow?) They were all riding on infuriated elephants and had keen swords with them A silver crane bedecked with hangings of pearls was put on the banner of Varuna and the banner of Kuvera was decorated with a jewelled tree ornamented with precious stones, rubies etc, and seemed to reach the heavens The huge banner of Yama was decorated with the symbol of a wolf made of wood and iron —92-95

The banner of the Lord of Rākṣasas was adorned with a demon's head, and those of the Sun and the Moon with golden lions

Jewelled pitchers adorned the banner of Advīṅkumāras and that of Indra with golden elephant, white chamaras and bedecked with wonderfully variegated jewels and pearls The army of the Devas consisting of serpents Yaksas, Gandharvas Nāchharas swelled to 33 lotis and looked invincible The thousand-eyed Indra clad in fine raiments and wearing beautiful ornaments with his arms adorned with armlets and attended by thousands of bards looked grand in heaven when he took his seat on his elephant Airavata, white like the Himālaya, adorned with a golden garland and marked with red vermillion and saffron on the temples and surrounded by a swarm of black bees

Thus the army of the Devas consisting of horses and elephants and various other arms and having different kinds of weapons shone with white umbrellas and white banners etc —96-101

Here ends the one hundred and forty eighth chapter on the preparations for war

CHAPTER CLXIX

Suta said —In that terrible war between the Suras and the Asuras, there was a fierce conflict between the two armies The Devas and the Daityas roared and blew their conches and beat their

* Note —Chaturanga = A complete army consisting of elephants cavalry, infantry and chariots.

drums, and a great noise was made by the yelling of infuriated elephants, neighing of horses, rattling of chariot wheels, and the twanging of bowstrings adding to the fierceness of the conflict. The warriors of both the armies not caring for their lives and excited with the desire to gain victory, fought with each other in Annoma and Viloma methods (directing in direct ways or many with many or many with a smaller number), at some places the infantry faced with chariot warriors, at other places cavalry fought with chariot warriors, at others, elephants fought with infantry, elephant men fought with elephants, at others one elephant man with many horses and at other places many mad elephants fought with one soldier on foot. Then clubs, battle axes tridents, quoits pointed goads, swords, scimitars, knives spears etc, etc, were freely used. All those weapons were showered in the atmosphere and darkness began to pervade in all directions. It grew so dark in the course of the severe fighting that none could recognise one another, the infuriated forces shot their arrows without seeing, and weapons only were visible in both the armies. The severed banners umbrellas heads with earrings, elephants, horses, infantrymen fell down from above of both armies. It looked beautiful as if the earth was strewn with lotuses falling from the aerial lake. The elephants with broken tusks and trunks and stream of blood rushing out, fell down on the ground like huge mountains. The chariots were crushed to atoms by the breaking of wheels, axle rod and yoke etc, thousands of horses fell down and were divided into pieces. The earth, everywhere became full of pools of blood and rivers began to flow red with blood of animals and men. The flesh eating animals were delighted and the Vetālas, the evil spirits began to dance with glee —1-17

*Here ends the one hundred and forty ninth chapter on the conflict
between the Devas and the Asuras*

CHAPTER CL

Sūta said —Afterwards, Dharmarāja seeing Grasana became overwhelmed with rage and showered arrows after arrows like flames of fire on him. Then the demon pierced with many arrows took up his Bhairava bow to take revenge and shot five hundred arrows at Dharmarāja and made him feel his power. The latter also realizing the power of this bow directed his more formidable arrows towards the enemy, but the demon Grasana cut that volley of arrows by his own, on their way in the atmosphere. Dharmarāja finding his arrows ineffective thought of many other arrows, and hurled his fearful club in front of the demon's chariot with velocity. But the latter, seeing it coming towards him in the air, jumped and caught hold of it with his left hand. And with the very same missile, he hit the buffalo of Dharmarāja with great rage which instantly fell down on the ground. Yama at once jumped down from that falling buffalo and hit Grasana with a javelin named Prasā weapon. By the blow of that the demon fell down senseless. Seeing which the valiant Jambha appeared on the scene —1-10

He instantly hit Yama in the chest with Bhindipāla weapon which caused the blood to gush out through His mouth. At that time, seeing Yama so belaboured, Kuvera armed with a club, turned up with an army of hundreds of Yaksās and angrily went towards the demon. Then Jambha also angrily advanced with his army of the demons and seeing Kuvera, addressed him gently like a wise man — 11 13

In the meanwhile, the demon Grasana also came to his senses and hurled a very heavy club studded with gems on Dharmarāja; at which the latter also hurled angrily his most formidable all-destroying blazing Danda (rod) to rend the club of his adversary. Yama's rod and the Demon's club struck each other in the air and a tumultuous sound like that of the thunder, arose. The two weapons looked like two mountains in their encounter with each other. By their collision, the beings in all directions were rendered senseless. The universe trembled with the fear of being annihilated. Their friction produced a blaze and the sky looked terrible at that moment, as if meteors were going to fall. Sometime after, the missile of Dharmarāja breaking the club of the demon bit him on the head. Just as the sins of the wicked deprive them of self, similarly the demon was struck with the blow of that club. He fell down blinded by its force and was rolling in dust. After this there was a great uproar in both the armies — 14 21

On coming back to his senses after a moment, Grasana finding himself so badly hit, his ornaments and cloth being scattered, determined to take revenge and thought — "My master's victory or defeat rests on a worthy man like myself. All these demon forces are under me. If I be defeated, all my army shall become extinct and my foe shall become independent. An unworthy man may act as recklessly as he desires, but a trustworthy man ought not to be reckless when time comes, he ought to do his duty." With these thoughts that valiant demon fixed his determinations and dashed against his enemy with full force. Grimly resolved and armed with a ponderous club, gnashing his teeth with anger, and seated in a chariot, Grasana appeared instantly in the battlefield brandishing his club and began to fight with Dharmarāja — 22 27

He hurled that fearful club at the head of Dharmarāja with great force, seeing which the latter evaded its blow. It, however, crushed several of his brave followers, seeing which Dharmarāja got greatly vexed and took up his formidable weapons to protect his followers. The demon Grasana seeing the numerous followers of Yama, thought that the army was raised by the Māyā of Dharmarāja and began to shower arrows. He got enraged like the ocean getting ferocious at the time of the annihilation of the world and pierced some with the trident and some with his arrows. He powdered some with his club and destroyed others with his formidable spear. Many were crushed by the blow of his arms. Whereas some of Yama's followers attacked with huge pieces of rocks and trees and very long tridents. Other followers of Dharmarāja began to bite the body of Grasana and inflict blows on his back — 23 36

Then the infuriated demon, thus made to retreat by his adversaries, pushed several of them and crushed them by his weight. He inflicted

awful consternation, He took up His mighty trident and killed quickly thousands of demons —65 66

The demon, seeing the annihilation of his army, hoiled with rage, and took up his huge battle axe That keen edged battle axe divided the chariot of Kuvera into pieces, as a rat nibbles at a piece of glossy cloth and cuts it into many parts —67 68

Then Kuvera, alighting on the ground, took up His enemy destroying dreadful club which no one could wield and which was made of heavy iron and mounted with gold and was being worshipped with uncooked rice and sandal for a long time and scented with perfumes of flowers He hit the forehead of the demon with it The demon Jambha, seeing the dreadful club luminous like lightning by approaching towards him, discharged, with his hands decorated with bracelets, quoit, spear, Prasa Bhusundi, Pattisa and various other missiles, in order to save himself from its blow In spite of the club being resisted by the missiles of the demon, it struck him in the chest as a great flash of light comes out of the cavern of a mountain By the force of that blow, the demon fell close to the yoke of the chariot and a stream of blood flowed out of his mouth, ears, etc —69 75

The demon Kujambha, considering his comrade killed, sent forth an echoing shrill and became enraged with Kuvera's taunting remarks By his Mâyā, he spread in an instant, a network of arrows in all the directions and shot many sharp Ardbachandra (semi lunar) arrows and cut to pieces all the arrows of Kuvera —76 77

On the other hand Kuvera showered a volley of arrows on the demon which the latter cut down in return On the arrows being thus rendered useless Kuvera took up His javelin (Śakti) bedecked with golden bells and holding it in His hand decked with pearls bracelets hurled it with great violence at Kujambha That Śakti of Kuvera rent the chest of His adversary and after fulfilling its mission, the javelin entered within the ground After a muhūrta (moment) the demon came back to his senses and pierced the chest of Kuvera with his sharpened spear (Pattisāstra) as a wicked man's words pierce through the heart Kuvera, like an old ox, fell down senseless on His chariot —78 85

Seeing the fall of Kuvera Nirriti the lord of the Rākṣasas followed by his army with great violence, rushed towards Kujambha with sword in hand The latter directed his army to encounter that of his foe The lord of the Rākṣasas, illumined by the lustre of his ornaments, saw the army of Kujambha armed with various kinds of weapons, became enraged, and contracting his eyebrows jumped from his chariot and severed violently with his unsheathed bright sword, the heads of many warriors Kujambha, as if, he was cutting lotuses He then advanced forward biting his lips with rage and cut down many heroes At that time, the demon Kujambha seeing his army reduced to small numbers, left Kuvera and dashed towards Nirriti, the Rākṣasa lord —86-92

Afterwards, the demon Jambha also got some relief and he captured thousands of his foes in his noose and took away their lives, the Danavas that time, took many gems, Vimānas and conveyances of the enemy

Kuvera came to his senses and, seeing the atrocities of the demons, heaved a deep sigh and His eyes turned red with anger and He took the Garudāstra and let it out of His bow and threw it on the forces of the Dīnavas. A huge mass of smoke issued from that arrow which was followed by billions of fiery sparks. Afterwards that arrow pervaded all over the sky with its lustre and gradually became an unconquerable missile. All the space was covered with darkness. Then the lustre of the weapons ascended high up in the atmosphere and became revealed. The Celestial Beings began to admire its potency—93-99

Seeing all that, the demon Kujambha rushed yelling towards Kuvera on foot, who seeing the demon approaching towards Him took to His heels. At that hour, the highly jewelled crown of Kuvera fell on the ground like the shining sun—100-102

When the commander of the brave, takes to flight the warriors born of noble families consider it their duty to give their lives in defending the head ornament of their general, therefore, the Yakas circled round the fallen coronet armed with various kinds of weapons. The haughty warriors took the course that Kuvera had taken—103-104

The demons seeing those haughty Yakas of Kuvera, angrily rushed at them and killed those that were guarding the crown of their Master, with terribly heavy Bhusundi weapons. After killing them they took hold of the crown and, placing it in a chariot, were greatly delighted with their victory over Kuvera. They captured various gems, pearls, jewels and other riches—105-107

Afterwards, the demon Jambha taking the wealth of the dead Yakas returned with his army and Kuvera meekly presented Himself before Indra with His hair streaming in the air—108

On the other hand, Nirriti was engaged with Kujambha and by his infallible Tāmasi Māyā created darkness all over and bewildered Kujambha. He blinded Kujambha by the darkness pervading everywhere. The whole Dānava force could not see anything. The demons could not advance even a step on account of the prevailing darkness when he began to destroy the army of the demons by showering many kinds of weapons on them. The charioteers of the demons began to die of extreme cold. In that way, the demons were killed and Kujambha was rendered senseless. Then the demon Māluṣasura looking like the ferocious banks of clouds that gather to pour out volumes of water at the time of the dissolution of the world, shot the Savitri arrow shining like flashes of lightning. The radiance of the all powerful excellent Savitri arrows dispelled darkness from the battlefield. That fiery missile drove away the darkness as the autumn season makes the sky clear and render the lotuses on the tanks bright with the rising rays of the sun. When the darkness was driven away the demons began to see and then fought with the Devas in a most wonderful manner. They angrily let out their bhujagāstro and poisoned arrows from their ponderous bows—109-117

The demon Kujambha took his exceedingly terrible bow and dashed straight towards the army of the Rākṣasas. The lord of the Rākṣasas, seeing Kujambha making an advance, pierced him with the arrows pois-

oned with the venom of snake and no place of rescue was left for him. The enemy could not make out what Nīrṛiti was doing he was placing and shooting his arrows so quickly. That Rākṣas cut down the arrows of his adversary and also his banner. Afterwards he killed the charioteer and knocked him down with his spear (Bhalla) seeing which Kujambha got fearfully vexed and his eyes grew red with anger. He jumped from his chariot and took hold of his keen sword and shield mounted with ten iron pieces looking like rising moons. He then made way towards the lord of the Rākṣasas — 118-123

Then Nīrṛiti hit Kujambha on his approach with the blow of his club which made him faint and swagger round. He remained still and motionless. In spite of that he did not lose his presence of mind and stood up like a mountain and in a couple of hours, on being fully composed, he jumped on the chariot and caught hold of the left arm of the Rākṣasa and putting it under his feet he pulled his long hair — 124-126

When the demon was about to sever Nīrṛiti's head with the sword, Varuna instantly appeared on the spot and tied down both the demon's hands with his noose and so all the power of the demon was rendered void. Afterwards Varuna, forsaking all compassion, began to beat him with his club on account of which that demon began to vomit blood — 127-129

At that time, the demon assumed the form of clouds charged with electricity. Seeing Kujambha in that plight Mahiṣāsura opened his huge mouth containing pointed rows of teeth with the intention of devouring both Kuvera and Nīrṛiti the lord of the Rākṣasas. Both of them, realizing the intention of Mahiṣāsura, jumped down from the chariot and took to their heels and went to their respective quarters. They were awfully horrified and flew into different directions. The Rākṣasa lord instantly went to take shelter with Indra. The infuriated Mahiṣāsura ran after Varuna and the Moon, seeing Him to be a prey of death, darted his somāstra, the store of chill. He also let his vāyavyāstra for a second time — 130-135

Then, all the demons were baffled by the chill of the himāstra, and vāyavyāstra of the Moon. They could not walk on nor could hold their weapons in hand. The demons were frozen with cold and began to feel unbearable pain all over their body under the influence of the arrows of the Moon. Mahiṣāsura also could not do anything. His body also began to shiver through cold. He sat down holding his chest (or chariot?) with his hands and with his head cast downwards. All the demons could not do anything. Thus overpowered by the Moon, the Daityas could not take any revenge. They all abandoned the ambition of war and stood up to save their lives when the furious Kālānemi addressed them as — 136-140

He said "Bravo warriors! you are skilled in warfare, expert in enjoying pleasures! Every one of you can singly uplift the world in the palm of your hand. You can devour the world if you like. The whole heaven cannot encounter the strength of any one of you. You with your renowned prowess, are standing here in the great field of battle to attain victory. Why are you then taking to your heels? Why are you sitting thus, defeated by the Devas? This is extremely unworthy to you! Tārakāsura is your

king and he can alone annihilate the universe. He is now sitting quiet. He will kill everyone of us if we turn our back on the battlefield." At that time, the demons were shivering with cold and they could not bear, they could not speak. They were simply making noise by grinding their teeth. They could not hear Kālanemi's words. Seeing which Kālanemi thought what he would do and magnified his body by His Māyā. He extended himself in all the directions and through his spell created thousands of suns. All the directions pervaded with heat and the universe began to suffer from it. That heat drove away the effect of the Moon and the freezing wind also ceased—141-150.

The Sun on realizing the increase of the power of the demons by Kālanemi angrily commanded His charioteer Aruna to take Him to the spot where Kālanemi was. "Now there will be a tough fight," said the Sun, "and many heroes, will be killed. Behold! The Moon has been conquered by the Sun."

Hearing those words the charioteer Aruna instantly drove swiftly the chariot yoked with horses wearing white chāmara. The Sun took up His huge bow and shot two divine arrows having the lustre and properties of serpents. The first was the sanchhāra astra thrown amongst the enemy's forces and the second Indrajālā astra having the properties of magic. By the influence of the sanchhāra astra the faces of the demons and the Devas were changed into those of the Devas and Danavas. In other words, the faces of the demons looked like those of the Devas and the faces of the Devas looked like those of the demons—151-157.

Under such circumstances, the demons taking their comrades to be the Devas began to slaughter one another. Kālanemi began to annihilate them like the angry Dharmarāja at the time of pralaya. He killed them with swords, arrows, clubs, battle-axes; severing the heads of some, the arms of others and crushed the chariots and the charioteers by the force of his chariot. He killed several with his fist. Thus Kālanemi killed his own armies. The demons on thus being fatally attacked by Kālanemi, and being horrified of the Devas began to yell and assume their proper forms. The angry Kālanemi could not recognise them when the demon Nemi said to him—"I am Nemi, recognise me. You have killed ten lacs of valiant demons through ignorance, whom the Devas even could not have killed. You should, therefore, discharge your Brahmāstra, without delay that defeats all the other weapons"—158-161.

Hearing his words Kālanemi let out the Brahmāstra arrow which pervaded every nook and corner of the universe. The whole of the army of the Devas was petrified with horror and the effect of the sanchhāra astra of the Sun also ceased and at the same time, the Sun became dull. At that hour, the Sun through His power of magic astra assumed billions of forms. His strong rays penetrated the three regions. The army of the demons was scorched. All the blood and marrow of the soldiers were dried up. Thus, they were much tormented. Afterwards there was a shower of fire which blinded the demons—163-170.

The huge elephants were ablaze and fell down charred. The horses, horribly oppressed by the heat, began to pant and the warriors sitting

in chariots also began to perspire and breathe hard. They all began to run about with thirst and felt inclined to sit under the shade of a tree or in a cavern of the mountain. The trees began to burn with conflagration of fire and the demons persecuted with the long tongues of fire could not reach the water that was in front of them close by. On thus failing to get water they died gaping. Everywhere the dead carcasses of the demons were visible and innumerable elephants and horses yoked to chariots also began to fall —171-175

A stream of blood ran out of their mouths and thousands of demons were found lying dead. When those demons began to be destroyed like that, Kalanemi with his eyes turned red with rage created masses of clouds like those at the time of the dissolution of the world and raised a most thrilling yell. There flowed hundreds of rivers. The sky was thus overcast and dispelled the glory of the Sun, a downpour of cold showers fell on the armies of the demons. This gave comfort to the demons just as sprouts come out of the ground on getting rainwater —176-180

Kalanemi, at the same time, poured out a shower of missiles on the Devas just as clouds shower rain. The Devas oppressed with the shower of fearful missiles could not cope with the demons and looked like the cows oppressed with cold. They left their arms and embraced one another and threw themselves behind their horses, chariots, etc. They all hid themselves and most of them contracted their bodies and covered their faces with their hands. Others took to their heels —181-184

Afterwards, the Devas wandered hither and thither in utter dismay. In course of such a fearful conflict, a large number of the Devas were lost. Most of them were seen scattered on the ground with their limbs, arms, thighs severed and their heads smashed and legs broken. The train of banners was broken, the chariots were smashed and turned upside down and the horses and elephants with their severed bodies fell to the ground. The blood of the fallen victims of war spread all over the ground which presented a awful appearance. In that way, the valiant Kalanemi showed his strength in the field of battle. In the twinkling of an eye 100,000 Gandharvas, 5 lacs of Yakṣas, 60,000 Raksasas, 3 lacs most powerful and swift Kinnaras, and 7 lacs of Piśāchas were killed by the brave Kalanemi —185-190

Besides these, that valiant demon also killed innumerable kotis of Deva warriors. In that way, when the Devas were greatly defeated and almost annihilated, the two Aśvīnīkumaras, wearing a wonderful white armour, came out boiling with indignation, and each of them began to send forth a volley of 60 arrows at a time on that demon shining like fire. When the Aśvīnīkumaras began to hit the demon with their arrows and pierced his chest he was in great pain and took up the eight edged keen quoit and with it pierced the yoke of the Aśvīnīkumaras chariot and picking up his bow, he shot poisoned arrows on the forehead of the physicians and let out innumerable arrows in the air. The sky became overcast. Then Aśvīnīkumaras also cut down the arrows of the demon by their own which amazed the latter. He got fearfully vexed and took his formidable club of iron, and brandishing it with great force hurled it at

the chariot of *Āśvinikumāras*, seeing which they vacated the chariot, and the ponderous club powdered the chariots and crushed the earth. Seeing such heroic feat of the demon's weapon, the *Āśvinikumāras* let out their terrible *vajrakhya astra* on the demon and over it bolts were showered — 191-202

The shower of those bolts unneived the demon. His chariot, banner, bow, quoits, golden armour were blown to atoms. In that way, he was subdued in presence of the army and at that instant, the demon discharged his *nārāyaṇāstra* which lulled the *vajrāstra*. Then the demon wanted to kill the *Āśvinkumāras* at which the latter fled to take shelter with Indra — 203-207

The fearful demon then pursued and came close to the chariot of Indra followed by his army, seeing which, everyone was horrified and thought that Indra was about to be defeated. Mountains and meteors began to fall from the sky. Clouds began to thunder in all the quarters, the oceans also swelled. Then Lord Viṣṇu, seeing the universe in such an agony, left off His yogic slumber and awoke and sat on His couch of *Sesa Nāga*. The Goddess *Lakṣmī* began to shampoo His legs by Her hands. He looked like blue autumnal sky and like blue lotus. He had a beautiful armlet and on His forehead, He wore *Kaustubha* gem and His arms adorned with armlets shining like the sun. The Lord awoke and seeing the atrocities of the demon summoned *Garuḍa* and shining with the lustre of weapons took His seat. Instantly, *Garuḍa* appeared before Him. Viṣṇu then rode on *Garuḍa* and came to the *Devas*. He saw that the violent and powerful Demons looking like fresh rain clouds, had attacked Indra, and the *Deva* forces looked like persons surrounded by their unfortunate descendants — 208-215

Afterwards, the demons saw the lustrous halo of the Lord in the sky as if the glory of the rising Sun was making itself visible on the *Udayāchala* Mountain. All the demons were anxious to know what was that light. They all beheld the cloud-hued Lord seated on the *Garuḍa*, shining like the destructive fire prevailing at the time of the dissolution of the universe. Seeing Him, all the demons felt highly gratified and they said "He is the Lord Viṣṇu and the all in all of the *Devas*. By defeating Him we will conquer the *Devas*. He is the annihilator of the demons. All the *Devas*, under His protection, partake of Their share of sacrificial offerings. Saying so all the demons took their stand round Him and began to shower various kinds of weapons on Him — 216-222

Ten valiant demons like *Kālinemi*, etc., known as *Mahārathas*, began to fight. *Kālinemi* shot 60 arrows, *Nimi* shot 100 arrows, *Mithana*, 80 arrows, *Jambhaka* 70 arrows, *Sambhu* ten arrows and the rest of the demons a single arrow each, on Viṣṇu and with ten arrows they pierced *Garuḍa*. Viṣṇu, the destroyer of the *Dinvas*, thinking of the impetuosity of the demons, pierced every one of them with six arrows. He drew again His bow and pierced *Kālinemi* with three arrows — 223-226

Then *Kālinemi*, with eyes red with anger, put arrows on his bow and drawing the string up to his ears let them off on His chest. Those golden arrows on the chest of the Lord looked beautiful like the rays of *kaustubha* gem. Viṣṇu, somewhat mortified with them, snatched His

terrific club and after brandishing it, whirled and hurled it at the demon. The demon, seeing it approaching, divided it into pieces by his arrows and, thereby, showed the force of his arms —227 230

Then Viṣṇu angrily took up His spear, the terrific *Prisāstra* and pierced his chest. *Kālanemi*, regaining consciousness, took up his sharp trident, the sharp *Śakti* ringing with golden bells and hurled it on Viṣṇu. It chopped off the left arm of the Lord and on that wounded arm the blood stains looked beautiful like the armlet studded with rubies. Afterwards Viṣṇu became very angry and took up His heavy bow and put seven deadly arrows to its strings and hit the demon's chest with nine arrows, killed the charioteer with four, cut the banner with one arrow, his bow with two and pierced his left arm with one arrow. The demon felt great agony on being thus wounded. Blood gushed out of his chest and took the appearance of the rising sun. He began to shiver like the *Kinsuka* tree blown by the wind. Viṣṇu seeing him shivering like that took up His club, and threw it with great violence at the chariot of *Kālanemi* which struck his forehead and smashed his coronet to pieces. A large volume of blood gushed out of his body which looked like vermillion coming out of the mountain and he fell down senseless in his broken chariot. He was only heaving his last breath. The Lord then laughed a little and addressed *Kālanemi* — 'Demon' retire from here fearlessly save your life for the present. You are destined to die at my hands after a short time." Hearing those words, *Kālanemi's* charioteer took him away in his chariot to a great distance —231 243

Here ends the one hundred and fiftieth chapter on the defeat of Kālanemi

CHAPTER CLI

Sūta said —Then the demons all fell angrily on Viṣṇu like a swarm of bees flying towards the destroyer of the honeycomb. At that time, the powerful demon *Nimi* appeared on his impetuous elephant, gushing with rut and adorned with black fly flap and wonderfully variegated five banners and looking like a mountain and ferocious owing to the symbol of a distorted crow on the banner. 27000 fearful *Dānavas*, wearing head dress on and coat of armour, followed that elephant. *Mathana* came on a horse, *Jambhaka* on a camel, and *Śambhu* on a big sheep —1 5

Besides them various other *Dānavas* also armed with various kinds of weapons came fully determined and with violent rage and began to fight with Hari. Who never gets tired in working. *Nimi* used his club, his mace, *Śambhu* his sharp trident, *Grisana* his spear, *Jambha* his *Śakti*, and the other *Dānavas* shot sharpened arrows at Viṣṇu. All those missiles penetrated Viṣṇu just as the words of a preceptor penetrate into the ears of a dutiful disciple —6 9

Then Lord Viṣṇu also took up His bow not at all bewildered and, drawing it to His ears discharged straight and poisoned arrows on the enemy. Armed with His bow and arrows the Lord fell on the demons and shot 20 fiery arrows at *Nimi*, ten at *Mathana* and five at *Śambhu*. The Lord

shot one arrow at Mahiṣāsura, 12 at Jambha and eight arrows at each of the rest of the demons —10 13

Seeing the valour of the Lord, the Dānavas began to yell and fight with caution. They were all blind with rage. At that time, the Dānava Nimi cut off the bow of Viṣṇu with his spear and Mahiṣāsura cut the arrow that was on the string —14-15

Jambha tormented Garuḍa with sharp-pointed arrows and the mountain like Sambhu pierced the arm of Viṣṇu by his arrows. When the bow of Viṣṇu was torn asunder, He picked up His club and, after brandishing it, struck Methana with it. But Nimi smashed the club to pieces on the midway by his arrows and it was shattered like the prayers made to a destitute person —16-18

Seeing this, Lord Viṣṇu took up His dreadful club studded with precious stones and violently struck Nimi with it. At that time the three demons smashed that club while in the air. Jambha threw his club at it, Grasana his sharp edged spear and Mahiṣāsura his trident. They shattered the club like the entreaties made to the wicked. Viṣṇu, seeing the destruction of His club, threw his trident bedecked with bells at the demon Jambha —19 22

The Danava Gaje, seeing the trident coming flying into the air, caught hold of it as a righteous person grasps a piece of good advice. Then the Lord enraged took His pondrous bow and shot Raudrāstra at him. All the universe pervaded with the power of that weapon and the whole sky was full of arrows —23-25

When all the quarters and space of the earth were covered with arrows, then the general Grasana came and discharged his Brahmāstra which drove away the effects of the Raudrāstra. On the Raudrāstra being thus rendered useless, Lord Viṣṇu let out His formidable Kāladanda weapon, the terror of the whole universe. A terrific wind began to blow and the earth began to quake and all the demons were at their wits' end —26-29

Seeing that invincible missile the haughty Dānavas discharged various kinds of weapons to thwart that Kāladanda weapon. Grasana used his Nārāyaṇstra and Nimi his chakra, and Jambha used his Aṣṭika weapon of arms. The army of the Daityas with billions of elephants and horses was destroyed in the twinkling of an eye before the Daityas could use their arms. When the Daityas made use of their arms, the Kāladanda was pacified which furiously enraged Viṣṇu. He aimed His famous quoit of the lustre of 10,000 suns, hard like thunderbolt and of sharp spokes at the neck of the demon Grasana. Then all the demons, seeing the quoit dashing through the air, tried their best to thwart it, but could not check it, as the decree of fate cannot be evaded. That unconquerable fiery quoit violently fell and severed the neck of that demon, it went back to the hands of Viṣṇu besmeared with blood —30 36

Here ends the one hundred and fifty-first chapter on the killing of the general Grasana

CHAPTER CLII

Sūta said —When Grāsana the General of the Daitya army was killed, all the demons began to fight with Viṣṇu in a disorderly manner. They discharged their clubs, maces, nooses, sharp pointed arrows, tridents and other weapons on the Lord Janardana. The Lord, seeing those missiles flying at Him, cut them all into hundred pieces with His fiery arrows. The Danavas found that all their weapons and ammunitions had run short. Then the armless demons were greatly bewildered and none of them were capable of taking up their arms. They began to pelt the Lord with the carcasses of elephants, horses, etc. Viṣṇu then fought for a long time valiantly in the great battlefield. On His arms getting tired He said to Garuḍa: "Are you tired? If you do not feel jaded take me in front of the demon Mathana. But if you feel quite done up then go aside from the field of battle for a couple of hours." On hearing the behests of the Lord, Garuḍa went to Mathana. The demon seeing the Lord holding couch, quoit and club making an advance, shot at his chest his fearful arrows and sharp spear Bhṛṅgipālāśa, but the Lord did not mind them and hit him with His ten sharp pointed arrows in the chest —11

On his being hit with those arrows the Demon began to tremble but after a couple of hours' rest, he hit the Lord again with his fiery iron club (Parigha) which caused Him some pain, but afterwards He angrily took up His club and dashed it on Mathana. By the blow of that club, the Dānava fell down like a mountain at the time of the dissolution of the world. By his fall, all the Daityas were fearfully dismayed. Most of the proud Dānavas got depressed like elephants stuck in a quagmire swamp, then the terrible Mahiṣāsura indignantly came to the battlefield depending on the strength of his own arms —12 17

He began to inflict on Viṣṇu the blows of his keen trident and hit Garuḍa with his Śakti. Afterwards, with his mouth wide open like the cavity of a mountain he wanted to swallow up Viṣṇu along with Garuḍa. The Lord, also realizing the intention of that Dānava, filled his mouth with His divine arrows. He discharged His divine weapons electrified with mantras on Mahiṣāsura which knocked him down to the ground, he fell like a huge mountain, but he did not die —18 22

Then, Viṣṇu said to the fallen Mahiṣāsura: "Mahiṣāsura you are not destined to die at my hands, because, Lord Brahmā told you before that you would die at the hands of a woman. Stand up therefore and save your life. You should instantly retire from this warfare." —23 24

When Mahiṣāsura thus retired from the war, the demon Śambhu, biting his lips with wrath and contracting his angry eyebrows, rubbed his hands and took his bow. He put on the poisoned arrows and pierced Viṣṇu and Garuḍa —25 26

Afterwards, that brave Daitya began to send forth hard volleys of fiery arrows. Then, Viṣṇu, agitated with innumerable fiery infallible arrows of that Daitya, cut down his arrows along with his carrier, the sheep, by His bhūṣaṇḍī missile. Then that Daitya jumped from his dead sheep

and began to fight standing on the ground. The Lord began to shoot him with deadly arrows. He drew His bow to his ears with eyes wide open and pierced his arms with three arrows his head with six and his banner with ten arrows — 27-30

The Daitya got troubled and became restless. Then a stream of blood gushed out of his body on being wounded by Viṣṇu. He lost his presence of mind then the Lord said to him — Śambhu! why do you fight with me in vain? you are not destined to die at my hands. You will die shortly at the hands of a maid — 31-32

Hearing those words of Viṣṇu both Jambhā and Nimi came forward, Nimi took up his pondious clubs to kill Him. He ran and hit the head of Garudā. Jambhā inflicted his iron club studded with bright gems on the head of Viṣṇu. Afterwards the two Danavas knocked down both Viṣṇu and Garudā when both of them fell down on the ground like cloud and lightning seeing which all the demons raised a cry of joy and got up their bows and putting on fine raiments sounded conches and other instruments with great glee. Afterwards when Garudā came to his senses, He instantly flew away with the Lord Viṣṇu from the battlefield — 33-36

*Here ends the one hundred and fifty second chapter
on the fight with the Demons Mothana and others*

CHAPTER CLIII

Sūta said — Indra on seeing Viṣṇu flying away from the battlefield with His banner and bow broken acknowledged His defeat and thus of the party of the Devas. Seeing the Daityas dancing with joy. He could not make out what ought to be done next. So Indra approached Viṣṇu and uttered sweetly the following encouraging words — Lord! why are you making plays with these evil intentioned Danavas. What can a good man do when the wicked become aware of his weak points? when the powerful people ignore the low and weak the latter consider themselves brave, consequently a wise man should never let go the low who is not in difficulty. You ought not to say. The big warriors attain victory with the aid of their army. At the destruction of Hiranyakāśa who helped you? The powerful and proud Daitya Hiranyakāśipu lost his memory on seeing you. Those old Asuras the enemies of the Devas were destroyed by you like a swarm of locusts consumed in the fire. Hari! It is You who annihilate the Daityas in all the ages similarly. O, enemy of the demons! obviate the sufferings of the dying Devas at the present moment also — 1-9

Hearing such words of Indra the long-armed Lord Viṣṇu the destroyer of the enemies of the Devas the refuge of all looked full of all glory and becoming pleased said to Indra — All the Daityas will not be killed unless their predestined means of death occur. The unconquerable Daitya Tārakāsura will be killed at the hands of a seven

days' old baby and by none else. Some demons deserve being killed by a woman. Some by a virgin, but the wicked demon Jambha is destined to meet with death at your hands, you should, therefore, destroy him the terror of the world, by your own prowess, no one else can kill him. Guarded by me, you go and kill Jambha the born of the universe"—10-14

Hearing those words, Indra directed the Devas to array His army. Viṣṇu put the eleven Rudras, comprising all the power and asceticism of the three regions, ahead of Him. At that time, the eleven terrible Rudras with their throats yellow, by wearing wreaths of serpents, holding skulls, beautified with the crescent moon on their forehead and with tufts of hair on their head, looking ferocious with their tridents and wearing lionskins, with their tawny matted hair, those eleven, named, Kapali, Pingala, Bhīma, Bīrūpākṣa, Bilohita, Ajeṣa, Śasana, Śista, Śimblu, Chanda and Dhruva—began to kill the demons who were attacking Viṣṇu and emboldened the Devas by roaring like thundering clouds. India also made his appearance riding on his big Airavata elephant, having four tusks and put flowing all round him, looking like the lofty snowclad Himālaya with golden bells tinkling, on his sides brisk chāmaras flowing, and assuming any form at will. At that instant, Indra looked like the rising Sun on the Udayāchala Mountain—15-23

Mṛut, of unequalled prowess guarded the left quarter of Indra and the right was guarded by Agni that fills all the directions with his blazes. Viṣṇu with the army supported the rear of Indra. Āditya, Vasu, Viśvedevā, Marudgana, Advaitakumāra, Gandharvas, Raksasās, Yakṣas, Kinnaras, Serpents all armed with various kinds of weapons, having various symbols and adorned with many golden ornaments collecting together in billions and talking of their past glorious deeds, marched on to the front to kill the Dātyas. The birds were singing in front of the Devas. At that time, the Devas relished the destruction of the demons—24-27

That army of the Devas under the command of Indra and adorned with many horses, elephants and white umbrellas and banners, became the cause of the grief to the Dātyas. On seeing the advance of the army of the Devas, Gajāsura came out like a huge elephant, as if, great masses of clouds were moving. Armed with a battle-axe and biting his lips with rage he began to trample over the Devas and pushed many of them aside with his hands. He killed several of them with his battle-axe. When he fought like that the Yakṣas, Gandharvas, and Kinnaras, used their nooses, axes, clubs and various other weapons. But the demon began to move on in the battlefield after parrying easily all those blows with his mighty arms. He devoured the weapons as an elephant eats away the big bundle of grass. Wherever the demon rushed there was a huge uproar and confusion. Gajāsura, becoming invisible, caught hold of the Devas by his long arms and laid them down. Afterwards seeing the "crush this demon, kill this demon by hitting him with a sharp trident on some weak spot"—28-37.

Hearing their words Kapali picking up a sharp trident and knitting

his eyebrows and with eyes wide open through rage, ran before the demon and hit it on the forehead of the Duty. Afterwards the remaining ten Rudras also hit his mountain like body with their tridents. Blood ran out of the demon's mouth on being wounded by those sharp tridents. At that time, the Dutya looked beautiful like the clear pond during winter teeming with swans and blue and red lotus flowers. Surrounded by the Rudras covered with ashes, the Daitya looked beautiful, like a black mountain adorned with white geese. The Daitya thus injured, moved his ears and bit Śumbha Rudra on His navel and began to fight severely with two other Rudras at which the remaining Rudras started piercing the body of the demon fearlessly with their weapons. The fearless Rudras surrounded Gajāsura on all sides—38 44

They then looked like a group of jackals preying on a buffalo's carcass in a jungle. Afterwards, Kumara leaving the two Rudras—who were engaging him in the conflict—fell on the rest and began to belabour them with his hands, feet and teeth. When the demon fighting with the nine Rudras, got fatigued then Kapali taking him by the hand, wheeled him round furiously. When little life was left in him. He hurled him on the ground with great force and peeled off his formidable skin and used it for his own garment, blood began to flow from the Dutya's body. Seeing the fall of the valiant demon Gajāsura in that way, the rest of them rushed forth in dismay and many of them fell on the ground. Afterwards Kapali covering Himself with the Demon's skin looked most fearful to every one. Then the Dutyas saw the terrible form of that Rudra—45 52

When Gajāsura was killed like that, Nimi riding on his elephant, beating his kettle drum and roaring furiously, appeared in the field of battle. He looked like cloud at the time of the great dissolution and was attended by Durdhara Dānava. In whichever direction Nimi appeared the Devas began to flee with horror forsaking all their arms and weapons. All the elephants ran away on getting the unbearable scent of the demon's elephant—53-56

When the army of the Devas fled Indra took His stand supported by the eight Dikpālas and Keśava. When the elephant of Nimi faced Indra's Aśvātā even the latter sent out a thrilling cry and took to flight with horror. It did not stop inspite of Indra's efforts. At that time Indra, whose elephant was retreating backwards, began to fight in that condition and hit the chest of Nimi with his thunderbolt, and inflicted a blow on the head of the demon's elephant. But Nimi not minding the blow, dauntlessly struck Aśvātā with a club when it knelt on its hind legs. Getting up immediately, it fled in horror when a thick dust storm was created by Vāyū—57 63

Nimi's elephant stood like a mountain before that intensely strong blow of wind, and at that time, the blood flowing from his body looked like a streamlet of vermilion flowing from a mountain—64

At that very instant Kuvera came forward and threw His ponderous club at the elephant's head and by the blow of that the elephant fell down senseless on the ground when a loud cry of victory was raised by the

Devas The horses began to neigh, the elephants sounded, the bows were twanged, and Nimi seeing his elephant dead, retreated from the battle field. Then, hearing the joyous cry of the Devas the demon was ablaze with rage like the burning of fire at the time of pouring in of the clarified butter. After drawing his bow and with his eyes turned red with anger, he thus addressed the Devas — 'Wait, wait, for a while.' Saying so he directed his charioteer to drive his chariot forward. At that time, when his chariot glided on nimbly, it looked as if thousands of suns were rising on Udayāchala. The demon made his advance, seated in a chariot bedecked with banners, small bells and moonlike white umbrellas and looked beautiful. His advance on his chariot broke the heart of the Devas. At that time, the undepressed India seeing the demon advancing armed with a bow and arrow, took up his bow and put on a very sharp-pointed arrow to its string and by the shower of his arrows cut down the bow and arrows of the demon. Then Jambha, casting away the broken bow, picked up another and sent forth a sharp volley of poisoned arrows. He shot ten arrows at the collar bone of Indra, three at his heart and two arrows at his shoulders — 65-77.

Indra also began to discharge his arrows similarly when the demon cut down his arrows into ten pieces in the end by his own sharp and fiery arrows. Afterwards, India covered the space with his arrows as the sky is covered by the banks of clouds during the rainy season. But Jambha drove away the arrows of Indra, as the wind drives away the clouds, at which Indra felt excited and resorted to more severe measures. He discharged his wonderful Gandharvāstra on the demon which covered the sky. The sky was illuminated and hundreds of Gandharva towns were called into being in the firmament by virtue of that missile and a shower of arms began to pour in from those towns. The demon army began to be destroyed when all of them went for succour to Jambha who also being pierced by the Gandharvāstra was horrified to hear the sufferings of the demons — 78-85.

Afterwards, the demon discharged his Muslastra which flooded the universe with iron clubs and began to knock down the towns of the Gandharvas and smashed all the horses, elephants, chariots and the Deva armies. Indra then discharged the Tvāstra astra, which gave out very strong weapons full of mechanism that looked like sparks of fire, and a canopy also, and a severe conflict ensued between the sparks and the missiles of the demon. The Muslastra was then destroyed. The demon then let out his Sailastra when blocks of stone measuring $3\frac{1}{2}$ hands began to fall — 86-92.

Afterwards, the missiles created by the Tvāstra astra and all the mechanisms, thereof, were destroyed by those stones. After thus destroying all the mechanisms, the Sailastra began to powder the heads of the enemies and ravage the earth. Then, Indra hurled his Vajrastra which started a downpour of stones in all the directions — 93-95.

The demon's Sailastra became futile and he used the violent Aistkastra which became radiant and made Indra's Vajrastra useless. It spread on all sides when chariots, elephants, etc. and the army of the Devas began to burn. Seeing his army being thus consumed, India used his

Agni *rastra* which extended itself, thwarted *Aśikāstra* and began to consume *Jambha* along with his chariot and charioteer. He then discharged his *Varuṇāstra*. Huge clouds with lightning suddenly rose in the heaven, thundering like *Muruga* tune and began to pour out rain, every shower of rain looking like the leg of an elephant. The huge torrents of rain coming down like the trunk of elephant filled the land with water—96-103

Then, *Indra* discharged *Vāyavyastra* which drove away all the clouds and the sky came out clear like a blue lotus. By the terrific force of that wind, the *Dānavas* could not make a stand on land. *Jambha* extended his body to ten *yojanas*, made himself very huge like a very high mountain, in order to check the force of the *Vāyavyāstra*, and from his body various kinds of weapons shone forth like white trees. This cut down the force of *Vāyavyāstra*. *Indra* then used his great *Vyrastra* which at once destroyed the spell of the demon. His mountain with all its streams and caves, etc., were destroyed—104-111

The *Dinava* who had taken the form of a *Miya* mountain, vanished, then, he masqueraded as an elephant which also appeared huge like a mountain. He started killing the army of the *Devas* some with his tusks, some with his trunk. He powdered the back of some and killed others by slashing them by his trunk. *Indra*, seeing the destruction of his army, applied his *Narisinghastra* out of which came out several hundreds and thousands of roaring lions of black colour and of ferocious teeth and with long sawlike nails—112-115

Those lions rent the body of the magic elephant at which, *Jambha* discarded the appearance of an elephant which he had put on and transformed himself into a monstrous serpent with hundreds of hoods. He began to scorch the *Devas* with his poisonous fumes at which *Indra* discharged *Garudāstra* out of which hundreds of *Garudas* were produced and they all swarmed on the serpent like *Jambha*, and divided his body into pieces. Then, *Jwambha* cast off that form and extended himself, obstructing the pathway of the Sun and the Moon. He then opened his mouth wide and wanted to swallow up the *Devas*. Instantly, the troop of the *Devas* and their warriors went inside his mouth—116-121

In that way, *Jambha* devoured the army of the *Devas* and the army and the *Devas* were quite done up. They could not do any thing. *Indra* came to the spot direct on his elephant and without seeing any remedy said to *Vishnu* "O *Devadeva*! what would be now proper for us? I donot see any way by which we can resist. Tell me what you consider best in your judgment." *Vishnu* replied—'Indra! It will not be meet for you to abandon the warfare inspite of your being so overwhelmed and horrified. You should instantly muster your strength. O *Indra*! the *Dutya* is now making his mark at me. In the meantime, you better remember at once what weapon you will throw. Do not be perplexed.' Hearing that *Indra* composed himself and threw *Nirrti* *rastra* angrily at the chest of the demon—122-127

But in the meantime, *Jambha* swallowed up another three lacs of *Gandharvas* and *Kinnaras*. Then his chest was shattered by the dreadful missile of *Indra* and he began to bleed profusely and left the battle.

flesh. Some Rākṣasas riding the boat like carcases of the elephants were thinking of crossing the river of blood. When the battle between the Devas and the Dānavaś grew so grim, the warriors began to fight fearlessly with all their might and main —142-144

Afterwards, the Dikpālas Indra, Kuvera, Vāruṇa, Vāyu, Agni, Dharmarāja, Nirṛiti, etc., let out the best of their weapons which proved fruitless while in the air. None of the Devas could mark the whereabouts of the Dānavaś though they fought furiously —145-147

The bodies of the Devas began to be shattered by the arms of the demons at which they hid themselves like the cows drawing themselves together in the herd when oppressed with cold —148

Seeing this plight of the Devas, Viṣṇu said to Indra —“Use the Brahmāstra. It is invincible.” Following the advice of the Lord, Indra, for the destruction of the enemy after performing the prescribed worship and reciting the sacred mantra with a concentrated mind put on the exceedingly powerful Brahmāstra arrow to his bow, and after drawing the string to his ear discharged the exceedingly luminous arrow with his face turned towards the heaven. The supreme weapon, thus discharged, took the form of a half moon and defied the rising Sun by its lustre and brilliancy. That demon on seeing the discharge of that missile threw off his Mâyā and shivering with dismay, his mouth being dried up, became motionless and void of all strength. Afterwards the missile of Indra thus electrified with mantra became like a red crescent and then the head of Jambhā adorned with coronet, with his long luxuriant tawny hairs waving about in the air and perfumed with high class scents and with the ears adorned with earrings, fell on the earth —149-154

Now on Jambhā being thus killed all the Dānavaś fled broken hearted, from the field of battle and went to Lākāśura. He seeing them running away from the battlefield and hearing the news of Jambhā's death became much enraged and assumed an indescribable appearance, out of sheer wrath and hatred. Boiling with rage he got into his victorious chariot and appeared in the field. That Lākāśura, armed with various kinds of weapons lord of the riches of the three worlds, having a huge mouth wide open, seated in a chariot drawn by thousand Garuḍas, and followed by a large army, instantly, made his appearance in the field. Indra then left his Airavatī elephant, wounded by Jambhāsura and got up on the chariot driven by the charioteer Matah —155-161

The chariot of Indra, which was of the colour of burnished gold extended to four yojanas and bedecked with precious jewels, shining with the glory of Indra controlled by Matah and guarded by the Siddhis. It was furnished with all sorts of weapons and wondrously variegated with many pictures and filled with Gandharvas, Kinnaras and Apsaras who were ready for dancing music. Then all the Lokapālas with Viṣṇu amongst them, armed with bows and arrows and other weapons came and took their stand in battle. At that time the earth trembled, high winds blew, the sky was covered with clouds the ocean swelled, the Sun became void of lustre, it became dark and the stars were also eclipsed —162-165

Afterwards there was a flash of arms and the Devas began to shiver. At that time Tārakāsura was on one side and the army of the Devas, the protectors of the world, on the other. All the beings in the Universe, then, anxiously watched the results of the battle. The two armies then, also had their eyes turned towards the result and seemed, as if one, in this respect. All the beings in the three worlds became hampered in their dealings with one another. There became then, a strange combination of the weapons arms, energy, wealth, fortitude valour, strength, array of forces, the fire and spirit of the Devas and the Asuras that they had acquired by their Tapasyās—166-169

Afterwards Indra came face to face with Tārakāsura and hit him with nine arrows blazing like fire in his chest. The latter, however, did not mind them and pierced each Deva with nine mountainlike arrows capable to destroy the world—170-171

The Devas, then hurled volleys of arrows continuously, like women folk shedding tears constantly but, the Tārakāsura cut these arrows while in the air like a great family being ruined by a vicious son—172-174

The demon king after diving away the arrows of the Devas covered the earth and sky in all quarters with his own. He shot his sharp pointed arrows after skilfully mounting them on his bowstring and drawing it right up to his ears glittering white with the ear-ornaments, and made the weapons of the Devas futile, just as the arguments of the Śiṣtras are rendered futile by counter arguments. He hit Indra with 100 arrows, Viṣṇu with 70, Agni with 90, the head of Vayu with 10, Kuvera with 70, Varuna with 8, the Itāḥṣasa Nirriti with another 28, and Yama's head with 10 arrows. He again hit them each with another ten arrows. Then he wounded Matali the charioteer of Indra with three arrows and hit Garuda with 10. Afterwards he cut the arrows and broke the quivers and the bows of the Devas into pieces, when the latter became bereft of their bows and quivers. The Lokapālas and the Devas, afterwards angrily came out armed with fish bows and arrows and began to shower innumerable arrows on Tārakāsura. At that time the demon with his eyes turned red with wrath let out his arrows like fire, on the volleys sent forth by the Devas, he then shot violently one arrow like the fire at the time of dissolution on the chest of Indra. When Indra was hit on the chest, he began to shiver and sat down in his chariot. Afterwards, Tārakāsura shot two arrows on the shoulders of the most valiant Lord Viṣṇu shining like thousands of suns. The Śāranga bow of Viṣṇu dropped. Then the Vasus and Yama to the left of Viṣṇu were hit with arrows like fire. He then hit Varuna, the Lord of waters and began to dry him up. Afterwards Tārakāsura caused the horrified Rākṣasas to fly about in each direction and caused alarm also to Vayu with his very hard arrows—175-187

Then, after a short time, Viṣṇu, Indra and Agni, on coming to their senses conjointly, began to fight severely with sharp pointed arrows. Tārakāsura looked like the great Kṣīra at the time of the great dissolution at the end of a Kalpa. Viṣṇu picking up his bow killed the charioteer of the demon king with his pointed arrows. Agni blew away his

banner and Indra smashed his coronet, Yama broke the rod in his hand, Vāyu broke away the chariot wheels, Kuvera broke his bow and quiver plaited on the back with gold and Nirriti, the Lord of the Rākṣasas, broke his arrows—188 189

Tarākāsura, seeing the valour of those Devas, threw his terrible club with great force at Indra when seeing it coming towards him in the air at once jumped down from his chariot. The club, falling on the chariot, broke it into pieces but the charioteer Mātali escaped his death. Afterwards the demon King hit Viṣṇu a chest with club and Garuda as well. And the Lord and Garuda fell down senseless, He fell down on the neck of Garuda, he cut down the Vahana of Nirriti, the Lord of the Rākṣasas with his sword, knocked down Dharmarājs with Bhuṣundi (missile) and Agni by the point of his bow and knocked down to the ground Lord Vāyu with his two arms and Kuvera with his bow and arrow. He then attacked and wounded severely the other Devas—190 197

Viṣṇu afterwards, revived and He took up the invincible quoit of the splendour of the Sun and threw it at the chest of the demon. It seemed that the chakra was anxious to devour the flesh, fat and marrow of the demon. That quoit shining like the sun dashing against the chest of the demon became smashed like a blue lotus falling on a bed of rock. Afterwards Indra threw his thunderbolt but the missile by means of which he thought of conquering the demon was also blown to pieces on hitting the demon. Then Vāyu hit the chest of the demon with his goad burning like fire which was also rendered futile, then He uprooting a mountain along with trees measuring five yojanas hurled at the demon who on seeing it advancing towards him caught it like a ball in his left hand—198 205

Then, Dharmarājs also wrathfully brandishing His mace with great violence, hit the demon on his head. It also did not affect him in the least, and then, Agni discharged His formidable Sakti, blazing like a fire at the end of a Kelpa, at him which also struck his chest like a flower, without causing him any pain, when Nirriti unsheathing his keen sword inflicted blows on the head of the demon, which was also divided into pieces—206 210

Varuṇa threw His fearful snake noose hissing with venom to tie the arms of the demon. That, too, became distressed on getting round the arms of the demon. The saw like teeth and lower jaws of the snakes were broken. Then the powerful Aśvinikumāras, the Maruts the Sādhyas Devas, the Serpents, the Yakṣas, the Rākṣasas, and the Gaudharvas taking up their arms of various kinds began all at once to inflict repeated blows on the demon. Even then no appreciable effect was produced and could not penetrate his rock like body—211 214

Afterwards, Tārākāsura alighting from his chariot belaboured billions of the Devas with his fist and blows and heels. Then the remainder of the army of the Devas abandoning the field flew in every direction with horror. The demon then, captured Indra and the Lokapālas and tied down Viṣṇu, etc., as a hunter takes hold of the wild beasts—215-217

Tārākāsura mounted on his chariot with his prey and returned to

his abode The Siddhas, the Gandharvas, the Daityas, the Nymphs, etc sang the praises of the demon king The demon king in company of all those entered into his city, it seemed, then, that the Goddess Laksmī in full possession of the riches of all the three worlds was entering there The city looked like the summit of a very high mountain Going there he took his seat on a throne studded with lapis lazuli and other precious stones His coronet and earrings looked highly beautiful when the Kinnaras and the Gandharvas began to please him —218-220

*Here ends the one hundred and fifty-third chapter on the
victory of Tārakāsura*

CHAPTER CLIV

Sūta said —Afterwards the porter dressed in a neat white and blue attire came and sat on his knees with his mouth covered by the palm of his hand He commenced with a short, but fully significant speech and then said to the King Tārakāsura, who was sitting brilliant as if hundreds of suns were blazing —'Lord' Kālānṁsi is waiting at the gate with the Devas, whom he has captured and wants to know where they should be set —1-3

Tārakāsura commanded that they should be set to any place in the three worlds where they like to go He said —"All the three worlds are now my Kingdom Take off their chains and liberate them instantly The Devas, thus subdued, were much tormented with pain and repaired to Lord Brōhmā Indra and other Devas after making salutations by putting their head on the grand spoke —4-6

The Devas said —Thou art Omkāra the causal root of this universe with its endless varied manifestations Thy ancient form Omkāra is the germ of this tree of Universe Thou assumest the Sattva form for the preservation of the Universe and it is Thou again that assumest the Rudra form for its destruction So salutation, to Thy Rudra form! —7

O Inconceivable one! Thou hast manifested Thy body into the shape of an egg by Thy glory, and Thou hast again divided that egg into upper and lower portions thus creating the Heaven and Earth —8

out of Thee and their desires arise out of Thy will. Thou art shrouded by endless *Māyā* and Thou art beyond all the numbers. Thou art *Kāln* and Thou art of the form of *Meghn* (cloud). O *Bhagavan*! O great Self! Thou art the cause of destruction of all the things, real and unreal, (Sat and Asat). Thou art the creator of the endless Universe! Whatever is subtle and whatever is comparatively gross and whatever again is the coverer of that gross. Thou art more gross than that, and Thou appearest as eternal. Thou permeatest everything by Thy *Saṅkalpa* (will) and again when Thou comest out of them, then all those manifested forms, disappear. Thou art of infinite forms! Thy nature is so. O Thou, the shelter of Thy devotees! Be Thou our Protector and Saviour!—12-15

The *Devas* thus chanted the praises of *Brahmā* and waited there to get what they desired. Thus greatly pleased by their addresses, *Brahmā* spoke to the *Devas*, raising His left hand. —“*Indra*! How is it that you are here of all splendour like a woman who has been suddenly deprived of her husband, has given up all ornaments, is pale and whose hair is rough. This *Agni*, though free, is devoid of smoke and He is not radiant. He looks like a forest burnt and covered with ashes. He looks like cinders embedded in ashes. *Dharmarāja*! in spite of your being armed with Your mace, You are also deprived of lustre and seem to be diseased. You seem to come with great difficulty. O *Nivṛti*, *Indra* of the *Rākṣasas*, the tormentor of the enemies! How is it that you, being the lord of the *Rākṣasas*, are speaking so timidly as if you are pained by the enemies the Demons—18-21

O *Varuṇa*! Your body looks dried up as if consumed by fire. The serpents in Your noose are vomiting blood. O *Vayu*! You also appear to be quite senseless as if subdued by oily substances. O *Kuvera*! Why are you so much afraid? and given up your office of *Kuverahood*. O *Rudras*! You are all armed with tridents but seem to have been pierced by many tridents. Who has snatched away all Your splendour? It appears as if nothing has been accomplished by You. O *Viṣṇu*! How is it that your hands have become useless. What is the use now in your holding the disc, of the lustre of blue lotus. O all faced one! why are you absorbed with closed eyes in looking at the worlds, in your own belly?—22-26

On *Brahmā* thus addressing all the *Devas*, *Viṣṇu*, &c., prompted the garrulous wind to answer, who said to *Brahmā* the Lord of All —27-28

O *Brahmā*! Thou knowest the wishes of all and even then Thou dost ask us to tell you the object of our coming here. Thou dost create the Universe including the *Devas* by the division of the three *Guṇas*, *Satva*, &c., in due proportion. Thou art the Father of all, in spite of this is there doubt in Thy mind? Thou art great and art placed in the highest office. But it seems Thou keepst very little information of the Universe. However, when Thou art now anxious to hear our troubles it indicates that there is curiosity in Thee. *Devas* and *Asuras* are equal before Thee, for Thou art the Father of them all, yet a father feels differently for them according as they are weak or strong, or with or without possessing special merits—29-30

' The Demon Tārakāsura is grinding the world after being favored by Thee Hast Thou made that treacherous being so lofty, fearless and omnipotent?—31

O Deva! Thou hast created the Devas endowed with special qualities to maintain the universe and to fulfil its missions.—32

The celestial world is ordained by Thee for the Devas who partake of the sacrificial offerings, but now it has been laid waste like a great wilderness by Tārakāsura. The mountain that was made by Thee as the King of mountains, on account of its possessing all the good qualities, is now looking lofty and has touched the sky, it has become now the habitation of the demons, Tārakāsura has broken down its summits by his thunder bolt, and has made it his residence. Its caves filled with precious jewels have been plundered. Many demons live there. O Deva! Our old mountain has out of fear, accepted his supremacy. He has now lost every thing of his former grandeur. Whatever wealth we had, the mountain has given that away to the Demon. Now the ten quarters are being illumined by the splendour of his lustrous jewels. In the beginning of the Yuga Thou gavest us weapons and missiles, they were not used before. Now those weapons broke into hundreds of pieces on their coming in contact with the Demon's body, just as the mind of a weak brained person becomes distracted into hundreds of directions.—33-37

We are able to enter into the city of that later of the Devas with great difficulty and after great humiliation when our bodies are covered all over by the shower of dust there—38

O Deva! We cannot help speaking before them. That demon allots us low seats in his assembly and reprimands us severely after holding a cane in his hand. He chaffs us by saying 'Devas! You are held in very high esteem and you have accomplished all your objects. So you speak little.' When the Devas out of fear, converse with the Dairys in flattering tones they chide us again saying: "The Devas are talking too much." Sometimes out of sport they engage us in some work or other. Why are you now afraid of Tārakāsura. What is the fear when you are sitting so close to Indira? Tārakāsura belittles us in these ways and O, Deva! all the seasons are dancing attendances with their forms incarnate, on him and do not out of fear, abandon him in spite of his committing so many sins—39-42

The Siddhas the Kinnaras and the Gandharvas sing melodiously in his house without any remuneration. He does not give alms to beggars and he does not consider who is high and who is low and thus does not reward merits. He is the destroyer of wellwishers and friends and deserts him who seeks shelter under him and is the refuge of him who has abandoned Truth. Till now we have described some of his wickedness. None can describe fully his misdeeds. Only the Creator knows it in full. On hearing such words of the Devas Brahmā said smilingly—43-46

Brahma said—O Devas! This Tārakāsura is not destined to die at the hands of any one in the world. His destroyer has not yet been born in the three worlds. That demon has been granted a boon by virtue of his asceticism but I have skilfully managed it. He is a most

powerful Lord and can consume all the three worlds. He sought his death at the hands of a seven days' old infant. This babe illustrious as the Sun, will be born of Śankara and when he will be of seven days, he will kill the Demon. The son of Śiva shining like the sun will be the annihilator of Tārakāsura. At present, Lord Śiva is without any consort. I spoke to you before of the Devī with raised hands. This Goddess will be the daughter of the Himālaya. Her handa will always be raised to grant boons to others, and the son born of Her by Śiva like a fire from pieces of wood, will destroy the demon king. I have formed the plan. The demon has yet to enjoy a little store of his splendour, you should, therefore, be patient for some time to come.—47-54

On hearing those words of Brahmā, all the Devas returned to Their regions after which Brahmā re-called into His memory Rātri (night) that had emanated from Him first. At that instant, the Goddess Rātri appeared before Him and the Lord thus addressed Her.—55-57

Note—Rātri one of the four forms of the bodies of Brahmā

Brahmā said—"O Rātri! the great work of the Devas is pending and O, Goddess! Thou, alone, art able to do it. The demon Tārakāsura cannot be subdued by the Devas and has now become a source of torment, like a comet, to the Devas. Śiva will beget a son to destroy him. Sati the daughter of Dakṣa was the consort of Śiva who consumed Herself out of wrath, for some reason. She will be born in the house of Himāchala from his wife Menakā, and Lord Śiva, feeling the pangs of separation from His noble Consort, looks upon the three worlds as deserted and is practising austerities in the caves of the Himālayas where He will wait for sometime in expectation of Sati and where by Their united glory, a valiant son will be born who will undoubtedly kill Tārakāsura. O, beautiful faced one! Sati, soon after Her birth, will, by Her previous Sanskāra be in the expectation of Śiva and will practise severe austerities, when they will be united. There will be no differences between Them at that time. Even then, the destruction of Tārakāsura looks improbable. When after their marriage, both will practise again severe Tapasyā and after that when by their union, the son will be born, that will be able to destroy Tārakāsura. Thou shouldst, therefore, interfere with their amorous enjoyment, after a short quarrel, the Devī will go to perform tapasyā. Therefore, get into the embryo of Sati's mother and make Sati's colour black. Śiva will, then, after marriage, chide Sati out of joke when the latter will angrily go to practise austerities. After this, when they unite, the son, born of Her from Śiva, will be the destroyer of demons.—58-70

O, Goddess Rātri! Thou shouldst also kill the invincible demons in this world but Thou shalt not be able to do so unless Thou shroudest the body of Pārvatī, and Her qualities penetrate within Thee, Thou shouldst, therefore, do exactly what I have just told Thee. When this will be done, that Devī after Her asceticism, will be known as Umā. Afterwards when the course of Pārvatī's asceticism is complete she will assume her fair complexion. Thy form will be known by the name of Ekānamśā, on account of some of Her qualities being imbibed in Thee. O Granter of boons! The

people will worship Thee as *Ekaṇamā*. Thou shalt travel all over the world and will be worshipped under various forms and Thou shalt gratify the desires of all persons. Thou shalt be worshipped as the *Gāyatrī* prefixed with "Om," so the knowers of *Brahmā* will worship Thee. The *Kṛiṇḍa* will worship Thee as *Uṛjā Ākrānti*. The *Vaiśyas* will worship Thee as *Bhūmi*, i.e., mother like the mother earth, the *Sūdras* will worship Thee as *Saivī*, i.e., the better half of *Śiva* and the sages know Thee as *Forbearance* and *Clemency* in those who follow rules.—71-77

Thou art the great path to logicians and moralists, Thou art the great *Siddhānta* in all the objects in question and art perfect. Thou art the desire in the hearts of all beings. Thou art the salvation of all the beings and the way of all. Thou art the *Famā* of the renowned and Thou art the form of all the embodied. Thou art like *Ratī* to the sensuous, love to the happy, splendour to those who wear ornaments and the subduer of wicked deeds. Thou art the delusion of all intellects, the soul of those who perform sacrifices the tide of the ocean and the pastime of the sportive men. Thou art the essence of all things, the protectress of all, the destroyer, the *Kālarātri* of all the worlds, the night, the giver of satisfaction to the embracing friends. O *Devī*! Thou art thus adored in the world under various different forms. O, giver of boons! those who will adore Thee or sing Thy praises will get all their objects fulfilled without the least doubt.—78-84

The Goddess *Rātri* thus adored by *Brahmā* went without any delay, to *Himāchala*, saying, "I will do as you order," where She beheld the handsome *Menā* sitting on the side of a wall shining with jewels. Her face looked pale and smiling and her breasts were high.—85-86

A serpent shaped necklace, with a golden amulet, containing within it high class drugs and electrified with mantra was hanging round her neck, the room where she was sitting was illumined with the light of gems, various medicines capable to satisfy one's desires were scattered there, the bedding of fine cloth and plushy cushions were spread there and the room was scented with high class perfumes. When the *Sua* set, night gradually set in in *Menā*'s blissful room. By and by, the persons felt sleepy, their beds were spread, the Moon began to shine distinctly, the birds made a rustling noise and the public squares were haunted with ghosts and goblins. When the favourite couple embraced each other and *Menā* felt sleepy, the Goddess *Rātri* entered into Her mouth. By and by, *Rātri* entered within her womb and coloured the embryo black and remained there till delivery.—87-95

Menā gave birth to *Parvatī* the dear one of *Śiva*, the Lord of the universe, at a very auspicious moment. The universe rejoiced at the birth of *Parvatī*. Even the dwellers in the hell felt the celestial comforts at that hour. The wicked beings, the venomous serpents became peaceful and well behaved. The stars and the planets became more brilliant. The *Devas* felt exalted. The flowers and the herbs of the jungle became sweet and tasteful. Pleasant wind began to blow. The sky became quite clear in all directions, and through the glory of *Parvatī* the whole cultivation of the universe blossomed and the asceticism of the pious sages carried

on since ages and ages, was fructified with their desired objects. The forgotten Śāstras (weapons) made their appearance by being recalled to mind and the Sanctity of many sacred places was enhanced — 96-103

Thousands of Devas began to roam about in the firmament seated in their Vimānas. Brahmā, Viṣṇu, Indra, Vāyu and Agni also felt extremely delighted and began to shower flowers on the Mount Himālayas. The chief Gandharvas began to sing and the groups of nymphs began to dance. The great mountains like the Sumeru, &c., manifesting themselves in human forms presented themselves to the Himālaya with offerings of various articles and all the rivers and the oceans did similarly. The Mount Himālaya became adorable and pleasing and the Devas after adoring him returned to their abodes — 104-108

Parvati, the daughter of the Himālaya, endowed with the good qualities and the modesty of the Devas, the Gandharvas, &c., began to thrive and conquered the three worlds and adorned them with her beauty, intelligence, fortune and good qualities as the Lakṣmī (fortune) of the ever-vigilant sages thrives. At this moment, the clever Indra thought of Nārada for the accomplishment of his ambitions who suddenly appeared in his mansion, when Indra, instantly, leaving his throne, stood up and received Nārada befittingly by offering him water and washing his feet. The sage also duly accepted his hospitality and then inquired after his welfare — 109-115

Indra said — O sage! now the germin of the welfare of the three worlds has sprouted, so you should cast off your lethargy for the fulfilment thereof. Although you know everything, still I beg of you, for one feels gratified after making his object known. Pray, devise means so that the daughter of Himāchala may, without delay, be united with Śiva — 116-118

On hearing those words of Indra, Nārada bade farewell to Indra and instantly went to the Himālayas. The latter received and saluted the sage at the gate adorned with creepers. He then took him inside his mansion and seated him on a throne of gold — 119-120

On Nārada's taking his seat, Himāchala adored him after offering him water and washing his feet. The sage accepted the host's offer of hospitality. Then Himachala very gently enquired after the sage's welfare and the latter also did the same — 121-124

Nārada said — O Himāchala! You are the store of all goodness. Your caves are of wide expanse like mind. You are the mightiest of all the immoveable things and hold the crystal water more clear than the mind. I do not see the end of the belly of your caves and I do not see a store of riches elsewhere. There is not the same charm and Lakṣmī even in Svarga as exists here. You are always sanctified by the ascetics practising various kinds of penances and shining like fire. The Devas, the Kinnaras and the Gandharvas scorn their vimānas, reside in your realm making themselves quite at home. O King of mountains! you are indeed blessed, for in your cave, Mahādeva, the lord of the universe, is practising austerities, and is now in Samādhi — 125-130

After Nirāda had thus addressed Him, Menā the consort of Himāchala also came to meet the sage. She bashfully took her seat along with her daughter, attended by a few companions. With her face covered, she folded her hands to salute the sage sitting close to Himāchala. Seeing her the illustrious sage showered his nectar like benedictions on her. Then the daughter of Himāchala began to gaze on the Muni with a very curious mind when the sage very gently asked her to go to her father — 131-136

Then Parvatī went and sat in the lap of her father by throwing her tiny arms round his neck. Her mother then said, "Daughter! salute this sage. By saluting him you will get a worthy husband." Hearing those words of the mother, the daughter of Himāchala covered her face with a cloth — 137-138

She shook her head but did not say anything when her mother again said, "Daughter! you salute this sage and I shall give you a beautiful toy of gems that I have kept for you since a long time." Hearing those words she instantly got up and raising her clasped palms made a bow to him — 139-141

After Parvatī had made her salutations her mother gently enquired from the sage through her aside about the auspicious marks on her daughter's body and waited with feverish anxiety to hear the verdict of the sage. Himāchala also appreciated the question put by his noble consort — 142-144

Afterwards Nārada smilingly replied. He said — Her husband is not yet born. She is void of any auspicious marks. Her hands will always be raised and her feet will go astray after her shadow. What more can I say — 145-146

Hearing such words Himāchala became broken hearted and he lost all presence of mind. His eyes were moist with tears. In that condition, Himāchala said to Nārada:— 'This world is full of defects, its ways are mysterious. The flow of creation must go on, there is no doubt a Superior Being who ordains the destinies of beings. The effect comes from the cause, but, thereby, the cause has no importance attached to it. So it is clear that the father is nobody to the son. The beings are born on account of their past karmas. Egg born ones become again egg born, they may also be born among men. Human beings may be born again as reptiles, and reptiles can become again men. These superior births are according to their greater merits (in Dharma). It is owing to the difference of Dharma that differences of castes and Āśramas take place — 147-153

The orders of Brahmscharya, &c., are established in their turn to make the world flourish. If all were to attain the highest in virtue or vice how would the world prosper? The doctrine that God has ordained in the Śāstras that one should beget progeny to be saved from hell is simply deluding people — 154-155

No progeny can be born without a woman. Women are by their very nature meek and weak. Women cannot study Śāstras. All that has been stated in the Śāstras, are quite true. The karmas yielding great fruits are repeated often. In the Śāstras, at many places, it has been said,

that a girl is equal to ten sons. If she is not modest and good, she is the cause of pain to her people and is useless. The birth of such a girl who is a source of pain and disgrace to her parents is always repented and regretted. The woman who is blessed with her husband, sons and wealth, &c., is completely fortunate and the one bereft of them is extremely unfortunate. You have described my daughter as possessing inauspicious marks consequently I have been astonished, disappointed and distressed. I am being burnt with anxiety. Though improper, I am compelled to speak this to you. O sage! You better be kind enough to obviate this misery of mine regarding my daughter. My mind acknowledges defeat in things where I have no doubt and which are all settled. The hope of good fruits is deceiving me. The women who get good husbands give peace and comfort to both their paternal and maternal families and their lives become crowned with success —156-164

It is difficult for a woman to get a good husband. Without virtue, even a tolerable husband is not obtained, because, the natural course of women is to enjoy the company of their husbands for all their lives. The husband of a woman in spite of his being poor, unfortunate, illiterate and void of all fortune is like a God to her. Dharma without any effort unlimited pleasures, and wealth to maintain one's life, are all found in husbands. O Devanar! You have said that her husband is not yet born which is a most unlucky and unbearable thing. You have also said that her Lord is not born in the universe of three worlds which has caused a great agitation in my mind. The suspicious signs of men, Devas &c., are found in their hands and feet and you have described my daughter's hands to be always raised. The fortunate, the rich and those who do not accept presents in return for anything, have no such hands. You describe Her feet to be astraying which also indicates a bad sign and has caused me disappointment. The signs on one's body indicate separate fortunes, husbands, sons, wealth, fortune, life, etc., But O Muni, you have said that my daughter has no such signs. O Sage! You are truthful. You know all my inclinations. I am being deluded and my heart is breaking —165-174

After saying so, Himichala held his peace and the Sage Nārada, astonished at his speech, rejoicingly said —O Himichala! You are driven to anxiety even in midst of good fortunes and all good luck. O, mighty mountain! You have been deluded, because, you have not been able to interpret truly. Now hear the hidden truth from me. Be careful in deciphering what I have said. Her Lord is not a born one. Because Sankara the Eternal Lord, Protector of the Past, Future and the Present is never born. He is the refuge of all, the Immutible and the God. Brahmā, Viṣṇu, Indra, and Manu are all subject to the cycle of birth, death and old age. They are the playthings of Mahadeva. It is through the wish of Mahadeva that Brahmā is the Lord of His domain and Viṣṇu manifests Himself in various ways amongst different bodies during different Yugas. The several incarnations of Viṣṇu are effected through Mitha. Otherwise Ātma never dies. O Himichala! Even if the birth takes place in immovable things, the soul does not perish. I coin Brahmā downwards to immovable objects like trees &c., are subject unconsciously, to the pangs of birth and death. Mahadeva is free from disease and death,

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fixed, immovable and is aever born. He is not subject to old age and is free from all diseases. Rather from Him spring all things. Such Mahādeva, the Lord of the universe, will be the husband of your daughter—175-186

Now hear why I said that she—Pārvatī—was void of marks. The marks on the body indicate longevity, wealth and good fortune. She is full of everlasting infinite good fortune and therefore, no marks can express that, therefore, Her body is void of marks. The reason of my saying that hands will remain aloft is that this Goddess will always keep Her hands raised to grant boons to the Goddesses, Devas, demons and sages. The reason of my having described Her feet as astraying is that Her lotus like feet will shine with the radiance of Her toe nails where will be reflected the shadow of the crowned heads of the Devas and the demons. She will be the Consort of Mahādeva, the Lord of the universe. This Śivā is born as the mother of the virtues of the worlds and the progenitor of the beings, and is shining like fire in your lap. You should do exactly what would facilitate Her union with Śiva. Himāchala's most important work of the Devas is pending at present—187-194

Sūta said—On hearing all that from Nārada, the mighty Himāchala considered Himself as if born again. Afterwards making His salutations to Śiva, he very delightfully said to Nārada—“O Sage! you have, indeed, rescued me from an awful hell. You have lifted me up from Patāla and made me king of all the seven realms. O, good sage! now my name is famous as Himāchala—but you have made me possess all the moveable good qualities. Now I have become the store of good qualities and my heart is dancing with joy. I do not know now what to do and what not to do. The divisions of duty are inconceivable. Even Bṛhaspati cannot describe your virtues. Sage! to have the privilege of meeting the sages like you is very rare and propitious. Your conversation is highly beneficial and soothing to me. Through your favour I am blessed. I am guilty, yet you all have made me the abode of the sages and the Devas, now be pleased to command me thinking me to be your most devoted and obedient servant”—195-203

When Himāchala said all that cheerfully, Nārada replied—“You have done everything and the work of the Devas that I told you before is also a great work to be done by you also. Having said so the Sage immediately returned to the Heaven where He met Indra in his mansion. On Nārada's taking his seat Indra said—‘What is the news,’ in reply to which the sage related the whole history—204-206

Nārada said—“O Indra! I have done what was necessary, now, the rest has to be accomplished by the God of love”—207

At the same instant, Indra thought of Cupid whose banner is fish, he instantly appeared with His Consort Ratī to whom Indra said fondly ‘Manobhava! what shall I tell you particularly because you originate from the mind and, therefore you know what is in every body's mind. You can fully espouse the cause dear to the gods. Bring about the union of Śiva and Pārvatī without any further delay. Array yourself with Madhu the Vernal Season, the king of all seasons—208-211

When Indra thus besought Cupid to fulfil his desires, the latter said —“Lord of the universe! Lord Śiva is unconquerable by my resources which are terrifying to the Māra and Dāsaas and do you not know this? You know the glory of the mighty Śiva very well. Perhaps the blessings and wrath of the great are also great, there is always greatness in the great. You have thought of your advantage in the enticement of Śiva. This is not right, for, such schemes against Śvara, launch one into utter ruin. It had been witnessed many times before that the intentions of the beings become known and those who are overanxious to gain their ends, do not attain their ambition.”—212 216

Hearing those words, Indra said to Cupid —“Lord of Rati! we are your Superiors here. No doubt, the ironsmith has no other power than to make weapons. Every man has some particular capacity, but no one can possess all the capacities.”—217 218

Hearing those words, Cupid instantly went to Himāchala in company with His wife Rati and the companion Spring Season. Arriving there, He began to think of the means for the accomplishment of His mission. He thought to Himself that the minds of the great who are engaged with immovable determination in doing great works and who are energetic, are hard to be shaken. He also thought that it would be better to move His mind first, and thereby victory would be certain, the work of the mission would be achieved by the shaking of his firm resolution. Before, many persons accomplished their ends by changing the minds of the opposite party. Unless jealousy be aroused, anger does not come in, and without anger, envy, the root of all attachment, does not set in. He said to Himself, “How should I direct fickleness, jealousy and anger to disturb His mind? Those, who are enduring and contented, do not know my influence, but a doubtful mind is sure to be changed. A doubtful mind is always restless, then the beginnings of success are seen and great obstruction is placed. I shall, therefore, interfere with the asceticism of that fixed minded Śiva. I shall place tempting things before the Lord.”—219 226

With that idea, Cupid went to the hermitage of Śiva. This hermitage is the essence of the universe. It was surrounded with tall trees, altars were there, peaceful beings occupied that place. It was adorned with flowers and creepers. All sorts of moveable beings reigned there. There, the Ganas, the attendants of Śiva were moving to and fro. The bull was bellowing on the green verdurs of the tableland on the peak. Cupid saw the three eyed Śiva as the incarnate of the Beautiful. He also noticed that the Lord Śiva had matted hair on His head, of the lustre of saffron and was adorned with terrible serpents and with cane in His hands. He was sitting there as the great hero Kāma Deva the god of Love gradually advanced and saw His lotuslike eyes half open and intently gazing on the tip of His straight nose. He saw that the lion skin was hanging from His shoulders. It was oozing watery juice. The snakes, with their hoods raised, were curling round His ears and

were breathing like fire His matted hair came down to the ground to the cup consisting of skull and his fumi vessel He was seated on the coils of the Vāṇki, navel deep and was holding the tail by His hands. The snakes were ornaments all round His body —227 234

He approached the Lord silently where He was sitting on the peak with trees all round and black bees buzzing He then went through His ears inside the Lord who, afterwards under Kāmadeva's influence, became enamoured of the daughter of Dakṣ and then involuntarily His Samādhi vanished He tried to collect His mind but Cupid began to throw obstacles Then the Lord, knowing Himself to be betrayed by Cupid, most angrily summoned up His Yoga Māyā and His presence of mind and despised the God of Love and again plunged Himself in His Yoga Cupid began to be consumed by Yoga-Māyā, the cover of Lord's asceticism and Cupid who was full of anger, came out of His body —235 241

Cupid, taking His stand with His friend the Spring Season, made an enchanting arrow of a cluster of sweet smelling flowers over which the gentle breeze was blowing, then He hit it at the heart of Śiva At that hour, the Lord was deeply struck with this greatly enchanting rough arrow and His pure mind was shaken Though He was firm like a rock, yet He felt somewhat distracted But by His great will force He restrained Himself and seeing the great obstacles outside shouted out with anger a loud sound "Hūm" Afterwards the third Eye of the Lord became ablaze as if it was going to consume the world and a terrific fire of wrath was produced —242 248

By the opening of that Eye, sparks of fire began to fall in showers and Cupid was instantly burnt and reduced to ashes when the Devas cried out "Alas! Alas! What is this" The fire of the third Eye then appeared terrible as if it would burn the three worlds Afterwards the Lord distributed the fire of Cupid amongst the mango trees the month of Chaitra the moon, the flowers, the black bees and the nightingale allotting them each different places —249 252

He also consumed the arrows of Cupid which rushed to and fro in the form of fire and occupied the places where the remains of Cupid were distributed before and became severely tormenting to the people It also occupied the hearts of sensuous people and began to burn there day and night violently and without any hope of remedy —253 255

Seeing the destruction of Kāmadeva, His wife Rati, along with her brother the month of Chaitra, began to weep After a long period of waiting she eventually went to the Lord by the advice of her brother and getting hold of the blossoming creepers and the mango twigs and rubbing over her body the ashes of her Lord, she spoke to Śiva with bended knees —256 259

Rati said —I salute Thee, that art free from all diseases I salute Thee who pervadest the universal mind I salute Thee, Lord who is all mind and who art worshipped by the gods and who art always merciful to Thy devotees I salute Thee Bhava Bhavodbhava, Cupid the God of Love, has been defeated by Thee Thy vow is very firm, Thou residest

in the forest of Mâyâ Salutation to Thee! My salutations to Thee, O Sarva, O Siva O ancient Siddha, O Thou who art great Kâla, who art all the Digits, who givest highest knowledge, Salutations to Thee My salutations to Thee, who art beyond Kâla (Time) and Kâlâ (digits), pure nature is Thy ornament, the great annihilator, the destroyer of Andhaka, the great Protector and without attributes Thy attendants, Thy Ganas are very terrible, I bow down to Thee Thou hast created different universes, salutations to Thee Thou art the Creator of various worlds, Thou awardest rewards to [good] deeds, Salutations to Thee Thou art the head of all, salutations to Thee Thy eye is never destroyed Thou art the enjoyer of sacrifices, Thou fulfillst the desires of the devotees and Thou removest away the attachment of this world, Salutations to Thee My salutations to Thee of infinite forms, the most Wrathful, the One decorated with the crescent of the Moon and the magnanimous Thy glory is immeasurable and Thou art adored by all, salutations to Thee My salutations to the Rider of the bull, the Destroyer of Irupura, the Fulfiller of the devotees' ambitions, the great remedy of everyone's troubles, the Lord of the Creation, the Greatest of the great, I am at Thy mercy. Thou art the Great Âchârya, that is, teacher of the rules of conduct of all the beings animate or inanimate, Thou art the Creator of all the beings, Thou art great, dear and immeasurable, Thou holdest the Moon on Thy forehead, I take refuge in Thee Lord! Grant me back the life of Kâma Nana in the three worlds, excepting Thee, can restore Cupid to life Thou art the Lord of the dear ones, Thou producest the dear ones; Thou hast created all the objects high and low Thou art the only Lord of the Universe Thou dost seem to me the only Merciful Thou art the Lord of the three worlds and Thou drivest away the fears of the devotees —260-270

Sûta said After Rati, the wife of Cupid had thus prayed the Lord Siva, the latter was greatly pleased and sweetly said —271

Sankara said —“ Your husband will be born after a short time when He will be known as Ananga ”—272

Hearing those words of the Lord, Rati saluted Him and then went into the enchanting groves of the Himâlayâ There, in that beautiful spot, for a long time she wept bitterly over the destruction of Her Lord She desisted from committing suicide only by the words of Siva —273-274.

Afterwards, Himâchala, prompted by the words of Nârada, gladly took his daughter at an auspicious hour to the hermitage of Siva, after performing all the necessary ceremonies and dressing Her nicely, making Her put on hundred ornaments, decorating Her hair with flowers, and followed by a train of maids. Crossing through the dense forests, he found a weeping damsel in a beautiful grove on the Himâlayâs. Seeing such a lady of unsurpassing beauty and of extraordinary lustre, weeping so bitterly, He was astonished and being curious went to her, and said ‘ Kalyânina! Who are you? Whose wife are you? Why are you weeping? It appears that your grief is great ’—275-280

On hearing such words of Himâchala, the crying Rati explained to Him the cause of Her wealings —281

She said —“I am the wife of Cupid Mahādeva is practising austerities in this mountain and He has reduced my Lord to ashes by opening His third wrathful eye. Afterwards, I sought His shelter through fear and began to pray when the Lord said that He was pleased with me and that my husband would be restored to life and one who would repeat the prayer uttered by me would get his objects accomplished and advised me to desist from death. Relying on His words I shall keep my body anyhow till then”—282-286

Hearing those words of Rati, Himāchala began to shudder with fear. He thought of returning to his city and became ready to carry his daughter in his arms when Pārvatī said through Her maids—287-288

Pārvatī said —“What have I done to win a good husband. What is the use of having this unfortunate body? Desired objects are obtained by asceticism and there is nothing impossible for an ascetic. The world suffers pain in vain when there is such a way to fulfil one's desires. Death is preferable to living the life of the unfortunate and not practising asceticism. I shall, certainly, consume my body by austerities. I have no doubt, that by this practice of Tapasyā, I shall attain my desired object and so I shall certainly practise penances”—289-292

Hearing such words of Pārvatī, Himāchala stammered out with emotions “Daughter! Umā! Chapalā! Your body is too delicate to bear the brunt of asceticism. Do not make such an attempt. Tapasyā is very hard and painful indeed. What will be done will surely come to pass without fail. Even without any attempt future things suddenly come to pass. So, O daughter! get up, let us go home. We will then think what ought to be done. Even at this, the daughter did not agree to return home. He was then plunged in anxieties and at that very instant, a voice from the welkin was heard “Himāchala! Your daughter will be known in the world under the name of Umā and Chapalā. Your daughter shall attain by her mere thinking, all the desires”—293-299

Hearing that, Himāchala gave Her permission and returned to His abode, after taking leave of his daughter—300

Sūta said —Pārvatī went to practise austerities to a beautiful part of the mountain impassable even to the Devas. Pārvatī accompanied by Her maids went to that peak of the Himālayā that was very beautiful and resplendent with various ores, blossoming creepers, Siddhas Gandharvas herds of deer, and various birds, buzzing of the black bees, cascades, trees smelling with the aroma of flowers, having beautiful caves, groups of chirping birds adorned with kalpa trees gay with the flowers of all the seasons loaded with various kinds of fruits, illumined by the rays of the Sun and full of different kinds of animals. She saw a big tree with many large branches, having yellow leaves, flowering in all the seasons, a lorned with all sorts of flowers, and various fruits and bright as Manorathā. The Sun's rays fell on the tree and it seemed that the Sun was also overpowered by the brilliancy of the tree. There, Pārvatī discarding Her ornaments and dress, donned the bark of tree, and began to bathe thrice daily. She passed a century living on the leaves of trees, another century on the fallen leaves of trees, and

observed a fast for another century. She thus continued Her penances observing similar ordinances—301 310

Then the creation began to tremble by the power of Her asceticism when Indra thought of the seven Rishis. They appeared before Indra with great pleasure and were adored by him when They asked him the reason of his having thought of them. Indra said "Rishis! hear my object. Párvatí is practising severe austerities on the peak of the Himálaya, and I want you to fulfil Her object—311 313

Hearing which They repaired to the spot where Párvatí was practising asceticism and said to Her—"Daughter! what is your wish?" Then Párvatí bashfully said—"It is wise to observe silence before the great sages like you. Those who salute sages like you are purified by you and you question me right in the face." She, then, offered them a seat and said—"After you have rested and when the toil of your journey has disappeared, you better question me"—314 319

Then she worshipped them according to the prescribed rituals and though Umā shining like the Sun, cast off Her vow of silence for a while, she again held her peace of mind when the sages began to question Her with regard to Her object. She putting on a smile, bashfully said in a gentle voice "You know the hearts of all beings. It is pleasing to hear words when they express what one wants most dear and sweet to one's heart. The beings are always eager to attain what they hold dear and love it most. Some clever persons resort to divine means, others resort to various pleasant deities and ceremonies as ordained in the Śāstras. But my mind always rushes to attain my dear wish, like a barren woman desiring a son, or, one longing Heavenly flowers. I am now making earnest attempt to have Lord Śiva as my husband who is naturally very difficult to be obtained and who is moreover at present engaged in His tapasyā. This is a very difficult thing indeed, for how can Śiva devoid of delusion and passion, devoted to asceticism, Whose actions cannot be discerned even by the Devas and the demons and Who has consumed Cupid not very long ago, be obtained by a girl like me?"—320-328

Hearing those words the sages controlling Their mind and realizing Her object said—"Daughter! There are two kinds of comforts in the world and the first one is the gratification of the body, the second is the peace of the mind. Lord Śiva is, by nature naked, ferocious, Dweller of the cremation ground, the carrier of skulls, a hermit, statue-like in action, a beggar, mad, fond of collecting ugly and terrible things, and inauspiciousness incarnate. What advantage will you get in having Him as your husband? If you, perchance, wish the gratification of carnal desires how can it be gained? He is the source of fear and an object of aversion and censure. He is the wearer of a necklace of gory heads, adorning Himself with terribly hissing snakes living in the cremation ground, moving about with His ferocious attendants. How then can you expect to derive comfort from Him? Why do you not marry one of These, viz—Viṣṇu, the protector of the Universe, the destroyer of enemies, adorned by the Devas and the Lord of Lakṣmī and sacrifice, Indra, the Lord of the Devas,

Agni the giver of every thing, Vāyu the soul of every being and Kuvera, the Lord of riches. And if you desire the happiness in the next world in another body, even then the Devas are capable to give you that. There is no chance of getting any happiness in this world or in the next from Śiva. Again what the Devas do not possess, your father has got that, so by the grace of your father, you can get happiness without any trouble. So it is useless for you to undergo so much trouble. You will have to undergo sufferings for the attainment of Śiva and no good will result. Even a trifle sought with great eagerness becomes unattainable. Only Brahmā can fulfil your desire"—329-341.

Śūta said.—Hearing such words of the Rishi Pārvaṭi got very angry with them and with red eyes and trembling lips said—342

Devi said.—“How can Those who hanker after unreal objects and are subject to vices be devoted to a high Deva? What pleasure is there in getting an unreal object? and what pain is there when one is devotedly attached to an object? You are on the right path and yet how do you come to such a contrary conclusion. You should know that I am a fool and I want to get an undesired object. You all are like Prajāpati and see all things, but it is quite certain that you do not know that eternal Īśvara the Lord of the world unborn, unmanifested, of immeasurable glory. The Devas Viṣṇu, Brahmā, etc., do not know Him; then what use is there in judging of His essence. But are you not aware even of His glory that is manifest in all the beings, and all the Universes? Whose are these forms,—Sky fire air, earth and water. Whom do they manifest? Who has got the Sun and the Moon for His Eyes? Whose phallus do the Devas and the demons worship devoutly? Do you not know His glory who is called Mahā Deva by Brahmā and Indra, etc.? Whose mother is Āditi and who has given birth to Viṣṇu? Nārāyaṇa and other Devas have been born of Āditi from Kaśyapa. Kaśyapa has been born of Marichi. Āditi is the daughter of Dakṣa. Marichi and Dakṣa, both of them, were born of Brahmā and by praying Whom did Brahmā get His birth from the golden egg? By whose meditation, the part of Prakṛiti was agitated and was turned into the golden egg? From whose third Prakṛiti, the slayer of Madhu was born? Whose Buddhi has created these six vargas out of their own Karma?—333-355

Note.—तीर्थं प्रति = Third Prakṛiti i.e., Tamana. षड्वर्ग = The six classes of objects of worldly existence

“Brahmā, of unmanifested birth is not born, by His power He disequilibrates the Gunas and creates this material universe. Brahmā is the Lord of the universe and has extraordinary powers. Viṣṇu and other Devas assume different shapes by their extraordinary powers. Viṣṇu also enters others' bodies through His Māyā and does the uttama (excellent), madhyama (middling) and adhama (inferior) karmas of the world. The world is liable to perish and to be re-born. The fruits of Karma are also various. Many classes of men are born in it by virtue of their deeds. Nārāyaṇa relying on and propelled by His shadow takes various kinds of births and that shadow impels people unconsciously to actions. Being thus impelled people, like lunatics, consider

cascades of water were also not agitated. The attendant Viraka was standing at the door with a cane in his hand and adored the seven sages when the latter said that They had come there to meet the Lord Śiva on some great business of the Devas. They said that they wanted to see Śiva for the fulfilment of the purposes of the Devas. He was to be their intermediary, so that they might not be put to unnecessary delay. He was to kindly inform Him of their arrival—380-386

Viraka gave them seats and replied—"O' Brāhminas! You can meet the Lord after He has finished His bath in the waters of the Mandākinī and finished His Sandhyā Vandanāni, wait for a while"—387

The Risis waited and remained fixed on the spot like Chātaka bird during the rainy season to get drops of rainwater—388

After a short while, Lord Śiva after finishing His bath, took His seat on a deer skin when the attendant Virabhadra bowed down and meekly said—"Lord! The seven illustrious sages have come to see you on the errand of the Devas and They are eager to be ushered in your august presence." At that, the Lord made a sign to Virabhadra to let Them come. Then Virabhadra beckoned to the sages standing at a distance to come in—389-394

The sages, with their matted hair tied up into a knot and with long deer skins hanging on them, appeared before the Lord, with folded hands, and approaching Him, removed the celestial flowers presented to His feet by the Devas, and bowed down and touched His feet. Lord Śiva cast an affectionate glance towards them when they gladly chanted His praises—395-396

The Munis said—"O Lord Śiva! we are highly gratified, so is Indra. The Lord of the Devas is sitting before us. What better fruit can, one, practising a hard Tapasyā, expect than one's getting Thy favour? This Himāchala is blessed whose daughter is practising devout asceticism to get Thee. Tīrakāśura, the annihilator of the Devas, is also blessed for he will leave his body through Thy son. Brāhmā and Viṣṇu, who are now being highly tormented by the power and influence of Tārakāśura, are also blessed on account of Their contemplating on Thee the Destroyer of ills. Thou art described to be the Doer of many things under many forms. The stupid persons chant Thy name only under various words. Thou art the only one who knowest all about the Universe, else Thou wouldst be known as pitiless. Or, it can be said Thou knowest nothing of this painful world. For Thou art actionless. And if Thou dost remain indifferent, seeing all these pains and troubles, then, how can we call Thee merciful. Thou dost rest on Thy Yoga Māyā, hence, Thou art pure and undefiled and Thou dost take no pride in good deeds, powers and libhūties. We are blessed among the corporal beings otherwise, how could we have met Thee? Now this is our prayer—that our desires may be fulfilled by meeting Thee. Now it becometh Thee to act in such a way that this universe which is now in trouble may come to peace. We are the messengers of the Deva Indra. We, consequently, bow down to Thee"—397-403

The seven sages expressed Their prayers sweetly as a good farmer scatters his seeds in a well ploughed field and then bowed down to Him —404

Hearing the prayers of the Rishis, the Lord smilingly said like Brihaspati —405

Sankara said —“I know the excellent work that has cropped up for the preservation of the world, and that a daughter has been born in the house of Himāchala. You are also doing your best to promote the cause of the Devas. True! Every one is anxious to fulfil God's purposes, but though one desires quickness, yet there is some delay here. It is necessary, that the wise should follow the rules and customs, for the ordinary people will follow that” —406-408

Hearing those words of Śiva the seven sages saluted Him and went to Himāchala where they were adored by Him with great hospitality and endearment after which the sages uttered a few words hurriedly —409

The sages said —“O Himāchala! Mahadeva, the Lord Himself, asks for Your daughter. You should, therefore, make over your daughter to Him in the presence of Fire. The great work of the Devas is pending long since, and you should fulfil it for the salvation of the Universe” —410-411

Hearing those words, Himāchala tried to speak, but could not give a reply distinctly, being overcome with emotions. He mentally approved of it. The clever Menā, then saluting the Munis, began to speak out Her mind, deeply affected by her love towards her daughter —412-413

Menā said —Though the birth of a daughter is highly meritorious, yet, what people do not like, has just taken place with regard to my daughter. One ought to marry one's daughter to a man who is well qualified as regards his family, birth, age, beauty, good qualifications and wealth and who does not himself seek for a bride. How, then, can I give my daughter to one whose only qualification is his asceticism. Now do according to the wishes of my daughter. The Munis then replied in words suited to please women —414-417

The Munis said —Hear now about the qualifications of Sankara. The Devas and the Asuras worship, with great devotion, His feet. Whoever wants anything, gets that from Him. Therefore, this girl has practised severe austerities long since to attain Him. She, the Devi, will be greatly pleased on any body who will enable Her to attain the fruits of Her vow. Having said so, the Saptarishis took Himāchala with them and repaired to Pārvatī —418-421

The sages sweetly addressed the unsuspicious Pārvatī who was radiant like the Sun with Her fire of asceticism. They said, “O, Beautiful one! do not consume yourself any more with such a rigid asceticism. Early in the next morning Lord Śiva will accept your lotus hands.

We had first gone to pray to Thy father and Thou shouldst now return home with him” —422-424

Hearing those words Pārvatī exclaimed —“Oh! Tapasyā yields a fruit,” and instantly went to Her father's home considering Her asceticism

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Hearing those words Pārvatī exclaimed —‘Oh! Tapasyā yields fruit, and instantly went to Her father's home considering Her asceticism

as accomplished. There she felt a single night like a long period of 10,000 years and became greatly eager to meet Siva.—125-426

Afterwards in the auspicious rooment in early morning (Brāhma reuharta), the dear friends of the Devi performed various auspicious ceremonies, adorned Her body with various ornaments and took Her to a temple filled with auspicious things, where the seasons, incarnate in their proper forms, worshipped Himāchala.—427-428.

The wind accompanied by clouds came and began to work as sweepers and the Goddess Lakṣmī came Herself in all Her riches. Lustre and affluence pervaded everywhere. Fortune and success reigned. Chintamani and other gems, Kalpa trees and trees yielding all desires, appeared in Himaṭaya's room. All the mountains and Divine herbs presented themselves there personified. The Rasis and the ores also turned up there and acted as servants. The rivers and the oceans and all things, moveable and immovable, also went there personified and the whole Sthavara and the Jaṅgama worlds added to the lustre of that mountain.—431-433.

Note—*विमलम्* = Philosopher's stone, *रस* = Sap, Potion, taste, delight, Pathos. They are six in point of taste etc. —

४३, ४४, ४५, ४६, ४७, ४८, ४९, ५०, ५१, ५२, ५३, ५४, ५५, ५६, ५७, ५८, ५९, ६०, ६१, ६२, ६३, ६४, ६५, ६६, ६७, ६८, ६९, ७०, ७१, ७२, ७३, ७४, ७५, ७६, ७७, ७८, ७९, ८०, ८१, ८२, ८३, ८४, ८५, ८६, ८७, ८८, ८९, ९०, ९१, ९२, ९३, ९४, ९५, ९६, ९७, ९८, ९९, १००. They are eight in point of sentiment viz. — ४४, ४५, ४६, ४७, ४८, ४९, ५०, ५१. But sometimes their number is nine by the ४४, ४५ being added and sometimes ४४, ४५ is also added making them ten.

The seers, the serpents, the Yakṣas, the Gandharvas, the Kinnaras, and the Davaas, all, came to the Gandhamādaṇ mount, well arranged and became the attendants of Siva and assuming beautiful forms began to arrange the pandal. Brāhmā very lovingly decorated the plaited hair of the Lord with the moon and infused love and generosity into the fire of the Third Eye of the Lord. The Goddess Chāmundā tied several garlands of beads on Her neck and said to Siva, "Pray, beget a son who may be the destroyer of Tārakāsura and thus I may be gratified with the blood of the demons.—434-437.

Viṣṇu, then, stood before the Lord holding the crown decorated with fiery serpents.—438.

Indra held before Him the elephant skin, Vayu nicely decorated the sharp horned Nandisvara and the Sun, the Moon and Fire inherent in the eyes of the Lord and the witness of the actions of all beings enhanced His lustre.—439-440.

Yama, the Lord of the departed, wroth holding mace in one hand and the silvery ashes of the funeral pyre in the other, he put on the wreath of skulls on his neck and arms. Kuvera presented to Lord Siva various kinds of ornaments studded with precious stones. Varuna presented an excellent wreath. But Siva did not round it, he put on the bracelet made of furious snakes and His two ear-rings were made of the snakes Vasuki and Taksaka. In that way all the Devas went and said to Virabhadra, Pray announce us to Siva. Now let Him be decorated. Afterwards the seven oceans became ready to serve as mirror. When Lord Siva saw His self there, the Lord Viṣṇu bowing down on His knees said to Siva "O Deva! Thou dost look exceedingly beautiful in this Thy Jagadānanda form, the form that gives great bliss to the Universe.—441-448.

At this time, all the Devas sent the Divine Mātrikās to Rati, the wife of Cupid, who brought Her in Śiva and said "Rati is standing in your presence, but she does look well in that Cupid"—449 450

Note—**मातरः** = The Divine mothers said to attend on Śiva but usually on Śkanda. They are generally said to be 8 in number, viz.—**महती मादेवरी चण्डी सरादी देवकी तथा । केशवरी देव वासुदा चण्डीदेव्यु मातरः** a but sometimes they are said to be only 7 in number, viz.—**महती मादेवरी देव केशवरी देवकी तथा । मादेवरी देव सरादी वासुदा देव मातरः** and sometimes their number is increased to sixteen

Hearing those words, Śiva gave Her hopes, roising His left hand and felt anxious to see the face of Parvatī—451

Then riding on His lofty bull He made a sign to His ganas to march slowly and made a move towards the abode of Himāchala. The earth trembled under the weight of the followers. The road became very dusty and Viṣṇu's ornaments became all covered with dust. He felt fatigued and sat down under a tree to take rest. He began to say—"Pray move on quicker, do not tarry in way," when Virāṭa the son of Śiva, said frowning—"O roamers in the sky! What beautiful thing is there that you are delaying? O mountains! Go at a distance, O oceans! Convert your waters into stones. O Demons and Pretas! Clear out the mud in the streets. Gaṇeśvara, and others do not be restive. The patient Devas are watching. Devas! You should also move on calmly. Bhṛngi, the attendant of Śivo is taking the broad monthed skull for Śiva, he is so much absorbed that he does not mind his own body. O Yomo! It is useless for you to hold a club instead of a human skeleton. Being encumbered with the horses of chariots and Mātrikās Śiva is going slowly. The Devas, attended by their own follower, are marching separately. The Pramathas, the favourites of Śiva, have already marched twice the distance. O Devas! go on your own vāhonas, with chāmara and banners streaming in air. Why are you not paying heed to the tunes in your songs. The Kinnaras, ornaments are making noise too much. The Gandakos are moving swiftly playing quite in three respective tunes harmonious to each other. Why do not the singers, the Samgrivādis go in front, singing harmoniously. These pleasure loving Naga men are singing various songs illustrating the praises of the Lord. Why are the voices of the celestial ladies heard on this side so often? Various tunes are being played—Muriya etc., but why not even one Murchchanāṭ is being heard here? Play on your tambourines and Vīṇas directed by the Gandharvas. Play your various kinds of drums"—452 464

Hearing those words the Devas, enjoined by Virabhadra, drowned the Universe with their music and joy. The oceans and the clouds both

* **वृत्त** = The fourth or first of the seven primary notes of the Indian gamut so called because it is derived from the six organs—**माता कठं सुरतालं जिह्वा दंतारणं वयस्वत् । वृत्तः (वृत्तः सप्तवर्ते)** वयस्वत् इति वृत्तः. It is said to resemble the note of a peacock

मयसः—Mean time in music

† **श्रवण**—A duly regulated rise and fall of sounds conducting the air and the harmony through the keys in a pleasing manner changing the key or passing from one key to another. It is thus defined **श्रवणं स्वराणां शान्त्युत्थितं श्रवणं च श्रवणं । श्रवणं श्रवणं च श्रवणं**

began to row. At that time, Himāchala was agitated by the quick march of Śiva —465 466

Afterwards, the Lord Śiva and the Devas entered in a moment the mansion of Himāchala, which was conspicuous with thousands of golden gateways and streamers, having many houses studded with various kinds of precious stones, floored with Vaidūrya gem, trickling with showers and cascade waters, the squares looking charming with Kalpavrikṣa trees, gleaming with white, black, and red ores, the pathways shining white like Lakṣmī, pervaded with the odour of flowers diffused all round by the wind —467 469

All the citizens became very eager to see the Lord Śiva on His entering the town. The elderly matrons became anxious, the people thronged and rushed to and fro. The streets were over crowded —470

The Divine ladies peeping through the air holes were looking on the huge crowd, and hidden in their own garments and ornaments witnessed the lotus like eyes of the public. Some were showing off their beautiful ornaments. Some, putting on beautiful ornaments, abandoned the company of their maids and began to look at Śiva. Some maid said to her mate "Companion, do not be restive in having a glimpse of the Lord! He Himself consumed Cupid and has now of His own accord felt inclined to enjoy the company of woman." Some woman knocked down during the hustle said to another burning with the pangs of separation from her husband "What are you looking? Do not speak, out of mistake, any love expressions to Śiva." Some woman could not see Śaṅkara on account of distance, but said after some reasoning "Śiva is here where Indra and other celestial Devas are standing. Other ladies began to salute Lord Śiva, taking their respective names and praying for desired objects. The worship of Śiva hears fruit. Some lady exclaimed —O! There is Śiva whose forehead is adorned with the Crescent Moon. Indra, the Lord of the Devas is perspiring and is going ahead of the Lord making way for Him. O! There is Brahmā, with matted hair and wearing deer skin. —He is whispering something in Śiva's ears." When the Lord reached the Himālayā, the Divine women raised the following chorus "Through the union with Śiva, the birth of Pārvatī has become fruitful" —471-478

Afterwards, the Devas saw the house of Himālayā and were gratified to see the mansion designed and built by Viśvakarmā looking majestic with its pillars of white sapphire, decorated with golden chairs and pearl hangings, resplendent with herbs and beautified with many pleasure gardens and lakes. They thought that their minds and eyes had become blessed with that wonderful sight —479 481

Hari then went and stood at the gate, so that any body might not enter. The rush, in consequence, was tremendous, his armlets were broken and powdered to pieces. Then Himāchala meekly and appropriately, adorned the four faced Brahmā, who repeated all the mantras and performed all the marriage ceremonies, making fire as witness. Śiva, then married Pārvatī. Everything was performed without any hitch. At that instant, the King Himāchala began to bestow lavish charities on the deserving. In

this marriage, Himālaya was the giver. The four faced Brahmā performed the part of Hotā, the Lord Śiva was the bridegroom and Umā the representative of the universe, the bride, and all the beings, along with the Devas and the Rākṣasas became fixed with attention. At the same time, the Earth also brought forth new produce and herbs. Varuṇa appeared before Śiva holding various gems. Kuvera brought ornaments of gold, pleasing to everyone, for the Lord Śiva. Vāyu began to blow gently to soothe every one. Indra with garland round his neck and with arms decorated with many ornaments spread an excellent white umbrella shining like the moonbeams, over the Lord. Then the Deva Śankara adorned with all ornaments, enhanced the delight of all the beings — 482-490.

The chief Gandhārvas began to sing and the nymphs started dancing. The Gandhārvas and the Kinnaras danced and sang exquisite music. The six seasons appeared incarnate to participate in the universal rejoicings and danced and sang. The sportive attendants of Śiva paused on the Himālaya, after being exhausted by their pastime. At the same time the Lord Mahādeva fulfilled duly all the rites of the marriage in conjunction with His noble consort Pārvatī — 491-494.

• On the completion of marriage, the Lord stayed in the mansion of Himāchala along with His Consort for that night. The Gandhārvas entertained them by singing and the nymphs by dancing. He got awakened early in the morning by the praises of the Devas and the Dūtyas — 495.

Then the Lord Śiva with His father in law's permission started to the Mṇḍarāchala mountain in company with His Divine Consort, riding on His bull swift like the wind — 496.

After the departure of Mahādeva and Umā, Himāchala felt very lonely and dejected in the absence of Pārvatī as often is the case with the father of the bride — 497.

Then Himāchala bade adieu to the Devas and entered into His city naturally resplendent, and adorned with Go-purams made of jewels, and beautified internally with diamonds, gold and other precious gems — 498.

Here, on the other hand Mahādeva with Pārvatī sauntered about for a long time in the charming groves and solitary forests of the mountain. In course of such pastimes, Pārvatī felt inclined to have a son. She made several dolls and began to play with them in company of Her maids. Sometime Pārvatī rubbed scented oil mixed with powder over Her body and made with the dirt of Her body a human form with an elephant's head on his shoulders. Pārvatī sportively threw that son into the Ganges where he became enlarged in body. So much so that he extended himself as big as the world, when Pārvatī addressing him as son called him to Her. The Goddess Ganges also, at the same time, addressed him similarly whence he is known as Gāṅgeya, then the Devas worshipped him and Brahmā named him Vidyāka and made him the head of all the attendants. Gaṇeśa was thus born from Pārvatī — 499-505.

Again, Pārvatī longed for a son and began to play similarly. She planted a sapling of Aśoka for the pleasure of Her son and took very good care of it. The tree soon grew up by being watered and looked

after so carefully. Then once on an occasion, Bṛhaspati, the Devas, the Brāhmanas, the sages came there and said to Pārvati,—"Bhavānī! You have been born for the benefit of the world and all desire the birth of a son. Most of the creation seems eager for progeny. The people consider their births successful by seeing sons and grandsons. O Devi! What object can be gained by creating and rearing up trees like sons? Those who have no issue usually become dispassionate to the world and try their best to obtain Devahoods. Now you ought to set a value on actions like this"—506-510

Pārvati said —"One who makes a well in a place where there is scarcity of water, lives in heaven for as many years as there are drops of water in it. One large reservoir of water is worth ten wells. One son is like ten tanks, and one tree is worth ten sons. This is My moral and I am prepared to protect the universe to the same end"—511-512

Hearing such words, Bṛhaspati and other Brāhmanas returned to their places after saluting Pārvati—513

When all of them returned to their abodes, Mahadeva gently took Pārvati by Her hands and made Her enter slowly in to His palace. She went inside the mansion which was pleasing to the mind, the doors of which were decorated with hangings of pearls, the walls were of gold, it was full of pleasure courts and looked most enchanting by the buzzing of the black bees over the floral wreaths.—514-516

There, the Kinnaras were singing, the whole place was well scented and the peacocks were sporting, the cranes were throwing out their notes, the pillars of gems were dazzling with lustre, the parrots were sporting on the walls of lapis lazuli. At some places the ladies of Yakṣas were playing on lutes and sporting. The Kinnaras were constantly singing and dancing at various places, cranes and Śarasas were moving at other places, at other places the pearls were reflected on the floors made of gems, and Sukra birds thinking them to be pomegranates were striking them with their beaks. Within such a mansion, Śiva and Pārvati began to play dice. When both of them were engaged in play on a floor made of Indranila pearl, there was a tremendous uproar all at once and the delicate Pārvati enquired out of curiosity from Śiva the reason of it.—517-523

Śiva replied —"My dear attendants, the Gāṇḍarvas, are sporting on this mountain. It is their voices. Those human beings who have won my pleasure and appreciation by observing austerities, fasts, celibacy and pilgrimages to sacred places have now acquired my Ganatva (office of attendants) and they can assume any form at will. They are full of enterprise, they are highly energetic and endowed with great forms and virtues. I am also astonished at their deeds. They are powerful enough to annihilate the universe including the Devas. I may forsake Brahmā, Viṣṇu, Indra, Gandharva, Kinnara and the serpents but I cannot live without these attendants. They are all enshrined in my mind and they always play in this mountain"—524-529

Hearing that Pārvati felt astonished and leaving off play began to peep at them through the air holes. Some of them were lean, others corpulent, some tall, others short with big stomachs, with

their faces like those of tigers lions and elephants. Some of them were like sheep and goats. Some had variegated features. Some were blazing like fire. Some were dark, others yellow. Some were gentle, others grim. Some were of smiling disposition. Some had black and some brown hair. Some were like birds in appearance. Some had faces like those of the various kinds of deer. Some were dressed in the kusa fibre and skins, some naked and some of deformed appearance, some with their ears like those of the cow. Some had ears like those of elephants, many of them had many faces, many eyes, many bellies, many hands and many feet. They were armed with various kinds of divine weapons, wearing various kinds of divine ornaments of flowers and serpents, endowed with various kavachas (amulets) pervaders in the heaven, players on the Vina, dancers at many places. Seeing such attendants, Parvati said to Siva—530-536

The Devi said —“How many attendants have you got? What are their names? Pray, mention one by one to me”—537

Siva said —“These Ganas of various names and fame are a Kōṭi in number; i. e., in all, they are innumerable. They are most valiant. They pervade the universe. They become pleased with and enter into the sacred cities, roadways, old worn-out gardens, abandoned houses, bodies of demons, infants and mad men, and the cremation grounds. They indulge in various kinds of sports along with these and drink steam, froth, smoke and honey and eat all kinds of things. They also inhale air and drink water and are addicted to singing music and dancing. They are numerous and cannot be counted”—538-541

Parvati said —“Lord! What is the name of that attendent who is covered with buck skin, clean in person, wearing the girdle of munda, with a loop thrown on his left shoulder, looking so sweet, wearing the wreath of stone heads, with handsome form beating his arms with slabs of stone and following the Kumara. His tuft of hair on the head is waving a little towards his left. He is frequently attentive to the songs of other attendants. What is his name”—542-544

Siva spoke —“Devi! He is Viroka, i. e., Virabhadra. He is my great favourite. He is full of many astonishing qualities. The other Ganesvaras pay him great respect.”—545

Parvati spoke —“I also long to have a son like him. When shall I be blessed with such a pleasing son?”—546

Siva said —“This son is the giver of comfort to your eyes. Let him be your son. Even this Virabhadra will be blessed by calling you ‘mother’”—547

Hearing which Parvati sent Her maid Vijayâ to call Virabhadra. In the maid hurriedly coming down from the upper story said—548-549

Vijayâ said.—“Come here Viraka. You have incurred the displeasure of Mahadeva by your restiveness, and what will Parvati think of your sports,” hearing which, Virabhadra casting away the pieces of stone and wiping his face gently, accompanied Vijayâ to enquire into real cause, and went slowly and took his seat near Parvati—550-552

Seeing him come, the Devī Girijā got down. At the sight of Virabhadra, the Devī shone like the petal of a red lotus milk began to flow from her breast and She most lovingly said in a gentle voice —553

"Virabhadra! come, come, you have attained My son ship, Mahadeva has given you over to me as son." With these words She seated him in Her lap and kissed his cheeks and smelling his forehead, caressed that sweet speaking Virabhadra. Afterwards, She decorated him with nice ornaments, such as girdle of bells, armlets of gems and garlands. Then she put on him peculiar kinds of leaves, flowers, herbs, white mustard &c, as prescribed to ward off evil sight —554-557

Afterwards, She put a mark of Gorochana on his forehead and a garland of ornamental leaves on his neck and said —"Now go and gently play with your fellow-attendants but do not be rash. Remain for some time putting on a necklace of serpents and remain dirty. May you be ever victorious on mountains, tablelands, over trees, elephants and your companions. You should never enter into the swift running stream of the Ganges nor should you go in a forest infested with tigers and lions. May the Goddess Durgā be pleased with this Viraka as Her son, out of the innumerable attendants. The welfare asked by one's own father and mother is obtained after some time, it is sure to bear fruit in some future time. Virabhadra the lord of the Gaṇas overpowered with the idea of being the child of Pārvatī began to say to his playmates "My mother herself has decorated me with all these ornaments, She has put on my neck, the garland of Mālatī flowers with Sindhuvarā flowers interspersed with grey dots. Who is that most skilled musician among the attendants with the musical instrument in his hands whom I may give this toy that is in my hand?"—558-565

Afterwards, Pārvatī, in company of Her maids, began to peep at Virabhadra whilst he was at play, through the air holes from south to west, from west to north, from north to east.—566

Sūta said "It is highly astonishing that even Pārvatī, the mother of the universe, was also deluded like that, then what mortal being would not be entangled in the bonds of filial love with his son?"—567.

After that the Devas and Lokapālas entered within to meet the Lord Śiva when the attendants of Śiva ride on the Vāhanas and made a parade with their arms and weapons. Viraka, also took up one axe and exclaimed, "who will be cut into two by this axe? who has called the cruel Yama into his memory? Say. If you remain silent then I understand that you all are afraid of this terrible weapon. When I, of terrific appearance, am here, no one can effect anything with any of these weapons." When Viraka was expressing thus, the Devas desisted him from his purpose, saying "It is quite useless to wound the feelings of the Lokapālas." Seeing Viraka to be so much attached to the Deva-Deva, Pārvatī advised Viraka to bathe in spring water, to walk in the Devī mountain and gardens, to sleep in the house covered with flowers and not to go on the tops of high peaks where wind blows very violently. The high golden peaks, the golden low lands, and the caves of the Gandhamādan mountain are full of many valuable

things. All the Ganeśvaras used to dwell there. Its various places were well bedecked with mandāra flowers, leaves, and lotuses and the pleasure resorts of the celestial beings. Viraka used to roam at those places. The ladies of the Siddhas used to drink the nectar of his face. If Pārvatī could not see Viraka for a moment, she used to become impatient and constantly thought of him. Viraka, too, then remembered his good fortune. It is this Viraka that became the real son of the Devi on some future occasion. The creator of the coming world created Viraka out of fire. Viraka was very fond of Divine singing and dancing and was, therefore, respected by the Ganeśvaras. Sometimes, he used to play in mountains, where lions roared, sometimes, he remained in the mines of jewels, sometimes he played in Sālātāl forest, sometimes, the pleasant-blooming Tamāl forest, sometimes under the trees, sometimes, in waters full of lotuses and having a little mud, and sometimes he used to remain in the pure auspicious lap of his mother. Thus he spent his time in childish pastimes. Sometime, like Siva, Viraka the lord of Ganeśvaras used to sing with Vidyādharas in the groves, with all paraphernalia and amusements. At this moment the Sun, after illuminating the half world went down below the horizon to some other distant land, the Aśtāchala mountain—568-578.

The Udayāchala and the Aśtāchala which are the mountains on which respectively rises and sets the Sun the former helps in the beginning, and the latter in the end, but in the heart of the Aśtāchala really lies imbedded firm friendship. The Sumeru Mount which is daily worshipped, whose base is wide and which is very lofty does no help to the Sun, the door of real service, at this time. This sort of behaviour is also present in the waters. So the intelligent beings should make use of everything. The Sun, too, at the end of a day, entered into waters, but He did not feel any need for those when He had considered his own a short time previously—579-581.

In the evening time, the Munis feeling the absence of the Sun, suppressed their grief and looking towards Him prayed for His speedy return. Then the veil of darkness spread more and more over the Universe just like the mind of the wicked becoming enshrouded in sin—582-583.

Then, Lord Siva went to sleep with His noble consort Pārvatī in His mansion, the walls of which were shining with gems on the hoods of snakes and over the bed was a beautiful canopy, and on the floor was spread a white cloth shining like moonbeam; the border of the canopy decorated with various kinds of gems and pearls. It was moving to and fro by the gentle breeze, on account of the lustre of gems, it seemed as if there arose a rain bow—584-586.

When Siva began to sleep with His neck touching the arms of Pārvatī, His white lustre looked extremely charming and the goddess Pārvatī, gleaming like the petal of a blue lotus, looked dark under cover of night. At that time the Lord jokingly said to Pārvatī—587-588.

Here ends the one hundred and fifty-fourth chapter on the birth of Kumāra Kārtikeya

CHAPTER CLV

Śiva said :—" My body is resplendent with lustre and you look black and your embracing me looks like a serpent coiling round a sandal tree With apparel white and with the moonbeams falling on you, you look like the new moon lit night."—1 2

Having being thus addressed, Pārvatī leaving the neck of the Lord and with Her eyes turned red with anger and knitting Her eyebrows, said One despises others through one's own faults O Lord ! He is surely to meet with misfortunes Constant despise is the reward that I am now getting on attaining Thee after the performance of rigid austerities Śiva ! I am neither mysterious nor wicked O one with streaming hair ! you are well known to have become vicious by contact with evil things Śiva ! I am not the teeth of Pāśā, nor am I the eyes of Bhaga Bhagavān Āditya knows Thee well Thou art to be blamed, thou art now causing Thy own trouble by chiding me thus due to Thine own fault Thou callest me black, but I am not well known as very black (Mahā-Kāla) what shall I do ? I am going to the mountains to practise austerities and will give up my life What is the use of my life under the subjugation of a cunning husband ?—3 9

Hearing Her such angry words, Śiva said lovingly and meekly "O Girijā ! I have not blamed you on account of your being the daughter of Himāchala I have called you by that name simply to test your Bhakti Do not indulge any doubts for nothing Girijā ! those whose conscience is clear are not led astray I shall no more joke with you if you are so much annoyed Pray, remove away your anger O beautiful one ! I bow to Thee and join my hands before the Sun None should ever joke with one who gets offended with what is spoken in affection, and jest"—10 14

Śiva thus coaxed Pārvatī in many ways but Her wrath did not abate She snatched Herself away from the embrace of Śiva and prepared to start immediately—15-16

The Lord seeing Her mind fixed on going angrily said ' It is true, you are in every way like your father The several limbs of your body appear like unreachably tall peaks of the Himālayas with clouds embracing in the middle and trying to reach the Heavens Your heart is hard to attain as the unfathomable interiors of the Himālayas are hard to be traversed Your body is very hard owing to the hardness of the rocks in the Himālayas, you are present at many places and that is derived from the hilly forest land, and your crookedness is from the zig zag lanes thereof and you are hard to be served as the cold and snows of the Himālayas are hard to be borne In short all the qualities of Himāchala are imbibed in you'—17 19

Pārvatī thus addressed, shook Her head with fury and grinding Her teeth said—20

Umā said —' Pray do not despise other worthies by trying to find fault with them Thou art also full of faults on account of Thy bad company Thy crookedness is derived from Thy contact with serpents.

Thou art void of effection like Thy ashes Thy heart is more vilified than Moon by Her spot Thou art inferior even to this bull in understanding What is the use of talking more Thou art fearless by living in the cremation ground Thou art ehameless, because, Thou art naked Thou dost not dislike disgusting things on account of Thy constantly wearing skulls and mercy has left Thee once for all"—21-23

Sûta said —With these words Pârvatî left that place At that time, the attendants of Sîva made a noise and Virabhadra running up to her said, crying, O Mother ' where are you going leaving us alone ? Saying so he threw himself round Her feet and said —"O Mother ' what has happened ? Where are you going so angrily ? If you go away so ruthlessly I will follow you, else forsaken by you, I will throw myself down from the peak of the mountain where you may practise penances"—24-27

On his having thus spoken to Pârvatî, She said after fondling him with her right arm "Son ' do not be sorry You should not throw yourself down from the mountain nor should you accompany me Son ! I tell you what you ought to do Sîva has despised me by calling me Kṛṣṇî (black) so I shall practise austerities in order that I may become fair complexioned This Sîva is desirous of women After I go away you should keep guard at the gate so that no other woman might come Son ! If you find any other women coming in do report it to me and I shall at once arrange about it"—28-33

Heering thet, Virabhadra said "I shall do as you say", and then he cheerfully set himself to carry out the injunctions of his mother, after duly saluting Her —34-35

Here ends the one hundred and fifty fifth chapter on Kumâra Sambhava (the birth of Kârtikeya)

CHAPTER CLVI

Sûta said —Afterwards Pârvatî beheld the mountain Goddess, Kusumamodinî, the comrade of Her mother, coming to Her —1

The Goddess also seeing Pârvatî lovingly embraced Her and said —"O Daughter ' where are you going?"—2

In reply to that query Pârvatî narrated to Her, all about the agony that was inflicted on Her by Sîva and looking upon Her as Her own mother She said —3

"O Pleasing one ' You always remain here as the Goddess of this mountain You are most dear to Me, consequently, you should do what I tell you Pray, inform me if any woman comes in private to the abode of Sîva, you should also try not to allow any woman enter in private to Sîva On receiving your information, I shall arrange what ought to be done" Pârvatî went to the presiding goddess and said ' I will act accordingly ' and went away—4-7

Umâ, on the other hand, entered Her father's pleasure gardens as clouds wander in the sky In that way She left all the ornaments and

donned barks of trees on Her body During the hot weather, She warmed Herself in the fire burning around Her She remained in water during the rainy season Sometimes She lived on the jungle fruits and sometimes observed fast She slept on the floor Thus She carried on Her penances Her body became dried up and lean and thin —8-10

Afterwards the son of the demon Andhaka, named Ādi coming to know about Parvati's resolution and practice of Tapasyā, remembered the destruction of his father, and he turned up to take revenge Ādi, the son of Andhaka and brother of Vaka, was trying to discover weak points of Śiva, and he now went to Śiva after conquering the Devas in battle Going there he first saw Virabhadra standing at the door and became anxious In by-gone days when Andhaka was killed by Śiva, the demon Ādi practised severe austerities when Brahmā, being pleased with his devotion, appeared before him and said "Demon! what do you desire as a fruit of this asceticism?" The demon said —"That I be immortal is my wish" —11 16

Brahmā said —"There is no one exempt from death, every embodied being is sure to die You should, therefore, seek your death through some means" —17

The demon said —"I may only die when there occurs a change in my form, otherwise I may live for ever," hearing which Brahmā said "You will die when your form undergoes a change" —18-20

Getting that boon, the Daitya considered himself immortal and afterwards in order to hide himself from Virabhadra he transformed himself into a serpent and without being noticed by Virabhadra, crawled inside where Śiva was Then, that great Asura, leaving off the disguise of the serpent, masqueraded as Parvati in order to tempt Śiva After making his form exquisitely alike Parvati by his spell he put on sharp and strong teeth, and made up his mind to kill Śiva He went near Śiva in the form of Parvati putting on neat dress and ornaments —21 27

Then, seeing the horrible demon in the form of Parvati, He became greatly pleased and said —"Parvati! thou art well dispositioned I hope there is no false appearance in thy love Thou hast come to me after realizing my motive The whole world is blank to me owing to thy separation Thou hast done well in coming to me It is well worthy of thee" —28-30

The demon thus addressed by Śiva and not knowing His glory smilingly said by slow degrees —31

"I had gone to practise severe penances to gain Thy affection, where I could not find myself well owing to my being away from Thee and that is why I have returned to Thee" —32

Śiva became suspicious and smilingly began to think seriously on the affair —33

"Umā had become angry with me and had gone away with the fixed resolution How has She now come back without fulfilling Her object? This is my doubt" —34

Śiva now noticed the marks on her body in course of His speech and did not find the mark of a lotus on the left region of the ribs. Instead of which, there was a bundle of hair —35

Then, the Lord came to know it to be a devilish freak and keeping His form hidden took the Vajra-*astra* and hit it on his private part and thus killed that *Dānava*. Virabhadra did not know the destruction of the demon in that way and the Goddess of the mountain seeing the demon thus killed in the form of a woman and not realizing the full situation, sent the news by the messenger Vayu to Pārvati, when She began to seethe with wrath. Her eyes turned red with anger and She felt fearfully agitated in mind and pronounced a curse on Virabhadra —36-39

Here ends the one hundred and fifty sixth chapter on the killing of the demon Adī

CHAPTER CLVII

Pārvati said —“O Virabhadra! as you did not care for me and showed less affection and regard for me and as you allowed a woman to appear in private before Śiva, I curse you for this offence so that your mother shall be a empty piece of stone without any heart, inanimate, rough, and rugged”—1-2

This curse was the cause of Virabhadra's evolution from the rock. While Pārvati pronounced that curse, wrath came out of Her mouth in the form of a powerful lion —3-4

Pārvati, on seeing the ferocious lion with his long manes long tail, fearful fangs, slender waist, standing before Her, in the twinkling of an eye, with his mouth wide open and long red tongue flapping out, began to think of entering within his mouth. Lord Brahmā realizing what was in Her mind made His appearance before Her and addressed Her in a very clear tone —5-7

Brahmā said —“O child! what is your wish? What rare boon can I confer upon you? Now desist from your rigid austerities. I advise you so”—8

Hearing that, Pārvati revealed to Him what she had thought of since a long time —9

Pārvati said —“I had attained Śiva after a course of hard penance and He addressed me as dark complexioned, so now I wish that My complexion may become like that of gold in order that I may adorn Myself in the arms of the Lord”—10-11

Hearing that, Brahmā said “It shall be so, and you shall also form a part of half of His body”—12

After that, the complexion of Pārvati instantly turned into a golden hue from that of a blue lotus colour. Her dark skin was separated from Her body and transformed itself into the original form of the Goddess Ratri who stood aside, dressed in yellow and red, three-eyed, with bell in Her hands, and adorned with various ornaments. Brahmā then said to Ratri

who was shining like the petal of a blue lotus "Rārti! you have become blessed by the contact of Pārvatī, and the lion, produced by the fury of Pārvatī, shall be your conveyance and it will be marked on your banner also. Go to Vindhyaśāla where you would do the work of the Devas. You will be known in future by the name of Ekāvamsā. "Goddess! This Pāñchāla Yakṣa is given to you as your attendant. He is well up in various kinds of Māyā. One hundred thousand of Yakṣa attendants are following him"—13-18.

The Goddess Kauśikī, thus enjoined, went to Vindhyaśāla and Pārvatī also went to Śiva after fulfilling Her object. Virabhadra, who was standing at the entrance with a golden rod in hand, challenged Pārvatī and taking Her to be an ordinary one addressed Her angrily. He said: "you have no business here. Go away. A demon had come in the appearance of Pārvatī to deceive Śiva whom I could not see sneaking inside. He was, however, killed by the Lord.—19-22.

After that the Lord reprimanded me severely and said: "Do you not keep watch carefully? you will not be able to guard for a long time." Since then I am very alert and will not admit you in. You had better retrace your steps."

Here ends the one hundred and fifty-seventh chapter on the curse on Viraka.

CHAPTER CLVIII.

Virabhadra continued, "Lotus-eyed! My loving mother had also given me the same order. She told me not to allow any other woman to get inside."—1.

Hearing that, Pārvatī began to reflect and said to Herself "Ah! concerning him, Vāyu told me he was a demon and not a woman. I have cursed Virabhadra in vain. In anger, fools, no doubt, do ignoble deeds. Reputation is lost by anger. It also destroys riches. I have cursed my son without knowing the real truth. Men with perverted minds easily get into trouble." With such thoughts Pārvatī remorsefully said to Virabhadra —2-5.

The Devi said:—"Virabhadra! I am your mother and you need not entertain any doubt. I am the beloved of Śiva and the daughter of Himāśāla. Son! do not be deluded by my appearance. Brahmin, becoming pleased with My asceticism, has granted me this fair complexion. Son! without knowing the full details of that demon, I have cursed you which cannot be now obviated but I assure you that you will soon come back after being liberated from its effects in thy next birth."—6-9.

Sūta said:—Afterwards Virabhadra began to pray to his Mother shining like the Moon —6-10

Virabhadra said:—"O daughter of Himāśāla! O compassionate to those who seek Thy shelter, the nails of Whose feet are rendered more lustrous by the reflections of the swords of the bowing Devas and demons adorned with crowns studded with jewels, I salute Thee.

O the Destroyer of the troubles of the afflicted! shining like the Sun lustresome like the mountain of gold with the curved eyebrows looking like serpents, I am at Thy mercy Parvati! there is no one who can confer boons on devotees so readily as Thou canst Siva does not yearn for any one else in the world excepting Thyself —11 13

"O great one! by great yogic power, Thou hast converted Thy body into another unconquerable body like that of Mahesvara and hast become His ornament It is Thou who being praised by the Devas hast killed the friends and relations of the demon Andhaka Thou ridest on the great lion with long white manes rising from his shoulders Thou destroyest the great Asuras by Thy extended hands, reflected with the fire emitting from Thy sharp weapons O Mother! the inhabitants of the earth call Thee by the name Chandika the Destroyer of Sambha and Nisambha Thou art the only Deity to be meditated by the people of the world who bow down to Thee It is Thou who art earnest in destroying the demons who create great riot and disturbance Devi! I bow down to Thy manifestations in the heaven on the aerial track, in the blazing fire and on land O unconquerable one! O unequalled one! O dear one to Siva! I salute Thee The ocean full of waves the fire and thousands of serpents cannot cause me any harm when I utter Thy name I meet Thy mercy and have no craving Devi! calm down and be clement to me I salute Thee O shelter to Thy devotees of firm devotion! O Bhagavati! I take refuge at Thy feet May Thy unending shower of mercy fall on my head Forgive me Now assume Thy peaceful form —14-19

Sûta said —When Virabhadra prayed like that Pârvatî became highly pleased and cheerfully entered the apartment of Her Lord Siva —20

Then Virabhadra sent back the Devas, who had gone there to make Their obeisance to Siva to Their respective realms He said to Them 'Devas' this is not the time to meet Siva, the Lord is enjoying the company of His noble consort Hearing that the Devas returned to Their respective regions —21 22

A thousand years passed away thus when the Devas deputed Agni to make enquiries about Siva —23

Agni assuming the form of a parrot saw through an opening the Lord enjoying the company of Parvati when getting annoyed Siva said 'Thus hindrance has been caused by you and the essence will, therefore, get within you Agni thus addressed swallowed the semen virile of Mahadeva holding it in His palms —24-26

Agni gratified the Devas with this in return when the semen virile of the Lord gushed out of Their stomachs and flowed close to the residence of Siva where it formed into a pool of melted golden colour where the golden lotuses sprang up and birds of numerous varieties began to chirp there Parvati hearing the renown of that pool extending to many Yojanas and its crystal waters shining like gold and beautified with lotus bells, went there in company of Her maids and began to sport in it and took up lotuses and made head ornaments Afterwards she stood there and felt inclined to drink its water when the Kṛttikâs having finished their bath,

took its water on a lotus leaf and came there Pārvati cheerfully said "I will see this water resting on lotus leaves"—27-32

Hearing such words of Pārvati, the Kṛttikās said to Her "O beautiful eyed one! If by virtue of drinking this water You bear a child, then he would be renowned in the universe after our name. If you agree to this proposal we shall give you this water." Pārvati asked how the son born of Her could be theirs?—33-35

When Pārvati said that, Kṛttikās spoke "if you agree to this, we would then make his limbs beautiful and perfect." Pārvati said 'Alright, let it be so.' Then the Kṛttikās joyfully offered water to Pārvati which She quaffed. Afterwards by virtue of that draught, a son was born to Her out of the right side of Her abdominal cavity who was a lustre of all the realms. He was resplendent like the Sun, armed with a sharp trident blazing like gold. He had six heads and was shining like gold. He shone as the destroyer of the Daityas. Thus Svāmīkārtika was born. He was known by the name of Kumāra.—36-41

*Here ends the one hundred and fifty eight chapter on the birth of
Kumāra Kārtikeya*

CHAPTER CLIX.

Sāta said —Before the fair faced Kumāra, the destroyer of the foes, was born, he was effused in the form of semen in the mouth of the fire, afterwards he came out of the left belly of the Devi. The Kṛttikās joined together with him after his birth and the six heads were fixed to the six trunks, for these reasons he is known as Skanda, Viṣakha, Saumukha, and Kārtikeya —1-3

NOTE—*ṣṭam*—The six stars. The Pleiades represented as nymphs and acting as nurses to Kārtikāya the God of war.

On the new moon night of the month of Chaitra, two powerful sons of the brilliancy of the Sun, were born in the thicket of reed forest, and on the fifth day of the bright-fortnight, they were joined together by Indra, for the welfare of the Devas. On the sixth day of the same fortnight, Kārtikeya was duly installed by Brahmā, Indra, Upendra, Ādityas and the other Devas with scent, garlands, excellent Dhūpa, play things, umbrella, chāmara, ornaments and unguents—4-6

Then, Indra gave his daughter Devasenā in marriage to Svāmīkārtika after adorning Him with incense, flowers umbrella, flyflap and ornaments. Viṣṇu gave Him arms, Kuvera placed a million of Yakṣas at His disposal, Agni bestowed His lustre on Him, Vāyu gave Him a conveyance, Tvaṣṭā gave Him a beautiful cock who could assume any form at will to play with—7-10

In that way, all the Devas gladly gave some sort of present to Svāmīkārtika who was like another son to them and kneeling on the ground they all recited the following prayer—11-12

The Devas said —"We salute Thee, O Saḍmukha! highly radiant and illustrious like the rising Sun and lightning. We salute Thee, Saumukha! decorated with many kinds of ornaments, Fearful amongst the

fearful in fighting and our Protector from the perils of war O mysterious Guha ! O Dispeller of the fears of the three worlds ! Clement to the habies having beautiful and clear eyes, highly resolute, we salute Thee O One of high resolves ! The enchanter of the mind ! O Thou art irresistible in fighting, Rider of the beautiful peacock in war, we salute Thee The keeper of the lofty banner ! the best among the blessed, the fulfiller of the aims of the good, we salute Thee O mighty one ! Thou art the present and the future forms of those beings who are devoted to karinas, we salute Thee"—13-17

On being thus adored by Indra and the other Devas, Svāmikārtika looked towards Them and said "Devas ! do not be afraid of anything I shall kill your enemies Be free from all your cares and anxieties O Devas ! also tell me what object of yours I may fulfil I shall fulfil your wish even if it may be difficult to accomplish"—18-19

The Devas thus addressed by Svāmikārtika, bowing Their heads before Him said —20

"The demon Tārakāsura has destroyed all the Devas He is most valiant unconquerable, wicked and wrathful Pray, destroy him He is our terror this is our only desire" Hearing such words Svāmikārtika said " I will kill him" and at once accompanied the Devas and marched to kill Tārakāsura —21 23

Then Indra, getting his refuge, sent his messenger to deliver his blunt message to the demon king, the messenger went to him dauntlessly and said —24

The Messenger said —"Tārakāsura ! Indra has told me to inform you that he is the lord of heaven, and, O Demon ! I am his messenger I have told you what he directed me to do Besides this, Indra has also told me to inform you that he is the king of the three realms, and as you have tormented the world, he will now punish you" Hearing those words the demon, whose prosperity was about to vanish, said with great fury — 'Messenger ! tell Indra that I have seen his valour hundreds of times in warfare Is he not ashamed of himself? He is veritably a shameless creature'—25-28

Hearing those words the Messenger returned and Tārakāsura began to ponder He said to himself "Indra would not say so without having got support of some powerful ally, for I have several times subdued him in war We have conquered him thoroughly, now all on a sudden how has he got another's protection?"—29-30

Afterwards, the vicious minded Tārakāsura experienced the following inauspicious signs He saw the shower of dust, the fall of blood from the sky, felt the throbbing of the left eye, the drying up of the mouth, delusion of mind the turning dull of the lotus faces of the ladies, the ferocious beings making inauspicious sounds. Afterwards, he saw the army of the Devas advancing in chariots with tinkling bells, streaming with lofty banners and flyflaps, having a multitude of singing Kinnaras in its force, with the warriors wearing garlands of celestial flowers, armour and weapons, playing on various kinds of music He saw the nrmues getting dusky-coloured on account of the dust rising from the hoofs of the marching horses The

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banners were flying on their running chariots. The wonderful chariots and chamaras over them were looking brilliant. The hards were singing praises of the Devas. He saw that army from the terrace of his mansion and anxiously said to himself: "Who can be such an extraordinary warrior whom I did not subdue in war previously?" Afterwards, the demon king heard the following sharp words uttered from the mouths of the hards—31-39

He heard the hards of the Devas saying "O Kumāra! You are shining with the lustre of unequalled prowess. By Your mighty valour you are well skilled in the arts of warfare, victory to You! You are pleasing like the Moon, the Destroyer of the demons like the fire! Victory to You! O Rider of the chariot drawn by a peacock Svāmīkārṭika! the fingernails of Your feet are being rubbed, by the coronets of the kotis and kotis of Devas victory to You. You are the Lord of the pure groups of the lotus like heads of the Devas, It is You only who are the unbearable conflagration fire destroying the whole family of the demons, victory to You. O Viśākṣa! O Lord! The Redeemer of all the realms, may You be victorious. O Skanda! O son of Gauri, Vibho wearer of golden ornaments, conquer. You are the only one who can uproot the enemies by Your mere sport. May you conquer Skanda! Bāla, seven days' old, the Dispeller of the grief of the three realms, conquer. You are the destroyer of Tārakasura, the Lord of the demons, conquer. You are the Destroyer of the sorrows of the world! may you conquer in every way"—40-43

Here ends the one hundred and fifty ninth chapter on the preparation of war between the Devas and the Dānavas

CHAPTER CLX

Sūta said—Hearing that Tārakasura remembered the words of Drahmā that he would be killed by a child. With his army he mournfully set out on foot without any coat of armour to meet the foe when Kālanemi, and others also came to him—1-2

Tāraka said O Kālanemi and other Dātyas! why are you confounded. Take up your arms, collect your army and rush on the foe—3

Seeing Svāmīkārṭika, the terrible Tārakasura said "Child! do you wish to fight? You ought to play with a ball. You have never seen ferocious demons. Is your understanding so limited on account of your infancy?"—4-5

Hearing those words that Kumāra also said words which were gratifying to the Devas—'Tārakasura! now hear the meaning of the Śāstras. During war time, the learned do not understand the real meaning of the writings of the scriptures. You should not look down on Me, as a mere child. A cobra may be a very young one, see the Sun though he may be small yet cannot be looked at. O Demon! have you not seen how a mantra of very few syllables contains wonderful force?'—6-8

After the Kumāra had said so, the demon hurled his club at Him which He destroyed by His unailing vajra —9

Afterwards, the demon adjusting a ball of iron to his javelin flung it at Svāmikārtika which He caught by His hand and bit Tārakāsura with His awful club by the blow of which the demon began to shiver and he said to himself that the Kumāra was unconquerable and that his end was come. At that time Kīlanemi and other demons seeing the rage of Svāmikārtika began to shower their weapons on Him —10-13

Those blows did not, in the least, affect Svāmikārtika, and all became futile. Then the chief demons all clever in warfare began to strike Prāsa and Śitānukha weapons on Kumāra. Kumāra though struck, did not feel any pain. That battle destroyed many Devas when Svāmikārtika seeing them in distress angrily took up His arms and began to cause disaster to the demons which made Kālanemi and others turn their backs on the battlefield. Many demons were killed and many fled. At that instant, Tārakāsura seeing what was happening, turned up with a club decorated with the network of gold, and violently struck Svāmikārtika with it, His peacock struck by this, fled away —14-20

Svāmikārtika seeing His peacock flying away and vomiting blood turned on the battlefield, rushed at Tārakāsura holding a Śakti javelin in His hand adorned with a bracelet and shining like gold, said "O wicked one! stop, stop. See this weapon and today count yourself among the dead. If you know of any better weapon, think of it now." Saying so, He threw His Śakti which, making a jingling sound, rent open the rough heart of the demon who fell down like a mountain blasted by thunderbolt —21-25

The coronet fell down from the head of the dead demon, his turban was scattered and all the ornaments were strewn. The Devas were jubilant to see the fall of such a formidable demon. At that time no one, not even one in the hell, became sorry. The Devas were entirely free from sufferings. The Devas along with their consorts prayed to Svāmikārtika and returned to Their regions after showering blessings on Him —26-28

The Devas then said with glee "The wise who would read or listen to this narration relating to Svāmikārtika will be illustrious, long-lived, prosperous and handsome. Besides this, they will have no fear from any one and will be void of suffering. One who will read this after his morning sandhyā will be liberated from all his sins and become exceedingly rich. The recitation of this is especially beneficial to the young one suffering pain and to one connected with state craft. This narration yields to all the fruits of their desires. Such devotees at the end are corporally united for ever with Svāmikārtika." —29-33

Here ends the one hundred and sixtieth chapter on the destruction of Tārakāsura

CHAPTER CLXI

The Rṣis said —“O Sūta ! we now wish to hear about the destruction of the demon Hiranyakāśyapu and also the glory of Narasimha (Avatara) which is the dispeller of great sins”—1

Sūta said —O Brāhmanas ! The demon Hiranyakāśyapu was the most ancient progenitor of the Daityas during the Satyayuga (the golden age) He practised severe austerities for 11 000 years, taking his bath regularly and then plunging himself in water neck deep and observed the vow of silence He led a life of continence restraining and controlling his passions and was very humble Brāhmā was highly pleased with his devotion —2 4

Riding on His white swan illustrious like the sun and followed by twelve Ādityas, Vasus, Sādhyas, Siddhas Maruts, Rudras, Yakṣas Itakṣasas, Demons, Serpents, Directions, Vidyās Rivers Oceans, Stars, Muhūrtas, Planets, Devas seven Rṣis Brahmarṣis, Rājarsis, Gandharvas, Nymphs, Brāhmā, the Lord of the universe, went there and addressed the demon —5 9

‘ O Suvrata ! I am pleased with your asceticism and you may ask for a boon that may suit your wish You shall obtain all your desires through My kindness ’—10

Hiranyakāśyapu spoke —O best of the Devas ! Make me invulnerable from the Devas, demons Gandharvas, Yakṣas, Serpents, Rākṣasas men, Piśāchas The curses of the Rṣis also may not affect me If you are pleased with me, then also grant me O, Lord ! the boon so that I may not die of any weapon missile rocks, trees wet and dry things I may also not die during the day or night Let me be (like) the Sun and the Moon and perform the functions of the wind, fire, water, sky, stars, the ten directions May I be Anger, Cupid, Indra, Varuna, Yama, Dharmapati, Kuvera, Yakṣa, Kimpurusa —11 15

Brāhmā Said —“Son ! I grant you all these extraordinary boons sought by you You shall obtain them all that you desire without any doubt ’—16

After that, Brāhmā returned to His realm Vairāṇya, through the aerial track accompanied by the Brahmarṣis —17

Then the Devas, the serpents the Gandharvas, and the Rṣis, etc., hearing the nature of the boons conferred on the demon by Brāhmā went to Him and said “O Brāhmana ! By virtue of Your boons, the demon will kill us all, so You should devise some means of his destruction Bhagavāna ! You are the prime cause of all, You are Supreme, You are the Creator of the Devas and the Pitṛis The Kavyas and Ravyas, offerings to the Devas and the Pitṛis, are ordained by You You are the unmanifested Prakṛiti You are wise and you are self born ’—18-20

Hearing these words of the Devas, Brāhmā consoled them with His nectar like words He said “The performance of asceticism is bound to bear its fruits, and when his merits will be exhausted, the Lord Viṣṇu will kill this demon”—21 22

Hearing those words, the Devas and the Brâhmanas joyfully returned to Their realms and Hiranyakṣyapu on getting those boons became proud and began to oppress the people. He greatly disturbed the peace of the honourable Munis who were practising austerities and following the true Dharma, remaining in their Āśrama —23-24

After conquering the Devas residing in heaven he brought the three worlds under his thumb and directed his engines of oppression towards those living in the hermitages and persecuted those who led virtuous lives. He then began to interfere with the rights of the Devas by going to heaven and monopolizing their share of the sacrificial offerings —25-27

The Ādityas, Sādhyas, Viśvedevas, Vasus, Indra and other Devas, Yakṣas, Siddhas, Devijas, Maharṣis went to Lord Viṣṇu and jointly offered Their prayer to Him the great Protector of the refugees, highly powerful, the Deva of the Devas, the Eternal, the Yajñipuruṣa, Vāsudeva —28-29

They said "Nārāyaṇa! Mahābhāga! We have come to seek Thy shelter. Lord! do kill the demon Hiranyakṣyapu and save us. Thou art Our Protector, Gurū, Thou art the adorable of the Devas like Brahmā, etc." —30-31

Hearing such a prayer, Viṣṇu said "Devas! Cast aside Your fears. Go back to heaven, do not delay. I shall kill this haughty demon with all his attendants and give the Kingdom of Heaven to You. With such words, Viṣṇu bade adieu to the Devas and resolved to kill that demon —32-34

Then the mighty armed undecaying Viṣṇu took the assistance of "Oṃkāra" and then with his assistance went to the demon's place. Shining like the Sun and the Moon, He assumed the form of Narasimha (the lower half of human form with the upper half of the lion) —35-36

At that instant, Narasimha chanced to see the most beautiful assembly of that valiant demon. It was full of every blessing, divinely beautiful, 100 yojanas in length and 50 in breadth. It had all the desires and wealth, it was aerial, it could go wherever it liked. It was free from the sufferings of infirmity, grief and decay. It was full of lustre and prosperity and firm. It was located amongst enchanting surroundings such as beautiful gardens, &c. There were beautiful pools of water within its precincts designed and executed by Viśvakarmā and the trees of gold studded with precious stones. Besides all that, there were charming awnings of blue, yellow, white, black colours and hundred of creepers loaded with clusters of blossoms that looked like the waving of rows of clouds of various colours. In that place full of light and pervaded with the stupefying odour of unsurpassing sweetness, there was a total absence of grief and it was full of comforts. There, the sun, cold, hunger, thirst and decay were not visible. The demons were sitting at such a place of beauty and comfort —37-44

It had various and beautiful architectural forms and was supported on wonderfully extraordinary bright pillars. The self luminous Sahasra eclipsed the sun and the moon by its radiance. The Devas and the men were supplied in abundance with their objects of desires there. Nice and tasteful victuals were also in plenty there —45-47.

Sweet scented garlands were in abundance. It was full of trees bearing flowers and fruits. It was ornamented with handsome floral wreaths. The water was nice and cool during the hot weather and warm during the cold weather. Various kinds of trees laden with sprouts, flowers, fruits, leaves, creepers, and clusters were circling the wells and the tanks. Narasimha saw many such scenes there. There were sweet-smelling flowers, juicy fruits, beautiful pools and Tirthas—48-51

He also beheld many reservoirs smiling with nice smelling blue and red lotuses and beautified with the lustresome swans, Kāraṇḍavas, Chakravākas, cranes, Kuravas, etc., and various kinds of other birds echoing with the notes of cranes. Besides those, He saw nice creepers with highly smelling blossoms embracing the mountain tops—52-55

He also noticed the following plants and flower trees there, viz., Ketaki, Asoka, Sarala, Punnāga, Tilaka, Arjuna, Amra, Nipa, Kadamba, Vakula, Dhavamāla, Pātala, Haridra, Salmali, Sila, Tāla, Tāndula, and beautiful Chimpaka. Similarly He saw in that assembly various other kinds of flower plants and the dazzling lustre of Drumas (Trees of Paradise) and Vidrumas (Coral trees)—56-58

Very many tall trees of various descriptions were there. Besides, many kinds of other trees such as Arjuna, Asoka, Vṛṣa, Vatsanābha, Pāṇasa, Nila, Sumanasa, Chandana, Aswatha, Tinduka, Pariyāta, Nimba, Mallikā, Bhadrā, Dām, Amalaki, Jamba, Lakucha, Sailavāluka, date tree, Coconut tree, Haritaka, Vibbitak, Kālaka, Drukā, Hingu, Pariyatra, Mandāra, Kundalata, Patanga, Kutaja, red Kuruntaka, blue Aguru, Kadamba, Bhavya, Pomegranate, Vijayadraka, Saptaparna, Bel and various other trees were there. Sweetly humming bees were there. Asoka, Tamāla, Madhuka, Saptaparna and various other trees were covered with shrubs and bushes and enhanced the beauty of the garden, tanks and wells. Besides, various other creepers and forest trees with leaves, flowers and fruits were on all sides. The branches of some trees laden with flowers and fruits were hanging on other trees and various birds, Chakora, Satapatra, intoxicated cuckoos, Sarikā and other birds of red, yellow and various other colours were cooing sweetly there. The couple Jiva and Jivaka were looking at each other with great joy and satisfaction—59-68

The demon Hiranyakaśipu was enjoying there in the company of hundreds of women. His garments and ornaments were wonderful. He was seated on a seat covered with cloth shining like the sun measuring ten hands. He was wearing wonderful ornaments and, his earrings were sparkling with diamonds, etc. A gentle and soothing breeze laden with perfume was beating at the place where the demon was seated—69-72

Various Gandharvas attending on him were singing beautiful songs to him and he was adored by the following nymphs—Viśvācī, Sahajanyā, Paramlōcha, Saurabhayī, Samicī, Puṣṭikāsthālī, Mitrakēśī, Rambhā, sweet-smiling Chitrakēśī, Chārukeśī, Ghṛitācī, Menakā, and Urvast and thousands of other Apsarās experts in singing and dancing, were in attendance on their lord, King Hiranya Kāśipu.—73-76

The sons of Diti who were all famous, were also waiting on Hiranyakāśyapū —77

They were hundreds of thousands, such as —Bali, Virochana, Pri thivisuta, Narakāsura, Prahlāda, Viprachitti, Mahāsura Gavistha, Surahanta Sunāma, Pramati Vara, Ghaṭodara Mahāpārśva, Krathana, Pithara Viśvarūpa, Surūpa, Svahala, Mahābala Daśagriva, Bali, Meghā-vāsā Ghaṭasya Akampana, Prajana Indratāpana They were seated in groups wearing brilliant earrings —78 82

They were also wearing garlands, and they were great speakers and had attained boons They were vallant and free from death They were clothed in nice divine dresses and all of them had chariots blazing like fire, their bodies were like Mahendra, and their arms and bodies were ornamented with various armlets and ornaments They looked like mountains and were of golden colour They, along with other demons, were adoring Hiranyakāśyapū —83 84

They all seated in various kinds of Vimānas, looked splendid They were gleaming like gold Narasiṃha thus saw the great Hiranyakāśyapū, the Lord of the Dāityas who was shining with uncommon lustre like a mountain His body was radiant like the sun His like in wealth in splendour, in everything else has neither been heard of nor seen His splendour was in keeping with his greatness The valiant demon king was seated on a throne of gold with a necklace round his neck like a lion with perforated work of silver and gold all round him The hall of assembly was decorated with variegated roads adorned with altars and studded with gems and nice windows He was attended by thousands of demons shining like the sun and wearing garlands of gold —85 89

Here ends the one hundred and sixty first chapter on Hiranyakāśyapū and Narasiṃha

CHAPTER CLXII

Sūta said —Mahātma Prahlāda, the son of Hiranyakāśyapū, saw with his supernatural vision that hidden within Narasiṃha, who came like the cycle of death, there was Lord Viṣṇu as cinders are embedded in the ashes. He was not the natural lion but Hari the Lord of the Devas Other demons, along with Hiranyakāśyapū, were highly astonished to see Narasiṃha whose body was very extraordinary and who looked like the mountain of gold —1 3

Prahlāda said —“O valiant king! the progenitor of the Dāityas! I have neither heard nor seen this divine Narasiṃha form How wonderful this mystic form is? Whence has it come? his formidable lionform seems to indicate to me that He will annihilate the demons.—4-5

The Devas are all within this form and so are the oceans and the rivers Huge mountains like the Himavāna, Pāṇipātra, etc, the Moon, the stars, Sun, Vasus, Kuvera, Varuna Yama, Indra the Maruts the Devas, the Gandharvas, the Risis, the Nāgas, the Yaksas, the Pīśāchas,

the terrible Rākṣas, Brahmā and Śiva, etc., all animate and inanimate are revolving in his head. Yourself, with Jambha and all the Daityas, myself, hundreds of your assemblies with hundreds of aerial chariots and in fact the whole of the three worlds are visible to me in his form. The whole universe is within this form—6-11.

Prajāpati, the high souled Manu, planets, Yogas, trees, destruction, stability, intellect, pleasure, truth, asceticism, Dama Sanatknmāra, Viśvedevā, the Rṁgis, wish, anger, glee, righteousness, delusion, Pittṛis, are all confined within this form"—12-13

The king Hiranyakāśyapu on hearing those words of Prahlāda addressed the other Dānavas. He said "This wonderful lion should be caught and in case there be any difficulty in its being captured, kill him outright"—14-15

Hearing those words, those powerful Dānavas began to illtreat Him in all sorts of vicious ways and became ready to torment that Narasimha with their weapons—16

Then Narasimha after sending forth a loud roar, opened wide His mouth and began to break down that assembly. After the essembly was devastated, Hiranyakāśyapu boiling with rage attacked Narasimha with his arms—17-18

Like the pouring of the sacrificial offerings in the fire the demon showered the following missiles on Narasimha.—The deadly club, Kāla-chakra, Vānuchakra, Brahmāstra, the consumer of the three realms, the wonderful Vajrāstra, the two other sorts of Vajrāstras (dry and wet), the formidable trident club, Mohanāstra, Śoṣanāstra, Santāpanāstra, Bilapanāstra, Vāyavāyāstra, Mathanāstra, Kāpālāstra, Kainkarāstra, Śakti, Krauñchāstra, Somāstra, Brehmāstra, Śisīrāstra, Kampanāstra, Satānāstra, Tvastāstra, deadly club, Tapanāstra, Samvartimāstra, Madanāstra, Mīyādhara, Gandharvāstra, Daita Asiratna, Nandaka, Prasavanāstra, Pramathanāstra, Uttamavārana, Pasupatiāstra, Hayaśirāstra, Brāhma astra, Nārayanāstra, Andrastra, Sarpāstra, Paśāchāstra, Ajitāstra, Śoṣanāstra, Samanāstra, Bhavanāstra, Prasthāpanāstra, Bikampanāstra—19-28

NOTE.—Visuṇu-āstra, Brāhmāstra, &c. were all different arrows that were used after reciting the proscribed mantras. Most of them have been described in previous chapters so only the few new ones are explained in this note.

कालचक्र = Lat the wheel of time. Deadly quont. विदुषल = A particular kind of missile वज्रल = A destructive weapon of the thunderbolt वेदुषल = A missile which bewitches the person against whom it is used वज्रलल = A particular kind of missile वेदुषल = A missile which and subdues the adversary विदुषल = A missile that produces chill to kill the foe वज्रलल = A missile that shivers the foe वज्रल = The missile composed of the bright disc of sangya trimmed off वज्रलल = The missile that produces heat वज्रलल = The missile that produces destructive clouds वज्रलल = The missile that causes intoxication to the foe. वज्रलल = The missile that divides into many वज्रलल = The missile that causes excessive torture and destruction वज्रलल = A particular kind of missile. वेदुषल = The missile sacred to Indra. वज्रलल = A missile that creates fiends who fight and devour the foe वज्रलल = A particular missile वज्रलल = A missile causing a deluge वज्रलल = A missile causing the enemy to retire विज्रलल = A missile causing palpitation and unsteadiness to the foe.

As the sun overshadows the Mount Himāchala by his rays during the hot season, similarly did the valiant demon Hiranyakāśyapu overpower

Narasimha with the weapons The angry demons drowned Narasimha with their missiles as the Mount Maināka is hurried in the sea —29-30

Spears, nooses, swords clubs, huge fiery trees, javelins, hots, rocks, staffs, burning Sataghni and various other weapons were piled on Narasimha, one after the other They did not wave a bit, rather, they remained firm like the thunderbolt of Mahendra —31 32

The demons circled round Narasimha like an encircling fire, holding their nooses and massive hots etc They with their bodies and arms straight looked like Trisirsā Nāgapāsa (noose formed by three-headed serpents)—33

Those demons looked like a multitude of big winged white cranes with their gold and pearl garlands hanging on their handsome forms dressed in yellow robes The armlets and earrings of those agile demons shone like the rays of the rising sun All the demons were inspired like Vāyu with vigour and energy —34 35

Narasimha covered with the dangerous burning missiles of the demons looked dark like a mountain covered with big trees and clouds showering incessant rains, and with dark caves, but like the mighty Himālaya He did not move, inspite of so many blows, He remained firm and steady —36 37

At which, the demons began to shiver with fear of Narasimha blazing like fire, they were agitated as the waves of the ocean become by blast of wind —38

Here ends the one hundred and sixty second chapter on the power and glory of Narasimha (Man Lion)

CHAPTER CLXIII

Sūta said —A hoard of demons had various appearances, viz, like that of an ass, alligator, fish, serpent deer swine, rising sun comets half Moon swan, blazing fire cock, lion, with mouths wide open, crow, vulture, jackal, meteors, some of them had two tongues, others had faces like big sparks, some looked like mountains, they were all very proud of their strength They began to shower arrows incessantly on Narasimha, but He was not affected in the least —1 5

Afterwards they became angry like furious hissing snakes and sent forth a volley of various kinds of terrible weapons which were all destroyed in the air and became invisible like a firefly in the mountains —6 7

The demons blinded with rage threw their mighty quoits at Narasimha which illumined the sky as the sun and the moon at the time of the destruction of the universe —8-9

Narasimha caught hold of and devoured the quoits shining like fire and thus their dazzle was lost as the sun and the moon are eclipsed by the clouds then Hiranyakāśyapa hurled his formidable hot shining like lightning —10-12

Narasimha broke the flying bolt with His roar, Humkāra, which fell clattering on the ground and looked like a shooting star falling from the heaven —13 14

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Narasimha broke the flying bolt with His roar, Humkāra, which fell clattering on the ground and looked like a shooting star falling from the heaven —13 14

The rows of arrows pierced into Narasimha looked like the garland of the petals of the blue lotus—15

Afterwards Narasimha with a loud roar tore up the demons as wind does with the leaves, when the chief Dityas flew up to the sky and showered rocks from there and the whole space became full of them and they fell on the head of Narasimha and gleamed like so many fireflies. Then the demons covered Narasimha with the rocks as the mountains are covered with rain. But even then the demons could not move Narasimha as the violent ocean cannot move the Mandarāchala mountain.—16 20

After the shower of rocks, rain poured in on all sides to kill Narasimha. The whole space pervaded with those fearful torrents but they did not touch Narasimha. After the showers of rocks and rain proved ineffectual, Hiranyakāśyapa let out fire conjoint with wind which Indra warded off by rain after which the demon created pitched darkness—21 27

The universe pervaded with darkness under the cover of which the demons again began to array themselves with arms, when Narasimha shone forth like the Sun, and the demons saw the three wrinkles on the forehead of Narasimha which were the trident mark looking like the stream of the Ganges flowing in three directions—28 20

When all Māyās raised up by the Dityas were annihilated, the demons went for shelter to Hiranyakāśyapa with a heavy heart who burnt with rage and determined to destroy everything. At that hour the whole universe was covered with darkness (Tamas), and the following very strong, fearful winds began to blow as ominous signs—Ābha Pravaḥa, Vivāha, Udāyāha, Parāyāha, Sampvāha and Parivāha and all the planets and asterisms visible at the time of the destruction of the world began to be seen in the sky—30-34

The Sun turned pale. The evil spirits, headless Kavandhas, began to haunt in the sky and the full moon along with the stars began to be eclipsed—35

The Sun went below the horizon and seemed to spread his rays and He was visible also frequently in the sky—36

Seven fearful suns of the smoke colour were visible in the firmament. The planets were seen to reside in the horns in the Moon. Śukra and Brihaspati were situated on the left and the right sides respectively. There Saturn and Mars and all the stars at the time of dissolution of the universe arrived at their places in the horns respectively. The Moon also did not welcome the asterism Rōhini, indicating as it were, the destruction of the universe with planets and other stars. Rāhu began to shadow the Moon, and meteors began to fall on Him as well as on the Moon. Devendra began to shower blood and meteors began to descend from the heaven and there was a fearful clattering noise—37-43.

The trees blossomed and fructified out of their seasons. The creepers also did the same to contribute to the other inauspicious signs for the demons. Fruits were produced from fruits and flowers from flowers. The grave appearances of images of the Devas began sometimes to wink,

sometimes to laugh, cry and shriek Snake came out of Them and They began to burn —44-46

The wild deer and birds mingling with the tame ones started a fearful noise in that fight —47.

The water of the foul rivers flowed upwards and the particles of blood were diffused all round in the several quarters of the sky —48

The adorable trees were neglected and not worshipped Huge trees were knocked to the ground by wind —49

In the afternoon the shadows of persons did not change In the store-rooms and arsenal of Hiranyakāśyapu, honey began to drop from the upper floors and at the same time many signs indicative of the victory of the Devas and the destruction of the demons were visible —50-53

Along with that valiant demon, the whole universe trembled, the multitudes of the powerful serpents and high mountains began to tremble The four, five and the seven hooded serpents agitated and exhausted, lissed out their fiery venom —54-55

Vāsuki, Takṣaka, Karkotika, Dhanañjaya, Aślāmukha, Kāliya, Mahāpadma and the mighty Śeṣa and Ananta with thousand hoods began to shudder with fear, though they were very firm The luminous beings within the waters supporting the universe, began to tremble with rage Besides, the fiery serpents in the Pātāla regions trembled frequently The wrathful Hiranyakāśyapu at that time biting his lips with rage stood up like the Ādivarāha the Boar incarnation, and caused the Ganges, the Sarayū, the Kauśiki, the Yamunā, the Kāveri, the Kṛṣṇaveni, the Svayamī, the Godāvari, the Charmanvati, the Sindhu, the oceans, the Sonairittha the Narmadā, the Vaitṛivati, the Gomati, the Sarayvati, the Maṇi, the Kālmāṇi, the Tamasi, the Paṇḍrāvatī, the Jamhudvīpa with the golden banyan tree, the gold producing Mahānadī Lauhitya, the city Pātava inhabited by many of the Rṣis and inhabited by the brave, Māgadha, Muṇḍi, Sanga, Sumha, Malla, Videha, Mālava, Kāśikotā, the realm of Garuda created by Viśvakarmā and looking like Kailāsa peak, all to quake —56-67

He also stunned the fearful Lauhityasāgara full of red water, the Mount Udayāchala 100 yojanas high encircled by clouds looking like golden altars, the Ayomukha mountain adorned with golden trees, Śula, Tāla and Tamāla plantations, with beautiful flowers and trees and bristling with all the ores, the mount Malayāchala diffusing strong perfume, the countries of Śaurāṣṭra, Vālḥika, Śāra, Ābhīra, Bheja, Pāṇḍya, Vanga, Kalinga, Tāmraśīlaka, Oḍra, Paṇḍra, Vāmachūḍa, and Keralā He made the groups of the nymphs with the Devas tremble, the mount Vidyutman, 100 yojanas wide, shining like lightning where there was the inaccessible hermitage of Agastya Rṣi inhabited by the Siddhas and Chāraṇas, echoed by the cooings of various birds, decked with flowering trees, with its high peaks soaring high into the heavens like the Sun and the Moon, the wonderful Bhābha mountain, the mounts Kuñjara, the irresistible Viśālākṣa mount the river Bhogavati, the mounts Mahāsena, Pariyātra, Chakravāha Uttamavārāha, the golden town of Prāgyetāpura inhabited by the wicked Naraka,

the mountain Megha, and other sixty thousand mountains all to tremble —68-82

The Mount Sumera glittering like gold, the caves of which are incessantly full of the Yaksas, Rākṣasas and the Gandharvas, the mounts Hemagarbha, Hemasakha, Kailāsa, were all shaken by Hiraṇyakaśyapu. The lakes Vaikhānasa with golden lotuses the Mānsarovara surrounded by swans, the mount Trisīṅga, the river Kumārī, the mount Mandarāchala, the mounts Ustravindu, Ohandraprastha, Prajāpati, Puskara, Devābhra, Renuka, Krauñcha, the mount of the seven Rīṣis the smoky mount, all these and other countries, rivers and oceans and all the realms were shaken. Kapila, Vyāghravān, the son of Mahi, the sons of Sati residing in the skies, the dwellers in the lower regions, the Raudras, Ūrdhagas, Bhīmagas and other attendants of Śiva were also shaken by the demon. Afterwards Hiraṇyakaśyapu took the club and the trident and assumed a ferocious appearance —83-91

The demon, shining, moving and roaring like the clouds the enemy of the Devas, rushed at Viṣṇu when Narasiṃha supported by "Om," jumped and tore the demon with His pointed nails. At the time of the destruction of the demon, the Earth, the Time, the Moon, the sky, the stars, the Sun, the planets the directions, the mountains, the rivers the oceans were all delighted —92-94

Afterwards, the gratified Devs, the Rīṣis and the Gandharvas, jointly praised the Eternal Viṣṇu. "O Deva! Your Narasiṃha form is adored by the learned, knowing the highest and the lowest" —95-96

Brahmā said — "O Lord! Thou art Brahmā Rudra, Mahendra, Thou art the foremost among the Devas. Thou art the Creator, the Destroyer, the ultimate source of power to all the beings. The sages declare Thee the Paramasiddha, Parama Deva, Paramamanta, Paramahari, Parama dharma, Parama Saritra, Parama Brehma, Parmayoga, Parama-vānī. Thou art Paramarabasya, Parmagati, Paramapada, Parama Deva. Thou art Parātpara, Parama Pada. Parātpara Deva, Parātpara Parama Bhūta, Parātpara Parama Rabasya. Parātpara Parama Mahatva. Parātpara Parama Mahat, Parātpara Parama Nidhān. Parātpara Pavitra. Parātpara Parama Danta, the great Ancient Puruṣa. —97-102

Thus praising Nārāyaṇa, Brahmā went to Brahma loka and afterwards various kinds of music began to be played, the nymphs began to dance. Viṣṇu then went to the northern coast of the ocean Kṣīrābdhi, where after establishing His Narasiṃha form, He assumed His old form and returned to His realm riding on Garuḍa and seated in a magnificent illustrious chariot of eight wheels. —103-105

NOTE.—*सर्वं ब्रह्म* = The highest attainment. *सर्वं देव* = The highest God. *सर्वं यज्ञ* = The highest formula. *सर्वं दधि* = The highest sacrifice. *सर्वं धर्म* = The highest Dharma. *सर्वं योग* = The highest yoga. *पुत्रश्च पुत्रश्च* = An old man. An epithet of Viṣṇu. *सर्वं दूरित* = The highest element. *सर्वं ब्रह्म* = The highest Brahman. The Supreme Being. *सर्वं वाणी* = The highest speech. *सर्वं सूक्ष्म* = The supreme secret. *सर्वं शक्ति* = The chief refuge. *सर्वं पद* = Final beatitude. *सर्वं चरित* = Supremely chaste. *सर्वं श्रेष्ठ* = The supreme. *सर्वोपर* = Higher than the highest.

Here ends the one hundred and sixty-third chapter on the destruction of Hiraṇyakaśyapu

CHAPTER CLXIV

The Rishis said — "O Sūta! You have described in detail the glory of Narasimha, now tell us something more in detail about His other glorious works. How did this universe become the golden lotus? What was the nature of Viṣṇu's creation inside the lotus?" —12

Sūta said — Vairasvata Manu was astonished to hear the glory of Narasimha, his eyes expressed great joy and he again asked the Lord —3

Manu said — "O Janārdana! During the Padma Mahā Kalpa how was the universe first created in the lotus springing from Thy navel when Thou wert reposing in the ocean? Thou art named Padmanābha, how were the Devas and the Seers born first in the lotus springing up in the navel of Viṣṇu? Yogavidāmpate! pray explain the whole of this yoga for I am not sufficiently satisfied by listening to an account of His glory. When did Viṣṇu repose? How long did He remain asleep? What was the length of that period? When did He awake from His sleep? How did He create the universe after awakening? Who were the Prajāpatis at the time of creation? How was created this wonderful eternal creation? On the annihilation of the moving and non moving worlds, only a wide expanse of water remains. The Devas, the demons and the men were all destroyed. Fire, air, earth and Ākāśa did not exist, all were extinct. The whole universe seemed a big cave, void as it were. How did then Janārdana rest? What mode did He adopt? That Lord of the great Bhūtas that great form highly energetic that knower of yoga, that Bhagavān the best of all the Devas. O knower of Dharma! O Brahman! I wish to hear all this with great devotion. Kindly describe in detail all this to me. Lord! I am very eager to hear about these things." —14

Hearing such words of Manu the Lord Matsya said — "O Manu the flower of the solar race! It is very satisfactory indeed that you feel inclined to hear about the glory of Narayana. Hear about it as stated in the Purāṇas and the Vedas and as I heard from the Brahmanas. I shall tell you what Vedavyāsa the son of Parāśara illustrious like Bṛhaspati saw, by virtue of his great asceticism in his vision." —15-17

None can know at that time His manifested or unmanifested state, who is that Purusottama? What yoga He resorts to? Why does He resort to yoga? What for and how long does He remain in that water and what shall He do in future? No one can fathom all these truths. He is not seer, nor goer, nor knower, nor remains with any body. He alone knows about His ownself or His desires. No one knows anything of Him. After thus absorbing within His body, earth, water, fire, air, ether, the creator *Brahmā* and the Great Manis, He goes to great sleep—22-24

*Here ends the one hundred and sixty-sixth chapter on the creation
from the lotus*

CHAPTER CLXVII

Matsya said —When there is one vast expanse of water, Lord Viṣṇu covers the earth with water and sleeps on it in the form of a swan (*Hamsa*). One who thus sleeps in midst of this mass of waters and *Rajas* is known as the undecaying mighty armed *Puruṣa* named *Brahmā*. That Lord Viṣṇu dispels the *Tamoguna* by His glory and infuses the mind with *Sattvagunas*. This is the real supreme truth and His true *Jñānmūrti* (true knowledge). He is the goal of the *Upaniṣadas* and the mystery of the *Aranyakas*. He is the *Īyṇapurūṣa* (the sacrificial Lord), He is next to Him and He is again the Highest excellent person (*parama puruṣottama*) — 1-5

The *Ritwika Brāhmanas* who perform and direct the performance of the sacrifices were first born of Viṣṇu. He created *Brahmā* first from His mouth, and then from His arms. He created *Udgātā Samaga*, *Hotā*, and *Adhvaryu* (the sacrificial priests). From His back came *Mitrāvaruṇa*, *Brāhmaṇāchhamsi*, *Prastotā*, and *Prati Prastotā*. The *Pratihartā* and the *Potā Brāhmanas* were produced from the stomach, *Achāvakas* and *Neṣṭas* were born from his thighs, *Agnidhra Brāhmanas* from His hands, *Subrahmanya Brāhmanas* from His knees, the *Unnetā* and *Jātnas* *Brāhmanas* were born from His feet. Thus the Lord created sixteen excellent priests who performed the functions of all the sacrifices. Lord Viṣṇu, the very incarnation of the Vedas, rests in sacrifices. The Vedas along with the six *utgas* which dictate *karmas* are also this Supreme *Puruṣa* and nothing else — 6-12

I shall tell you the wonderful scene beheld by the sage *Mārkaṇḍeya* at the time of Lord Viṣṇu's repose in the vast speck of water all by Himself. Swallowed up by Lord Viṣṇu, the sage *Mārkaṇḍeya* remained within His belly by His glory for many thousands of years and began to wander about there. There he made pilgrimages to many places; and he saw the sacred places, the holy hermitages, and the divine realms. He also beheld the wonderful countries, empires, various kinds of cities, etc. Then the sage devoted himself to meditation, to the performance of sacrifices, *Japans* and *Homas*, and asceticism by virtue of which he slowly came out of Viṣṇu's mouth. He did not know at all when he entered in His belly or when he came out of His mouth. This was due to Lord a *Māyā*. He saw the whole universe under the cover of *Tamoguna*

and that vast expanse of water. He was afraid. The sage was then bewildered and lost all hopes of life. On seeing Viṣṇu he seemed to have remembered Nārāyaṇa and became glad. He became astonished and standing in that vast expanse of water did not know whether he was dreaming or deluded —13 20

He said to himself "What wonders have I seen! surely this universe would not be so much fraught with troubles." With such thoughts the sage saw that there was no Sun, Moon, wind, mountain nor earth. What world was that? While he was thinking thus he saw a man sleeping, and floating like a mountain as if a cloud, half submerged on that water. He was brilliant like the Sun and even in that night He was luminous by His own splendour as if He was awake. No sooner the Muni Mārkaṇḍeya came to know who He was, then he immediately went again into His belly —21 25

Getting inside the belly of the Lord, Mārkaṇḍeya thought of what he had seen outside as a dream, and like before went to many sacred places full of many hermitages and having many pools and streamlets flowing in them —26 27

He also saw many people performing various sacrifices and hundreds of Brāhmanas. The Brāhmanas were all pursuing the highest path of duty and he also found the four orders well established. In that way, the great sage Mārkaṇḍeya passed a divine century within Viṣṇu. But he could not find the end of the belly of Nārāyaṇa —28 30

Note—All this is allegorical. It simply means that at the time of the dissolution of the universe everything becomes extinct. He is the Lord remains with everything absorbed within Himself and at the recreation of the universe He gives birth to one after the other till the universe becomes complete.

Then after sometime coming out of Viṣṇu's mouth, the sage saw a boy sleeping on the branch of a banyan tree. He was seen playing all by himself without any anxiety in the universe bereft of creation. The sky was covered with mist and the down below was a vast expanse of water. There were no beings nor lives there. The sage was much surprised and tried, out of curiosity, to see the boy satisfactorily but could not look at Him on account of His dazzling brilliancy. Then he thought to himself while floating on the water, I undoubtedly saw him before, but am doubtful as I might be deluded by Deva Mayā. Then being amazed and struck with horror, the sage approached that boy swimming in the water. Then the Lord, in the form of that young boy, thundered to Mārkaṇḍeya "Son Mārkaṇḍeya! don't be afraid. Come near me." Hearing those words the tired sage said —31 37

"Who is it that despising my asceticism summons me by name? Who is despising my age of a thousand divine years? Even if you are Devas you ought not to behave with me in this way, Brahmā even calls me long-lived. Who is it that after practising rigid penances and leaving all hopes of life courts his destruction by addressing me by my name?" —33-40

When Mārkaṇḍeya finished his wrathful speech the Lord Mādhva śūdana said — "Son! I am Puruṣa. Your progenitor. Why do you not come to me? I am your father, Your Guru. In former times

your father the sage Aṅgīrasa adored Me with great devotion and asceticism with the intention of begetting a son. Then, at the close of his asceticism, he sought a most illustrious son which boon I granted and by virtue of the same he was blessed with you as a son. O, Mārkaṇḍeya who can by his Yogic power see me dabbling like a boy at a period like this, unless He is blessed by me?"—41-45

Afterwards, the great ascetic, the longlived sage Markandeya with folded hands and with eyes struck with wonder most devoutly saluted Lord Viṣṇu after reciting his name and Gotra—46-47

Mārkaṇḍeya said—"O Sinless one! I am eager to know Thy this Māyā in truth. Thou art reposing in this expanse of water. Thou art in the form of a boy. By what name art Thou known in this universe? Thou must be a very great soul, indeed, else who can remain in this state"—48-49

Śrī Bhagavāna said—"O Brāhmaṇa! I am Nārāyaṇa. I am the Creator and Destroyer of all. I am known as Ananta, Sahasraśīrṣā, Śeṣa, &c in the Vedas. I am that golden Person, illustrious like the Sun. I am Brahmamāyā yajña among the sacrifices. I am Agni carrying oblations. I am the father of waters. I am Indra in his place. I am the Parivatsara of the years. I am the yogi, the cycle and the end of the cycle. I am present in all the beings including the Devas. I am the Śeṣa among the serpents and the Garuḍa among the birds. I am the end of all in the shape of Dharmaṛāja. I am the dharma of all the Āśramas. I am the asceticism of all the dwellers in the hermitage. I am the divine river. I am the milk ocean Kṛtrodā. I am the supreme truth. I am Prajāpati. I am the Śāṅkhyā and Yoga. I am the highest place, the sacrifice, the Preeminent Deity over learning. I am the Sun, the wind, the earth, the sky, the water, the ocean, the stars, the directions, the years, the moon, the clouds, I sleep in the milk ocean, I am the conflagration fire in the salt ocean. I drink up all the Havils in the form of waters by means of samvartaka fire. I am the Parāma Patana. I am the Creator of the past, futuro and the present. Brāhmaṇa! whatever you see or hear about or think about, I am all those. I created this universe before and I am creating it now. Mārkaṇḍeya! I create this whole universe at the end of each yuga and then support it. Hear about my dharmas by joyfully entering within My belly. Brahmā along with the Rṁgis and the Devas rests in My body. I am the Avyaktā Yoga again I am Vyaktā, the one of the demons. You attain to me. I am the one-lettered mantra and again the three lettered mantra. I give dharma, nrtha kāmā, and again I am the giver of Mukti. I am the giver of salvation. I am 'Om' the symbol of the sacred Trinity"—51-65

When Lord Viṣṇu thus spoke to that sage, He suddenly swallowed the sage. Then the sage rested there in His belly in peace and was desirous of hearing about the truth of eternal Viṣṇu. He heard the sound "Hamsa" there, thus—I am known as the eternal Hamsa. It is I that remains in this great ocean bereft of the Sun and Moon and roam about slowly and again create the world by assuming various bodies—66

Here ends the one hundred and sixty-seventh chapter on the creation from the lotus

CHAPTER CLXVIII

Matsya said —That High Soul living in water began to practise asceticism there. Since then, the species of aquatic animals began to appear. Then that highly powerful Soul wanted to create worlds and thought of the universe that is made up of five elements. In course of that conception, that ocean, void of air and space, became disturbed and by that disturbance the womb of the subtle universe was created, which being again agitated, begot small subtle holes and sound and it gave birth to air which found space and thus expanded.—15

When wind appeared, there arose waves in the ocean, and when the waters of the ocean became agitated, the great Vaisvānara fire appeared. This fire dried up the waters. By the loss of water there was an expansion of the space in the small holes and the firmament appeared, then the water, born of the fire of the Lord, became tasteful like nectar. The space in the holes created the sky out of which came forth the wind and by their concussion, fire was produced. Then the Lord thought of Brahmā and various other things for the creation of the cosmos.—6-10

The Lord selects, out of the Jivas on the earth, a qualified one for the post of Brahmā for the creation of the cosmos after the expiry of one thousand Mahāyugas (a Mahāyuga-consists of four yugas). He who is a pure Soul, endowed with the powers of asceticism and highest knowledge, with the yogic powers and equipped with all the Astoryas (the powers and highest excellencies), who is established in his self and purified by many births, is made such a Brahmā. In that great ocean, the great place of pilgrimage, the infallible Hari, the creator of all the worlds, plays for some time and brings forth out of his navel a wonderful lotus of a thousand petals shining like the sun. That beautiful lotus, looking like the hairs of that High Soul was brilliant like fire and bright like the autumnal Sun. That lotus of extravagant beauty began to shine.—11-16

Here ends the one hundred and sixty-eighth chapter on the creation from the lotus

CHAPTER CLXX.

Matsya said —Afterwards Viṣṇu, out of that golden lotus, begot Brahmā, the Creator of the Universe. The lotus was many yojanas wide, endowed with the qualities of the earth, full of all Gunas and all Tejas and of a golden colour. Brahmā was highly energetic, the Greatest Yogi and the Creator of all the worlds.—1-2

The learned describe the very same lotus as the *terra-firma*, the Maharajas call it the lotus born of Nārāyaṇa. Rasā, also known as Padmā Devī, is the earth. The weighty portions of the lotus are the mountains.—3-4

The mountains Himavāna, Sumeru, Nila, Nisadha, Kailāsa, Muṣṭavanta, Gandhamādana, Pūnya Śikhara, Mandarāchala, Udayāchala, Pūṣpāra, Vindhya²chala, are the rendezvous of the groups of the Devas, Siddhas, Mahātmas and the pious.—5-7

The countries within these mountains form the Jambūdvīpa. The best distinguishing feature of Jambūdvīpa is the performance of a great many sacrifices there —8

The nectarlike streams of these mountains give birth to many rivers which form places of hundreds of pilgrimages —9

The numerous ores, with which the mountains are full, are the best part of the lotus, and the Mlecchha countries in the impassable mountains form on the petals of the lotus. The lower portions of the petals form the habitations of the demons, serpents and birds —10 12

The oceans near the residences of the demons are the sap of the lotus where the great sinners are drowned —13

Round the lotus-shaped earth exist four oceans on the four sides. By the mere contemplation of Nārāyaṇa this lotus-shaped earth appears in existence. So this springing up of the earth is termed Puskara. Consequently lotus is called Puskara and for the same reason the high seers have enjoined the use of drawing the lotus before the performance of any sacrifice —14-16

In this way, Lord Viṣṇu has created the universe with mountains, rivers lakes. Afterwards the infinitely powerful Viṣṇu again begins to sleep in that great ocean —17 18

Here ends the one hundred and sixty ninth chapter on the creation from the lotus

CHAPTER CLXX

Matsya said —When Brahmā was practising austerities in the lotus, the great Asura Madhu appeared to cause him obstacles and the Asura Kaiṭabha full of Rajoguna also put on his appearance. They full of Rajo and Tamogunas began to torment the universe. Wearing fine dress having white pointed and fearful teeth adorned with coronets armlets, those most valiant Asuras with bloodshot eyes, bloated chest, mighty arms, gigantic like the mountains shining like the clouds, with faces like the sun holding clubs like lightning agitating the ocean with their feet, made an attempt to arouse Viṣṇu from His sleep —1 6

They traversing through that lotus saw the four faced Brahmā, who was the best of the yogis and who had a bright body —7

Brahmā as directed by Nārāyaṇa was carrying on the work of the creation of the universe by His mental power. He was creating the people, the Devas the demons the Yaksas, the Rikṣas the Mānava Rikṣas in course of which both the demons, wishing their death and agitated with anger, addressed the following sullen words to Brahmā —8 9

“O, lotus born one ‘wearing white coronet and white dress having four heads void of grief’ How are you sitting here quietly? Get out of it and fight with us, we are very powerful and if you cannot face us, then speak. Who is your Creator? Who has located you here? Who is your protector? And what is your name? —10-12

Brahmā replied — "You ought to know the name deeds and means of that one Supreme Being who is adored by the whole universe, who has thousands of eyes and who is the unit I see you are two, I wish to know your names and your object, what do you do? —13

Madhu Kaitābha said — "O wise one! there is none superior to us in the universe. We envelope the universe with Rajo and Tamogunas. We are full of Rajo and Tamogunas. The Riks cannot transcend us. We are inviolable we enshroud the dharma and nature of all the beings. Consequently, we cannot be overpowered by any being. The whole universe trembles with our fear. We are the givers of artha kama and svarga in course of the sacrifices during each Yuga. Those who attain comfort, self, happiness and fame, always adore us. We are happiness, pleasure, beauty, fame and every other thing what can be desired. —14-17

Brahmā spoke — "I have acquired Yoga with great practice and am full of satvguna, but the Supreme Being the incarnate of Sattva, the great controller, the author of satva rajasa and tamas gunas, the Creator of the universe who only begets satva bhutas will destroy you" —18-20

At that time the powerful Visnu stretched his arms by His Mitha while asleep and both the demons were caught and drawn in and they looked like two monstrous birds hanging on His hands —21-22

Then both the Asuras saluted Visnu and said "we know Thee to be the Great cause of the universe. Thou art Purusottama, protect us. We are ignorant. Thou art the image of sattvguna. We have come to see Thee. Deva! Thy sight is not fruitless. We are eager to seek a boon from Thee, and we salute Thee." —23-25

Sri Bhagavāna spoke — "What for do you seek a boon? You have completed your lives. Do you wish to live longer? —26-27

Madhu Kaitābha said — "Deva! let our death be at your hands, at such a place where others did not before experience their deaths. Grant us this boon?" —28

Sri Bhagavāna said — "I speak this truly that both of you will be born great in the future age. Do not be doubtful about this." —29

Having said so the Lord killed under His thighs both the demons who were the originators of Raja and Tamogunas. —30

Here ends the one hundred and seventieth chapter on killing of Madhu and Kaitābha in the creation from the lotus

CHAPTER CLXXI

Matsya said — The highly energetic Brahmā, the chief of the knowers of Brahmā, with His arms uplifted, began to practise severe austerities within the above mentioned lotus. Driving away all darkness with His lustre He shone forth like the Sun. Afterwards, Visnu, in another assumed form of a Yogacharya appeared before Brahmā as the Spiritual guide. The sage Kapila—the great Preceptor of Sāṅkhya—also appeared along with Him. Both of them went to Brahmā singing His praises. Afterwards

both the Professors of the Supreme knowledge and adored by the Rishis spoke to Brahmā of immeasurable lustre, thus —It is Brahmā who resides embracing the whole universe, who is tied fast with the knowledge of Brahmā and self, and who is worshipped by the three worlds, that is the Creator of all the Bhūtas, when the latter absorbed in His contemplation hearing their words, created by His yogic power, the three realms on the basis of the Brahmā Sruti Brahmā created a son from His desire who immediately on being born, went to Him and said "In what way shall I assist you?"—19

Brahmā said —"O highly intelligent one! Do as Nārāyaṇa, the Brahma incarnate and the Muṇi Kapila instruct you"—10

Then that son of Brahmā stood with folded hands before those Brāhmanas and said "Give me orders what to do."—11.

Bhagavāna said —"Think of what is Truth, Eternal, and emancipation. What is said to be true and undecaying is of eighteen varieties. What is true, that is Highest, follow that"—12

Hearing those words that son of Brahmā, went to the north where helped by His intellect He attained, by degrees, Brahmāhood—13

Then Brahmā created Bhūva a second son from His mind who also asked Him what assistance he could render Him. Brahmā told him to follow what the two Preceptors said and by their command he went down to the earth and began to study the Vedas from them. In time he attained the highest position. Brahmā again created His third son Bhūr-bhūrah—the knower of Śākhya—in the same manner, who also with the directions of Brahmā went to the two Preceptors and obtaining knowledge, acquired the highest position like his two elder brothers—14 18

Then the conditions of the three sons of Brahmā are described. Nārāyaṇa and Kapila both returned to their abodes after taking with them the three sons of Brahmā—19

Brahmā commenced again His rigid penances after Nārāyaṇa and Kapila had left Him. Then Brahmā, in course of His practices, did not feel any comfort and happiness, for those [whom he had created] were single. He created a beautiful woman from His body by virtue of His tapasya—20-21

She, by virtue of Her austerities, equalled Brahmā and was gifted with the faculty of the creation of the universe. Brahmā thus engaged in creation, first created the three-footed Gāyatrī, adored by the Vedas and then the Prajāpatis and the oceans.—22 23.

He also created the Vedas from the same Gāyatrī. Then, He created those Prajāpatis who were like Him and through whom this universe and all the beings have been created—24 25

The highly ascetic and the most illustrious son, named Viśveta Dharma was begotten first who was followed by other sons named, Dakṣa, Marichi, Atri Pulastya Pulaha, Kratu Vasista, Gautama Bhṛigu, Angirā, and Manu. The highly wonderful Rishis have followed thirteen paths of dharma—26 28

The twelve daughters, viz—Aditi, Diti, Danu, Kālī, Anśyu, Simhikā,

Mani, Tāmra, Krodhā, Sarasā, Vinatā, and Kadrū were born of Dakṣa. The sage Marichi produced Kasyapa from his lustre and Dakṣa gave his twelve daughters in marriage to Kasyapa and gave twenty seven daughters, that is the twenty seven asterisms beginning with Rohini, to the Moon. Brahmā created the five maids named Lakṣmi, Marutvatī, Sīdhya, Viśveśī, and Sarasvatī who were married to Dharmaraja the Consort of Brahmin of great beauty and having the form of Kāma, stood before Her Lord as Surabhī, when He with the view of producing cows for the benefit of the world enjoyed in Her company when she gave birth to many smoke coloured progeny of huge bodies — 29 36

All those sons, dark like the night and sombre like the evening clouds, began to cry and despise Brahmā; and in consequence of their crying and running away, they were named Rudras. They are — Nirṛiti, Simbhū Aparajita Mrigayudha, Kapardī, Dīhana, Khara, Abirabrahmya, Kapālī Pīṅgala, and the most illustrious Senānti, these are the eleven Rudras. Yogaiśvārī cow was also born of that Surabhī cow as well as the lower animals goats, swans, high class drugs. Dharma produced Kāma from Lakṣmi the Sīdhya Devas were born of the lady of the same name Sīdhya — 37 42

Bhava, Prabhava, Īśi, Asurahantī, Aruna, Āruni, Viśvāvasu, Bala, Dhruva Havisya, Vitana Vidhāna Samitī, Vatsara, Bhūtī, and Suparvā were all born of Sīdhya through Dharma, and, similarly, the Devi Sudevī gave birth to the eight Vasus, viz — Dhara, Dhruva, Viśvāvasu, Soma, Āpi, Yama Vāyu, and Nirṛiti. It is also heard that dharma begot from Viśvā the Viśvedevas — 43 48

Viśveśā gave birth to the mighty armed Dakṣa, Puskaravānī, Chākṣusa Manu, Madhu, Mahoraga, Vibhrāntakavāpuh, Vāla, Viśkamibha, and Garuḍa, illustrious like the Sun Marutvatī gave birth to the Marut devas — 49 51

Agni Chākṣu, Ravi, Jyoti, Savitra, Mitra Amara, Saravastī, Sukarsa, Virāṭ Viti, Viśvāvasu, Mati, Advanitra Chitravāsi, Niṣadhana, Hūyanta Baraba, Mandapannaga, Brihanta, Bhīhadṛīpi and Pātanaṅga are the Maruts. Aditi Devi gave birth to the twelve Ādityas from Kasyapa — 52 55

They are Indra Viṣṇu, Bhaga, Tvastā, Varuna Aryama, Ravi, Pūṣa, Mitra, Dhanada, Dhātā, Parajanya. These are the best of the dwellers in Heaven. Āditya begot from Sarasvatī two sons who were gifted with highest attributes and were great ascetics. Danu gave birth to Dīnavas and Diti brought forth the Daityas — 56 58

Kālā gave birth to Kālakeya Asuras. Anāyusā gave birth to fearful discuses. Simbhikā begot Grabas, Munis gave birth to the Gandharvas, Tāmra was the mother of the Apsaras, Krodha gave birth to the Pīśāchins, Yakṣas and the Rākṣasas — 59 61

Surabhī begot quadrupeds and cows, Vinatā produced Garuḍa and other birds — 62

Kadrū was the mother of the mountains and the serpents, and in such a way the universe multiplied — 63

O King! In such a way the lotus Puskara was produced by Viṣṇu and the creation emanating from it is known as Padmasaṁsthā. I have thus described the glory of the Lord Viṣṇu—the Purāṇapurusa—before you; and the Rsis, all pray to Viṣṇu the Prime cause of all—64 65

One who hears this Purāṇa, specially on the days of the festivals, goes to heaven after enjoying all the best comforts in the world—66

One who pleases Lord Śrīkṛṣṇa by sight, words, and mind is shown kindness also by the Lord—67

And, as fruits (of devotion), Kings acquire Kingdoms, poor men get riches, a man of short life gets longevity and people desirous of sons are blessed with sons—68

Devotion to Viṣṇu begets the benefit of sacrifices and of the reading of the Vedas, all desires and the benefits of asceticism, various kinds of riches and other virtues—69

He attains what he desires King! one who listens to the glory of the lotus, forsaking everything, never gets any pain. Such is the description of the lotus creation which I have described to you as narrated by Vedavyāsa and the Śrutis.—70 71

*Here ends the one hundred and seventy first chapter on the
creation from the lotus*

CHAPTER CLXXII

Matsya said—Now hear how Viṣṇu attained Viṣṇuhood in Satya-yuga, how he attained Vākunṭha amongst the Devas, and how he attained Kṛṣṇahood amongst the human beings. The deeds of the Lord are indeed impervious, king! now hear about the past and the future manifestations of Viṣṇu—1 2

The mystic Viṣṇu is known as Nārāyaṇa through discernable manifestation. He is also called Anant-ātmā and Avināśi Prabhu. When the eternal Hari became engaged in the form of Nārāyaṇa in creation, He manifested Himself as Brahmā, Vāyu, Soma, Indra, Dharma, Bṛhaspati, Śukra etc. Viṣṇu was also born as the son of Aditi in consequence of which He is also called Upendra, the younger brother of Indra. He manifested Himself to destroy the enemies of the Devas such as the demons, the Daityas, the Rākṣasas—3 6

The Supreme Spirit Nārāyaṇa first became the Pradhānātmā and created Brahmā and the latter created the worthy Prajāpatis in the previous kalpas who contributed to the great multiplication of the men and other beings. The eternal Akhaṇḍa Brahmā was divided by the Prajāpatis in many parts. The doings of Viṣṇu have been thus described. Now listen to His mundane glory—7 9

When Vritrāsura had been killed in the Satya-yuga, the Tamkāyava war renowned in all the three realms took place, in course of which the demons showed marked valour and began to destroy the groups of the Devas, the Yakṣas and the Rākṣasas—10 11

The Devas and the Rākṣasas acknowledging themselves vanquished, went to seek the help of the Lord Nārāyaṇa, whilst those demons, burning like cinders, after eclipsing the Sun, the Moon, the clouds and other stars began to spread in the sky. The clouds, highly charged with electricity, began to thunder and rain, when all the seven kinds of winds began to blow. At that time the deafening din created by thunder, rain and wind was most fearful, and it appeared as if the whole firmament was going to be consumed. Thousands of meteors began to fall. The Divine chariots also fell down on the ground after being tossed in the heavens. It looked as if the annihilation of the universe was in progress. In course of that terrible, calamity the lustre from every one's face was gone. It was pitch dark, and the ten directions were under cover of dense darkness—12-18.

The Goddess Kālī wandered about in the sky, when even the Sun was entirely covered with the massive folds of darkness. At that time, Lord Viṣṇu, dispelling the huge piles of darkness by His arms, shone forth with His glory and His blue appearance—19-20.

The Lord shone like the sombre clouds, soot and the mountains, His body looked like cloud and collyrium. Even the hair (on his body) looked like clouds, by His lustre and appearance He looked like a blue mountain. He was dressed in yellow and wearing ornaments glowing like burnished gold, His complexion resembling the colour of the smoke arising at the time of the destruction of the universe, He had four arms, hence, His shoulders looked more yellow. His shoulders were broad, wearing a diadem armed with high class weapons bright as Heavens majestic like the mountain having serpentlike arrows in His quiver, and Nandaka axe and Śakti, holding conch, quail, club and the lotus, He looked like a mighty mountain, Forgiveness is the base whereof, Prosperity its tree, the Sarahaṅga bow is its peak—22-25.

The celestial ladies formed its leaves and various chariots, trees and rainwater, its oozings, and in such a way, it became the illuminator of all the realms and the source of rejoice to all—26.

Knowledge and egoism formed its essence, the chief elements formed its sprouts. The numerous variegations were the leaves, the stars and planets formed the flowers, the world of the demons formed the trunk of the tree. The Viṣṇu mountain thus appeared in the world—27-28.

It looked like a huge reservoir resembling the ocean resting on the Rasātala. It was covered with the massive network, even difficult for the lion to seek his rescues and adorned with birds, animals and various beings, thus conducing to the common welfare of all the Lokas. Adorned with the aroma of modesty and wealth the unspeakable endless *Bhūras* (*feelings*) formed the waters thereof. The manifested *Abhūkṛt* formed the froth, the planets and stars formed the hubbles—29-30.

The elements were the crests, the asterisms were the hubbles, the *Vimānas* were the birds, it was ngitated by the clouds. All the men and beings were its fish, the rows of mountains formed the couches, the three gunas were its eddy, the regions were its alligators fishes, etc, the warriors were its creepers and saplings, the snakes were its reeds, and the twelve Suns were its great islands. The eleven Rudras were its cities, the eight

Vasus its mountains; the Sandhyas formed its waves, and birds formed the air thereof. The demons were the crocodiles. The Yakṣas and the serpents were the huge fishes, Brahmā was the supreme valour, the women were the gems, Śrī, Kīrti, Kānti and Lakṣmī were the rivers. The Yogas and the great festival occasions found their origin and end in Him. The Devas became consoled at the sight of such a Nārāyaṇa.—31-36

Then Nārāyaṇa, looking like such a vast ocean, the Lord of the Devas, the Giver of the boons, the Most Clement on the devotees, the Giver of peace, seated in a chariot streaming with the banner with the symbol of Gaṇḍa, became visible in the firmament.—37-38

In other words, the stars, the Moon, the Sun, gleaming like the Mount Sumeru bedecked with the starry flowers the Dispeller of fear, seated in an excellent divine chariot, the Lord Viṣṇu was visible to Indra and the other Devas on the aerial track.—39-41

Seeing Him, all the Devas with folded hands shouted out victory, took His refuge, and explained to Him the whole situation, when the Lord determined to put an end to all the demons in the war and said to the Devas —“Devas! be calm and do not fear. I shall now conquer all the demons and you shall possess the Empire of the three realms.” Being pleased with such nectar like words of the truthful Lord, the Devas returned to Their regions, and after that all the darkness was dispelled and the clouds were dispersed. Pleasant wind began to blow, calm reigned in each direction, and all the stars, regaining their brilliance, began to circumbulate the Moon. The celestial fight of the planets ceased, the oceans became calm, the dust storms subsided, and peace in all the realms was restored. The roads became clear and the threefold Devas looked bright and cheerful. The agitation from the rivers disappeared, the devotees came to their senses, the hearts and senses of the townsmen became jolly. Mahārṣis started the chanting of the Vedic hymns loudly, without any sorrow or grief, and the fire began to accept the sacrificial offerings. The Universe became peaceful, and the Dharmas were again established. All the beings became elated, and all the Devas hearing the resolution of the Lord Viṣṇu to destroy the demons, became highly delighted.—42-51

*Here ends the one hundred and seventy-second chapter on
Tārakamaya fight*

CHAPTER CLXXIII

Matsya said —The demons hearing those fearful words of Viṣṇu made great preparations, and left no stone unturned to gain the battle. At that time, the demon Maya took his seat in an imposing golden chariot, measuring 1,200 cubits, gliding on four huge wheels, its extensive yoke jingling with little bells and covered with the tigerskin, with birds worked out in precious stones, full of various weapons, rumbling like the thunder of clouds, decorated with lofty turrets touching the sky, teeming with clubs, plaited with gold, streaming the golden banner shining like

the Sun, and the Mount Mandarâchala, painted black like the snake and tiger spots, drawn by gigantic bears, the breker of the enemy's chariots. Seated in such a majestic chariot the valiant demon looked like the sun rising on Mandarâchala —18

Tîrakîsura seated himself in a lofty chariot of gold, looking like a mountain and making terrible noise, having its motion unimpeded, which was plaited with iron, having wheels of the same metal, dispelling darkness by their glitter, rumbling like the clouds, decorated with massive net work of iron over the windows full of clubs, spears, nooses, axes etc., all made of iron, yoked by a thousand asses, and shining like another mountain Mandara from a distance —9 13

The demon Virochana came furious with anger, armed with a club, looking like the Mount Achala in that army. The demon Hayagrîva came in his own chariot, with a following of thousands of demons and chariots. The demon Varâha immensely extensive in bulk, with his bow drawn measuring thousand kîkus, came to the field like a mountain pushing on his chariot. The demon Kîra came charged with great conceit and wrath, his lips and eyes throbbing —14 17

The valiant demon Tvaṣṭâ riding on a chariot drawn by eight elephants, went round the army to see that all the phalanxes of the demons were ready. Vipracîttî's son, the demon Śveta, also came with his white earrings, Arîṣṭa the son of Bâlî, came armed with rocks, and began to use them as missiles. —18-20

The demon Kîṣora came with his fresh energy and looked like the sun in the midst of dark clouds. And so did many other demons, wearing armours. The demon Lamba, fully bedecked with hanging pendants, shone forth like the Sun, through the mist in his army. Rahu also came biting his lips, gnashing his teeth and with eyes disturbed with anger —21 23

Râhn stood before all the demons smiling and many other demons came riding on horses, several others came riding on elephants —24

Many came riding on the lions, sheep, bears, mules, camels, boars, several ferocious looking demons came on foot. At that time, the demons with only one or half a leg, in their eagerness for war, began to dance and began to terrify the Devas, shewing their hands and holding clubs, parîghas, stones, muṣalas and other terrible weapons in their hands. Several roared like happy lions, and came waving their arms with glee —27

Those demons armed with clubs, Paṣa, Prâsa, Parîgha, Tomara, Ankusa, Pattîṣa, Sataghñîs, Satadhâras, Gandasaelas, iron Parîghas, discs, etc., began to cheer up their own armies —28 30

Thus the demon army, full of conceit and perseverance, looked furious like clouds, and assembled before the Devas. The thousands of the infuriated demons looked shining like the wind, fire, mountain, water and clouds, and became mad for war —31 32

*Here ends the one hundred and seventy third chapter in the
Tîrakumaya battle*

CHAPTER CLXXIV

Matsya said —O son of the Sun ! You have heard about the force of the demons, now hear about the strength of the army of the Devas. The twelve Ādityas, the eight Vasus, the eleven Rudras, the two Asvinikūmāras wearing their armours and followed by their men, appeared in the field. The thousand eyed Indra—the lord of all the Devas—came on his great chariot, and marched himself before the Devas, to kill the enemy of the Devas. His chariot was also placed in the centre of the army. Indra then took his seat in that illustrious chariot going swiftly like Garuda, gliding on beautiful wheels, inlaid with gold and gems containing his famous weapons, such as thunderbolt, etc., surrounded by the Devas, the Yakṣas and the Gandharvas, adored by the Brahmarisṣis, conjoint with lightening clouds, going at their will. At that time, he was adored by the Brāhmanas. Riding on such a chariot, when Indra goes round the earth, the sacrificial priests chant various hymns to him —17

Various kinds of music were played in the heaven, hundreds of nymphs began to dance. In their midst the chariot looked beautiful like the rising Sun on the Udayāchala mount. It was drawn by a thousand horses, swift like the mind and wind. At that time, the chariot controlled by Mātali looked handsome like the Mount Sumeru illumined by the Sun. Dharmarāja came armed with his formidable club, and took his stand in the army of the Devas, causing terror to the demons by his roars —8 11

The handsome Varuna also appeared in the field, along with the four oceans serpents lashing their tongues, wearing garlands and jewelled ornaments, armed with his deadly noose, riding on the horse shining like the moon beams, dressed in variegated coloured robes, and awaited the hour of war. He then appeared like the oceans agitated with lullows. Kuvera the Lord of the Yakṣas, the Rākṣasas, Kinnaras and the riches, armed with a club, made his appearance seated in his Puṣpaka Vīmāna, with Yakṣas, Rākṣasas, Guhyakas and conch shell and lotus etc. His carriers were men —12 18

The Lord Śiva came then riding on a very big bull. Indra took his stand in the east, Dharmarāja in the south, Varuna in the west and Kuvera in the north. The valiant Dikpālas guarded their respective directions as well as the army of the Devas. The God Sun also came in his chariot, drawn by seven swift horses having beautiful reins, moving round the Meru, illumining the Udayāchala and Asāchala mountains, and giving light to all the realms, adorned with many rays, shining with his own lustre, the Lord of the twelve Ādityas thus graced the battlefield —19 23

The demons beheld the Lord Moon who came to the battle, mounted on a chariot drawn by white horses, adorned with white and cool rays, pleasing to the worlds, followed by all the Nakṣatras, the Lord of the Brāhmanas, the Dispeller of nocturnal darkness, the receptacle of thousands of herbs and nectar, looking like a portion of the universe, and riding on white horses and holding in his hands weapons causing cold —21 27

Vāyu, the creator of fire, the Lord of all, the omnipresent in all the seven tunes and the sounds, the foremost of all the elements, the formless, the easily accessible to heaven, the producer of sound, and five-fold Prāna of all the beings, the life of all, bursting with his own force, also joined the army of the Devas, followed by clouds and caused great pain to the demons by His violence — 28 31

The Devas with the Gandharvas and the Vidyādharas waved their swords, which looked like serpents that had lately cast off their skin, and thus began to play. The gigantic serpent Lords, infusing their venom, into the arrows of the Devas, made the smaller of their species to hoidly merge into the arrows. Many other Devas armed with huge rocks trees, etc., became ready to hurl them at the demons — 32 34

The highly powerful Lord Viṣṇu, from whose navel sprang the lotus, who assumes the form of fire for the destruction of the world the eater of the sacrificial oblations the cause of the entire universe the giver of Peace, armed with the club, also adorned the great field of battle with His garuda, like the rising Sun on the Mount Udayāchala — 35 37

Viṣṇu held his lustrous chakram in His right hand, the discus looked like the rising Sun, as if ready to destroy the enemies — 38

He held in His left hand the huge club of a black colour ready to annihilate the enemies, and He held other weapons such as Śāranga bow, etc., in His other hands — 39

Lord Nārāyaṇa rode on His illustrious Garuda the son of Kaśyapa, eater of snakes going more swiftly than the wind, agitator of the sky, roaming in the air, looking beautiful with snakes in his mouth, looking like the lofty Mandara mountain after the churning of the ocean, who had shown his valour many times in the fight between the Asuras and the Devas, with his body having the mark of the thunderbolt of Indra hurled on him for stealing nectar, having crest on the head, highly powerful ornamented with golden ear rings having garments of variegated leaves, looking like a golden mountain, shining with the splendour of the gems on the hood of the snakes that he held in his mouth with his wings looking like clouds with rainbows overspreading the heavens, and with red, yellow and blue banners streaming in the air, of huge body, the brother of Aruna and the best of those who roam in the air. Riding on such a Garuda Viṣṇu made His appearance. The moment Lord Viṣṇu appeared riding on His mighty Garuda, all the Devas and sages followed Him and began to sing His praises with verses, all Mantras — 40-48

Kuvera Yama, Indra, Dharmarāja and the Moon went ahead of the Lord, illumined by the rays of the Moon, and at the same time Brihaspati blessed all the Devas saying "Let good come to the Devas. and Sukrāchārya blessed also the demons, uttering their welfare — 49 50

*Here ends the one hundred and seventy fourth chapter on
Tārakāmaya fight*

CHAPTER CLXXV.

Matsya said —A tremendous battle ensued between the Devas and the demons and every one, eager for victory, took up his arms and stood like a mountain in the battlefield. The haughty warriors, representing the forces of dharma and adharma respectively, waged a fierce battle, where they displayed both vanity and modesty —13

Afterwards the sky was covered with moving chariots, advancing herds of elephants, and warriors leaping with sword in hand. The falling of arrows and clubs, and the twanging bows created a din like the thundering of clouds at the time of the annihilation of the universe, causing a great terror to the creation —46

The demons began to hit the Devas by hurling clubs and huge rocks at them, which caused the valiant Devas, eager for victory, a great suffering and the Devas hurt with the weapons, with their heads powdered with clubs and their chests smashed by the demons, began to vomit blood. The Devas could not do anything when they were entangled in a network of arrows by the demons. Thus overpowered by the demons they could not do anything. They could not use their arms and appeared like the dead acknowledging themselves beaten by their foe —7-11

Seeing that the thousand-eyed Indra dispelled those huge piles of dreadful arrows by his thunderbolt and effected his entrance in the ranks of the demons. Devastating the army of the demons he created darkness by letting out his Tamas astra when the demons could not see one another. The Devas became freed of the Māyā of the Demons which Indra drove away by his lustre and then they began to kill the demons with great caution. Then the demons of bluish haze began to fall down like mountains with their wings severed —12-16

When the demons began to be annihilated in great numbers Maya spread the Māyā of Urvī and dispelled the darkness, and created fearful fire like the one that prevails at the time of the destruction of the world, which started the devastation of the Devas whilst the demons again took up a firm stand. The Devas seriously belaboured by Urvī's fire, went to seek the protection of Indra and the Moon. The Devas, burnt by Urvī fire and their senses benumbed reported the whole matter to Indra —17-21

Seeing such a fearful chaos, Varuna prompted by Indra said —22

'Indra' Aurva has been created by the Brahmarīṣi's son Urvī in ancient times. The Brahmarīṣi became like Brahmā by means of his asceticism —23,

NOTE Aurva. A celebrated Rishi. The sons of Kārtavīrya with the desire of destroying the family of Aurva killed even the children in the womb. One of the women in the family however in order to preserve her embryo secreted it in her thigh (Uru), whence the child at its birth was called Aurva. Beholding him the sons of Kārtavīrya were struck with blindness and his wrath gave rise to a flame which threatened to consume the whole world had he not at the desire of the Pitris cast it into the ocean where it remained concealed with the face of a horse. Aurvānāla is also known as Yadavāgni or Yadavanāla. It is the submarine fire

Then the Maharṣis and the Devas began to pray to the sage Ūrva who was shining like the Sun by virtue of his asceticism —24

The demon Hiranyakṛśyapa also appeared there. The Brāhmarṣis then said 'Bhagvân' this Your attempt is to root out the race of the Rṣis. You are the only survivor and there is none in your family and you are devoting yourself to rigid austerities in the flower of your life. So many sages are all by themselves without any offspring and in the same way the families of the Rṣis have died out in the absence of any progeny. The Rṣis look entirely cut off from the world. You have become illustrious like Prajâpati by virtue of your asceticism but you should also beget a son for the continuance of your family. You have renounced householder's life, therefore create another body by getting another soul out of your own —25-30

Those words went deep into the heart of Ūrva who despising these Rṣis said 'the highest duty of the Rṣis as enjoined by the Śāstras is to pass their days in the forest, living on the produce of nature for a Brāhmaṇa ought to strictly observe Brahmacharya. In that case he can shake the position of Brahmâ. The householders have threefold duties to discharge but those of them living in the forest ought to follow our ways. The Rṣis living merely on water, air, grain and on things powdered by stones simply warming themselves in the fires burning all round them, practising Dasatapâh and Panchatapâh, all of them thus pursuing the course of rigid asceticism, seek final emancipation by leading a life of celibacy —31-36

A true Brāhmaṇa becomes as such only by virtue of Brahmacharya and others knowing what Brahmacharya is also say that fortitude is established in Brahmacharya. And asceticism is also established in the practice of Brahmacharya. The Brāhmaṇa fixed in his austerities is really enshrined in heaven. There is no Siddhi without Yoga and there is no fruit without Siddhi. There is no higher name and fame than Brahmacharya which is the root of all —37-39

There is no greater ascetic than the one who strictly follows Brahmacharya by subduing all his passions —40

It is hypocrisy to grow long hair without asceticism, to pursue any vow without any resolution, and to practise Tapasyâ without Brahmacharya. These three are simply signs of vanity —41

Where is wife? and where is Yoga? and where is the perversion of thought? Great differences lie between these —42

Brahmâ has created all these by His mental power. If one has the seed of asceticism within him he can create a son from his mind. Verily you are the knowers of selves. Then why do you not create such children by the force of mind alone? —43

The ascetics ought to beget progeny out of the embryo created by their mind, and your address to me is bereft of dharma, and is like the speech of those who are not good. By the power of my innerself, I shall create a son without the help of a woman, after illumining my mind with the glory of asceticism. I shall create such a son out of my soul, who would be ready to consume the creation —44-47

Afterwards the sage Ūrva, absorbed in his asceticism, throwing his thighs into the fire rubbed them with a kûśa grass. Then the son in the form of Fire, desirous of consuming the universe, was produced from his thigh, by its own force without the help of any firewood. In such a way the fearful fire Aurvā was begotten from the thigh of the seer Ūrva —48-50

That son of Ūrva said with a feeble voice, to his father, immediately on being born "Father! I am oppressed by hunger, pray direct me to consume the universe." Saying so, the fire Aurva ascended to heaven, and with the intention of consuming everything all round, increased itself in bulk, and spread itself in all directions.—51-52

Afterwards Brāhmā said to Ūrva 'Pray save the universe from the fury of your son'—53

'Brāhmana! I shall assign a very good place to your son. Have full confidence in my words'—54

Ūrva said—"To-day I am blessed. You have shown me a great kindness by promising a place for my son. Bhagavān! what oblations will my son get when he feels hungry in the morning? What will be the place of his stay and what arrangements will be made for his food? Those things should be arranged in a manner be-fitting the position of my son"—55-57

Brahmā said—"This son of yours will stay as the submarine fire in the ocean and O Brāhmana! I am also born of water. He will be gratified to drink it. I am giving the same butterlike water to your son which I also drink in course of my stay in it"—58-59

'At the end of the yugas, your son and I will wander about in mutual company' when we will repay the debts of those who are soulless. Later on, the same fire will dry up all the waters. Besides he will burn up all the Devas, Asurs, Yakṣas, Rākṣasas, etc., and all other elements'—60-61

Hearing those words of Brāhmā, Ūrva said 'Be it so'. When the fire merged into the ocean, after throwing his lustre into his father. Then Brāhmā and other Rishis resumed their pursuits undisturbed, on realising the glory of fire, the son of Ūrva.—62-63

The demon Hīranyakāśyapu beholding that wonder of Ūrva Rishi spoke, after making a series of salutations "O Rishi! It is indeed highly surprising that Agni the witness of the universe has merged into you and Brāhmā has also become pleased with your devotion. Great sage! I have come to you as your and your son's slave. Pray look with a favourable eye on your devotee. Sire! If I suffer it will be like your defeat"—64-67

Ūrva said—"I am gratified, because I have now become your preceptor. I have now no fear of danger on account of my asceticism. You should also embrace the Māyā created by my son, who, though without any fuel is more violent than Pāvaka the ordinary fire. This Māyā will protect your family and destroy your enemies and will be unbearable to the adversary." Hearing those words the demon Hīranyakāśyapu embracing her (Māyā) went to heaven after bowing to Ūrva Muni very much gratified.—68-71

The mighty Mâyâ, created by Aurva the son of the sage Ūrva, was unbearable even by the Devas —72

Now Hiranyakāśyapu being dead, this Mâyâ had become comparatively weak. Also the sage, who was the author of that Mâyâ, cursed him. I have narrated this all to you, said Varuṇa to Indra, so that in case you want the Mâyâ to be destroyed, you should let the Moon go with me to render me assistance, and I shall undoubtedly destroy it, with his co-operation, by means of water.—74-75

*Here ends the one hundred and seventy fifth chapter on the Tārakā
maya fight*

CHAPTER CLXXVI

Matsya said —Indra on hearing what Varuṇa said gladly directed the Moon to go to fight —I

He said "Moon! go and help Varuṇa, thus carry out the rescue of the Devas and the destruction of the demons. You are more powerful than me. You are the Lord of the heavenly bodies and you pervade all the realms with your elixir which like the ocean, waxing and waning exists in you. You bring about by your diurnal motion the day and the night. Your spot, in the form of a hare, is indicative of your giving shelter to the universe and even the Devas and the celestial bodies do not know the full significance of your power. You are located above the Sun and the other heavenly bodies. You by your glory dispel the universal gloom and make it bright and luminous. Your rays are white, your body is made up of cold, you are eternal, you are the manifestation of sacrifice, the Lord of the herbs, the source of actions, begotten from water, producer of lotus and other aquatic plants, most cool, the receptacle of nectar, nimble, having white conveyance, the Illuminator of all things, the giver of nectar to those who are privileged to have it, the dispeller of darkness from every thing, therefore be good enough to dispel, by your co-operation with Varuṇa, the delusion caused by this demon. You are the beauty of the beautiful, you are the Soma of the drinkers of Soma, you are the most beautiful of all, and you are the Lord of stars. We are all tormented in the battlefield, now go and relieve us by destroying this Asurī Mâyâ" —2-9

The Moon said —"The Lord of the Devas! I shall pour down a heavy dew destructive to the demons. See the Demons void of their conceit and the store of their delusion exhausted. I will envelop the Dityas with severe cold, I will burn them with chill and I will make the Demons void of their pride." Thus saying the Moon showered torrents of cold, while Varuṇa hurled his noose. The demons under the influence of these began to lie inert and dead —10-12

Thus Varuṇa and the Moon both started the annihilation of the demons by showering cold on them. Both these Lords of the waters, fighting by the store of their freezing resources, roamed about in the field like the ferocious oceans. Varuṇa and the Moon pouring down

showers of rain, like those that descend at the time of the annihilation of the universe, totally destroyed the delusive fire. The demons, benumbed by the cold showers of the Moon and entangled in the noose of Varuṇa, could not move their limbs any way, and they all looked like the mountains with dismantled crests. The Moonbeams and the cold showers of Varuṇa entirely unhinged the demons. Their chariots deprived of all lustre fell down tossing from the heaven—11 19

Maya saw the demon folks so belaboured by the Moon. He then introduced his Pārvatī Māyā which suddenly pervaded all space with rocks, swords, shields, dense forests teeming with yawning caves and roaring lions and elephants, full of herds of deer and wind, containing huge trees and moving by the force of wind in the heavens at will. The Chāndrī and Varuṇī Māyās of the Moon and Varuṇa disappeared. And the moment such a delusion was introduced, swords, rocks, trees began to pour down upon the Devas, who began to be destroyed and the demons regained a safe footing. All the stratagems of the Moon and Varuṇa were made useless. The Devas began to die of the heavy sword blows. There was a huge shower of rocks, trees &c, which filled the universe like the heavy rain. At that time many Devas were powdered by the rocks, several were divided into pieces by them, a good many were covered with trees. The bows of many were broken and they were all bewildered and helpless. No one excepting Lord Viṣṇu remained powerful. The other Devas disappeared—20-22.

That demon waved the rocks over Lord Viṣṇu, but the latter shewed His perseverance and did not show the least anger. The Lord like the clouds that bank up at the time of the annihilation of the universe, kept on looking at the conflict, in the expectation of the befitting hour, when to hit the demons—23 30.

Afterwards Viṣṇu saw both Agnī and Vāyu, and at the request of Indra asked them both to dispel the delusion at which they annihilated that all pervading Māyā. Vāyu with Agnī consumed the demons, just as beings are reduced to ashes at the destruction of the universe. The wind blew fiercely and was followed by fire. In that way the two Devas started their play of havoc in the ranks of the demons. They consumed the Vimānas of the demons with everything all round. Agnī in company of the wind burnt the shoulders of the demons, and Maya could not kill any one. The Pārvatī Māyā disappeared. At that time Viṣṇu was praised by the Devas—31 36.

The Devas cried out "Victory! Victory!" and all the plans of the demons were frustrated. The three realms were liberated from bondage. The Devas were gratified and the din of "Bravo! Bravo!" filled the space. Indra was victorious and the demons were defeated. All the directions were cleared. Dharma increased and the Sun and the Moon returned to their respective realms, and the three realms were restored to their equilibrium—37 38.

Every one began to perform sacrifices, sins were subdued, death was curbed, sacrificial oblations began to be poured into the fire, the Devas ascending to heaven began to survey the glory of the sacrifices and all the Lokapālas returned to their quarters—39 41.

Ascetics flourished, the sinners declined. The followers of the Devas were pleased and those of the demons became sad. Dharma reigned over three-fourths of the world and adharma existed in only one. The path of virtue flourished and the people became righteous. Every one began to follow his order of life and the kings began to devote themselves to the protection of their subjects. The sins of the universe were subdued by the subjugation of the demons by the Fire and the Wind —42-45

The whole universe became radiant with the lustre of Agni. Kālanemi hearing about the violence of Agni and Vāyu appeared on the field. He was wearing a coronet shining like the Sun and was bedecked with tingling armlets and ornaments. He looked tall like Mandara mountain, golden coloured, he had hundred arms, hundred faces, hundred heads and appeared like a mountain with hundred peaks. He appeared like a blazing fire, measuring the sky with his massive arms, kicking the mountains with his feet, driving away the heavy banks of rain clouds by his breath, with his eyes knitted, persecuting the Devas, covering all the directions, looking like the messenger of death. He, stretching his arms clustered with heavy fingers, addressed the demons saying 'Demons! you should all get up now.' He overspread all the quarters with arrows and seemed ready to burn the Devas. He looked like death at the time of the dissolution of the universe. All the Devas were bewildered to see Kālanemi. All the beings looked upon that persevering Kālanemi as Nārāyaṇa, he began to roam on the battlefield pacing his very tall legs to and fro and thereby raising wind and rolling as it were the firmament. The Devas were all very much terrified. Maya, the lord of the Asuras then embraced him. Kālanemi then with Viṣṇu looked beautiful like the Mandara mountain. Indra and the other Devas were deeply pained to see the demon Kālanemi advancing as if the death of all — 40 01

*Here ends the one hundred and seventy-sixth chapter on
Tārakāmaya fight*

CHAPTER CLXXVII

Matsya said — That highly energetic Asura Kālanemi, in the midst of the demons, appeared growing in strength like the heavy rain clouds gathering in strength after excessive heat. Then the chief Dānavas, like Maya and Tārakāsara and others, seeing Kālanemi were encouraged as if they had drunk the nectar, and stood up and made an advance, and all the demons casting off their fears and knocking off their fatigue, cherished Tārakāsara's victory and they all coaggregated in the field to resume fight, after duly holding a council of war. They arranged their phalanxes and the principal demons forming the vanguard of Tārakāsara also turned up dauntlessly. All were pleased to see Kālanemi. The chief generals of Maya came off gladly from Maya's side and joined Kālanemi, Maya, Tārakāsara, Varāha, Hayagrīva, Sreṇi the son of Vipracitti, Khara, Lamba, Arista, Kīṣora, Svarahhānu, Chimara, and Vakraodhī, versed in warfare and learning and tapasyā,

also came armed with clubs, quoits, axes discs rocks, javelins spears, nooses staves, the terrible Gandsāla, Pattisa Bhindipāla, iron Parighas heavy Ghatani, Śatagni, Yugasyanties, etc., to render assistance to Kālanemi — 1 12

They were also armed with arrows resembling the mouths of the serpents bolts, keen swords, tridents, bows, and many other luminous weapons. The army of the demons under the leadership of Kālanemi, looked awfully striking, as if the whole sky was covered with blue clouds — 13 15

The army of the Devas guarded by Indra, looking white and black, extremely joyful, having the Sun and the Moon with them with asterisms as banners, swift like the wind, located close to the heavenly bodies, under the protection of Indra Varuna, and Kuvera, gleaming like fire blaze, under the chief leadership of Narāyana, like the mass of ocean, swelled by the Yaksas, and the Gandharvas armed with various kinds of weapons, shone forth and looked particularly splendid. Both the armies encountered each other, like the heaven and earth at the time of universal dissolution, and a fearful conflict ensued — 16 21

The Devas and the demons showed their valour, and arrogance. They fought furiously like the clouds emerging from the roaring eastern and western oceans. They began to tear down each other as the infuriated elephants rend the mighty mountain trees. They also blew several kinds of conches and trumpets. The din of their conches filled earth, sky, heavens and the space all round, and so did the noise of the twanging of the bowstrings clashing of swords, clap of the hands etc. In the midst of the tumult raised by the kettle-drums etc., the roars of the demons vanished, they began to break the heads of each other, some of them fought duels, some broke other's arms, etc., many of them wrestled, the Devas used their heavy clubs and iron bolts etc — 22-27

Many warriors fell down with their limbs severed by the clubs and arrows. Several of them fought from their chariots and horses biting their lips with rage. There was a tremendous uproar, when the infantry and the chariots started face to face fighting. They smashed the chariots of each other, fighting like two clouds in the months of Śravana, and Bhādro rushing into each other. Many were killed under the pressure of the chariots running over them. Most of the warriors were unable to guide their chariots, being impeded by other chariots, and several of them threw down their foes by the arm — 28-33

Some of them killed their foes by pushing them by their shields. The warriors wounded in the battle vomited blood like the clouds pouring out rain. A fearful onslaught raged between the Devas and the demons. The dense volleys of arrows shot from both the armies covered the sky like clouds and the weapons looked like rainbows in the heavens afterwards Kālanemi came charged with wrath like the surging ocean. The clouds charged with lightning and making a thundering noise, began to be dispersed when they struck Kālanemi's luminous coronet and his body hard like a mountain. When he began to breathe in his wrath, and with his twisted faces and wrinkled eyebrows sweats

came out of his body and sparks of fire emitted. Sparks emitted from his mouth and his arm stretched towards the sky and the sides and grew in magnitude, and looked as if five banded serpents had emerged from the mountains, and various kinds of weapons such as clubs, bows, etc., held by him looked beautiful like the mountain peaks touching the skies. When his garments were blown by wind, it seemed as if, the top of mount Meru was struck with the evening rays of the Sun. He knocked down many Devas by his violently striking them with mountain peaks and trees, and cut down many of them by his sword, who felt unable to move about. He killed a good many by his blows. The Devas, the Gandharvas and the serpents, thus belaboured by Kalanemi, became lustreless and utterly helpless, and even the mighty Indra of a thousand eyes was entangled in his network of arrows—34 47

At that time Indra riding on his Airāvata could not move about. Varuna was hereft of his noose and looked like the clouds and the oceans hereft of water. Afterwards he belaboured Kuvera with his club and subdued Dharmarāja who shuddering with fear, ran away abandoning his glory. He also overpowered the Lokapāla and divided himself in four parts and located them in four directions. These parts did all his work. Then going up to the path of the stars he took the splendour of the Moon and his kingdom which is so anxiously coveted by Rāhu. He then dispelled the light of the Moon, and also drove away the shining Sun from the gates of heaven, and took under his charge his Sāyanī (procession of the equinoxes) and the diurnal functions. Knowing Agni to be the mouth of the Gods, Kalanemi swallowed him also. He also conquered Vāyu by his valour and controlled and swallowed all the heavenly and mundane streams along with the ocean. In such a way that demon after bringing under his control all waters of heaven and earth, ebbed forth like Brahmā and became the terror of the universe, and assuming the forms of Lokapālas and the Sun and the Moon he controlled the affairs of the universe in a well-ordered manner. Then enthroning himself in the heavens in the place of Brahmā, that demon highly energetic like wind and fire began to rule himself the celestial and terrestrial kingdoms. All the demons then prayed to him as the Devas do unto Brahmā—48 60

*Here ends the one hundred and seventy seven chapter on the
Tārakāmaya fight*

CHAPTER CLXXVIII

Matsya said—The Vedas, Dharma, Forbearance, Truth and Lakṣmī, these five things were not attained by Kalanemi on account of his ignoble deeds, contrary to the laws of dharma, other things came under his possession. In not being able to attain these five things he became angry, and wanted to enthrone himself in place of Viṣṇu and appeared before him. He saw the Lord riding on his Garuda and holding conch, quail, club, lotus, wearing white apparel and brandishing his club to destroy the

demons His garment appeared like lightning He himself appeared like rain clouds His carrier was Garuḍa, Kaśyapa's son having crest and golden wings Seeing Him thus appearing in the battlefield with a calm composure, ready to destroy the demons, that demon angrily said —1-5

"He is my enemy He is the Destroyer of my elders, He lived in the oceans, destroyed the demons Madhu and Kātabha It can be said that as long as He lives, the war between us will not end There will be a most fearful fight between Him and me He has killed many demons in this battle He is very cruel He has not shown His clemency even to the children and the women of the demons killed He is shameless He is Viṣṇu He is the heaven of the Devas He sleeps on the Śeṣa serpent. He is the Prime Soul He is the Lord of Brahmā and the Devas and our Tormentor Hiranyakaśyapu was the victim of His fury The Devas under His guardianship enjoy the sacrificial oblations and the offerings of clarified butter poured into the fire by the Rṣis He is the Destroyer of all the enemies of the Devas Our race is annihilated by His quoit For the benefit of the Devas He has no regard for His own life and throws His quoit shining like the Sun in midst of the demons He is Bhagavān Keśava—the Destroyer of the demons He is Bhagavān Viṣṇu—our Destiny He has now come to fight Now this Viṣṇu subdued by me will make His salutations to me In this battle I shall kill Viṣṇu—the terror of the demons—and will then kill all the rest of the Devas Thus I will free myself from the debt of my ancestors This Viṣṇu in all forms causes anguish to the demons I have heard that this very same Viṣṇu bears enmity to the demons even after he gets other births, and he has killed the demons Madhu and Kātabha, when a lotus sprouted from His navel, and when there was only one vast expanse of water all over the universe I have also heard of His having torn Hiranyakaśyapu my father in the form of Neraśinḥa (half man and half lion) He had measured the three realms by His three strides; when Aditi held Him auspiciously in Her womb Now the Tārakāmaya war has commenced and He will be destroyed by fighting with me" Having uttered such words, he got ready to encounter Viṣṇu —6-22

Lord Viṣṇu, in spite of such harsh words, kept Himself quite calm, and only said with a smile —"Demon! you are somewhat conceited and that is why you are addressing Me so impatiently The strength of conceit is no strength indeed, whereas the strength of angerlessness is more stable and really strong Filled with conceit, in My opinion, you are void of valour Fit to your words. Verily, women pose at a place where there are no men Demon! I see you are ready to follow the footsteps of your ancestors I shall do unto you as I have done with your compeers gone by, for who can remain in comfort after breaking the bridge of dharma made by Lord Brahmā? O, one eager to destroy the Devas! I shall kill you without doubt, and shall instal the Devas in their places"—23-27

When Viṣṇu, the holder of Śrī Vatsya, spoke like that, the demon laughed with anger, and holding maces in hundreds of his hands, began to hit the chest of the Lord Maya and other valiant demons also ran after Viṣṇu with their keen arms and Nistrinḍa weapons —28-30

Lord Viṣṇu was not moved in the least by the blows of the demons. He kept Himself firm like a mountain —31

Kālaśaini taking up a ponderous club hurled it at Garuda, which indeed astonished the Lord. When Garuda felt exhausted, the Lord feeling Himself also troubled, become angry, took up His Sudarśana, quoit, and exhibited His majestic glory. At that time Viṣṇu began to grow with Garuda, and covered all the directions with His arms, and the Lord pervading all over the universe rose to heaven, and started His destructive campaign against the demons —52 37

The Rishis and the Gandharvas began to chant hymns to Viṣṇu, and at the same time the Lord rose so high that His coronet touched the clouds, His feet covered the earth and His stretched arms spread in all directions. Then He took His mighty Sudarśana chakra, shining like the rays of the Sun, containing a thousand edges, the destroyer of the enemies looking like a blaze of fire, its ends adorned with golden work and its middle bedecked with diamonds, having garlands on it going and assuming forms at will, terrible to all the enemies, the eater of the blood, bone and marrow of the demons made by Brahmā Himself, conjoined with the fury and fortitude of the Mahārishis, by the throwing of which the moveable and immoveable objects become burnt up, by virtue of which the goblins and the Rākṣasas get satisfaction (by getting blood and flesh to live upon) —38 45

Raising such a Sudarśana chakra, unmatched in accomplishing its objects and looking violent like the burning rays of the Sun Viṣṇu took away all the Dānava's energy and cut down the arms and the hundreds of the heads of Kālanemi looking like fires. But the demon still remained unmoved, and his headless form like the trunk of a tree stood up in the field when Garuda threw him down on the ground by the force of his wings, and by his breast. His body fell down with great violence and he expired instantly. Then the Devas rallying together cried out "Bravo! Bravo!" and adored Viṣṇu. Then all the demons took to flight, but they were all resisted by the stretching arms of Viṣṇu who caught hold of their hair and necks. He powdered the faces of many and broke the waists of several. A good many were cut down by the quoit and the club blows of the Lord. Several died falling from the heavens. When all the demons were thus destroyed, the Lord stayed there after doing the work of Indra. On the termination of the Tārakāmaya war, Brahmā along with the Rishis, the Gandharvas and the nymphs went there —46-56

After adoring Viṣṇu, He said "Devadēva! You have done a great work. You have removed the source of pain to the Devas. You have gratified us all by killing these demons. The demon Kālanemi destroyed by You could not have been killed by anyone else. He was a source of utmost sufferings to the Devas and the three realms. He caused a great pain to the Rishis and was bent on doing me harm as well. You have, therefore, done me a personal favour by killing Kālanemi. May You be blessed. Pray move on to the north where the Brahmanas will behold You. Deva! what boon can I confer on you for you Yourself are the giver of boons to all. You have destroyed the thorn of the three realms. Now hand over the fullest kingdom of the three realms to Indra" —57 63

Viṣṇu thus praised by Brahmā, said to Indra and the other Devas :—
 “Devas ! Hear with attention what I say. In this warfare I have killed a demon more valiant than Indra, but two have escaped from this great war. They are Virochana and Rāhu, consequently, Indra and Varuṇa should guard the eastern and western quarters respectively. Dharmarāja and Kuvera should keep guard on south and north respectively. The Moon along with His satehets should return to His realm. O Sun ! enjoy Yourself with Your northern and southern Ayanas and seasons throughout the year. The daily oblations of clarified butter, &c., poured into the sacrificial fire may now be resumed.

NOTE—Ayanas—The northern and southern paths of the Sun.

“O Brāhmaṇas ! Resume Agnibotras and other sacrifices according to the Vedic injunctions, and oblations be offered in Fire. The Devas may be gratified by sacrifices, the Pitris by the performance of Śrāddhas, and the Maharṣis by the recitation of the Vedas. The wind may freely roam in His realm and blow from there. The three fires may now gratify the three realms and the three varṇas. The sacrifices may be resumed through the Brāhmaṇas, and the Yajnikas may accept their sacrificial fees. The Sun may nourish the earth, the Moon may foster the Rasas, and the Wind may refresh all. Let all in this way resume Their allotted functions. Let the mother rivers rising from the mountains Mahendra, Mūlaja, etc., flow to the oceans. O Devas ! cast aside your fears of the demons, be calm, may you be prosperous. I am going to Sanātana-Brahmaloka. Do not ever be afraid of the demons either in your realms or in battlefield. The demons are mean and whenever possible will attack the Devas. They have no fixed abodes. You should remain careful in your abodes, in the Heavens and in battlefield. You are simple and good. Gentleness and frankness are your wealth.”—64-79.

Lord Viṣṇu after thus speaking to the Devas retired to His realm in company of Brahmā. Such was the wonder of the Tārakāmaya war that waged between the Devas and the demons and I have related all that to You.—80.

*Here ends the one hundred and seventy-eighth chapter on
Tārakāmaya war.*

CHAPTER CLXXIX.

The Rṣis said :—“O Sūta I too have heard the creation from the lotus and the glory of Lord Viṣṇu narrated by you at such a full length ; pray now tell us about the glory of the Lord Bhairava Bhava (Śiva)” ?

Sūta spoke :—I shall relate the glory of Śiva the Lord of Devas, which please hear with attention.

In ancient times there was a demon, as black as soot, who was known by the name of Andhaka. He was invulnerable of the Devas and was constantly engaged in his asceticism. Seeing one day the Lord Śiva and Pārvatī enjoying in each others company, he wished to snatch away the latter from the Lord, when a most fearful battle ensued

between Him and the demon That battle was fought in the Mahākāla forest, in the district of Aranti The Lord was very much oppressed by the demon when the Lord Rudra discharged the weapon called Pasupata Out of the blood that gushed from the body of that demon by the blow of that formidable arrow, thousands of Andhaka demons sprang up, and the gore of those demons also similarly multiplied itself into hundreds of demons—27.

When they were killed the blood from them again gave births to hundreds of Andhakas of formidable appearances In such a way innumerable demons spread all over, when the Lord created the following Divine Mothers to drink their blood—Mīhesvari, Brahmi, Kaumārī, Mālinī, Sūpārnī Vāgavyā, Śikrī Nairittī, Saurī, Saumyā, Śivā, Dattī Chāmundā, Vārūnī, Vārāhī, Nārasinhī, Vaisnavī Chalachhikā, Śatānandī Bhagānandā, Picchulī, Bhagāmālinī, Bālā, Atubālā, Raktā, Surabhī Utkhamandikā, Mātrīnandā, Śanandā, Vidālī, Śikanī, Ravatī, Mahāraktā, Pilapichikā, Jyā, Vijayā, Jayantī, Aparājītā, Kālī, Mahākālī, Dattī, Subhagī, Durbhagā, Karālī, Nandīnī, Adittī, Diti, Mātī Mrityu, Karnamoti, Gramyā, Ulookī, Ghatodari, Kapālī, Vajrahastā, Pīśācī, Rākṣasī, Bhusandī, Sāhārī, Chindā, Lāngalī, Putabhī, Khetī, Sulochanā, Dhūmrā, Ekavīrā, Kūśālī, Viśāladantrīnī, Syāmī, Trijyā, Kukurī, Vinayakī, Vaitīnī, Umattadumbarī, Siddhī, Lalihānā, Kākārī, Garadabhī, Bhṛakutī, Babuputrī, Preṣṭyā, Vidambinī, Kraunchā, Śailamukhī, Vinatā, Śurasā, Dānu, Uśā, Rāmbhā, Menakā, Sahilā, Clutrarupinī, Svāhā, Svadhā, Vastkīrā, Dhritī, Jeṣṭhā, Kapardīnī, Māyā, Vicitrārūpā, Kāmarūpā, Sangamā, Mukhevilā, Mangalā, Mahānāsā Mahāmukhī, Kumārī, Rochanā, Bhitma, Sadahāsā, Mahoddhatā, Alampākshī, Kālaparnī, Kumbhakarnī, Mahāsuri, Kosinī, Sankhinī, Lambā, Pingalā, Lohitamukhī, Ghantīrāvā, Danṣṭrālā, Rochanā, Kālaṅghikā, Gokurnikā, Ajamukhikā, Mahāgrīvā, Mahāmukhī, Ulkā-mukhī, Dhūmasikhā, Kampinī, Parikampinī, Mohanā, Kampanā Khetā, Nirbhayī, Bihusālīnī, Sarpakarnī, Ekākālī, Viśokā, Nandīnī, Jyotsnāmukhī, Rābhāsī, Nikumbhā, Raktakampanā, Avikārā, Mahachitrā, Chandrasenā, Manoranā, Adarśanā, Haratpāpā, Mātangi, Lambanekhalā, Abilā, Vanchanā, Kālī, Pramodā, Lāngalavattī, Chittā, Chittījalā, Konā, Sāntikā, Aghavināsinī, Lambastanī, Lambastī, Vīratī, Vasachūrninī, Skhalantī, Dīrghakesī, Suchārā, Sundarī, Subhā, Ayomukhī, Kāṭumukhī, Krodhinī, Aśanī, Kutumbikā, Muktikā, Chandrikā, Balamohinī, Simānyā, Hāsinī, Lambā, Koridārī, Samāsavī, Kankukarnī, Mahānādā Mahādevī, Mahodārī, Ilumkarī, Rudrasasā, Rudreṣṭī, Bhūtaḍamarī, Kuṇḍajīvrā, Chalyjvrālā, Śivī and Jvālāmukhī, and several others—8-32

They looked very terrible They all drank the blood of those demons and were exceedingly gratified After they were quite full and could not drink more blood, the demons again began to multiply by leaps and bounds, when Lord Śiva went to seek the succour of Viṣṇu—33-35

Then Lord Viṣṇu, with great wrath, created Śuska Revatī who in a moment drank the blood of all the Andhaka demons She became more withered and dry as she drank their blood, and when all the blood was drunk, the demons were completely annihilated—36-37

When Śiva with His valour was ready to pierce Andhaka the primary Asura, with His trident, the demon prayed to the Lord and He being pleased

with His devotion, bestowed Gaṇeśatra to him, and also made him the attendant in chief, and allowed him to remain in His company (grāoted Sāṃpṛya)—38 30

Then all the Divine Mothers said to Śiva "Bhagavān ! We shall through your favour eat up all the Devas, demons and meo residing in all the three realms. Pray order us accordingly." Śiva said — "You should all undoubtedly protect the creation, so yoo should obandon this ignoble desire of yours." But they unmoindful of the words of the Lord, started their campaign of destruction, assuming terrific appearance. Then Śiva thought of Narasiṃha, buthless and deathless and the creator of all the Lokas, Who instantly appeared then ood there with His claws be smeared with the gore of Hiranyakāśyapu, His tongue flapping out like a spark of electricity, with His formidable fangs and long teeth, full of mighty energy and roaring like that of the rumbling clouds, agitated by the fearful wind that blows at the time of the destruction of the world, thundering like the oceans, with His mouth wide open, with His oails hard like thundebolt, with His eyes gleaming red like the Sun, burning with the fire of fury, wearing a crown, garlands, armlets, girdle of bella, fine garments, spreading His lustre all over the univere, shining like the fire blaze, having majestic hair, and wearing garlands of various kinde of beautiful flowers. His appearance looked like the mountain Meru, and His two eyes looled like the Suns. His fearful rowe of teeth, though formidable yet beautiful, illumoed His face. His colour was blue like blue lotuses.—40-51

Narasinha appeared before Śiva in the erms form as was thought of by Him. He was adorned with a pur of garments. The whole universe was overpowered with His lustre. The waving of the hairs on His body looked like so many rays of fire moving in wind. The Lord saluting Him said — "Lord of the universe ! Devadeva in the form of Narasinha, my salutations to Thee. Looking handsome with Thy claws dyed in the gore of the demons, shioing like gold, Pṛdhanābho (from whose navel sprouted the lotus) the superior of the universe, my salutations to Thee. Thundering like the clouds at the time of the dissolution of the universe, illustrious like the thousands of suns chaiged with the fury of a thousand Yamas, powerful like the thousands of Indras, prosperous like thousand Kuveras, the soul of a thousand Varuna and Kāla calm like a thousand earths, lustresome like thousand Moons, glorified like a thousand Rudras, valiant like a thousand heavenly bodies, having a thousand arms and eyes, the destroyer of many weapons, the liberator of thousands, such you are Deva ! the Divine Mothers that I had created for the destruction of Andhaka are now ready to devour the whole universe with utter disgard of My orders. I have created them, but I cannot destroy them now. Myself. How can I, being their Creator become their Destroyer—"

—52 61

Hearing such words of Śiva, Narasinha created Vānīśvari from His tongue, Māyā from His mind Bhavamalini from His hinder private parts, Kālī from His bones who drank the blood of the high bodied demoo Andhaka. She is known in this world by Saṣka Revati.—62 64

I shall also oame to You the thirty two Divine Mothers created by

Viṣṇu from His body They are all prosperous and fortunate Their names are —65

Ghantākarnī, Trailokyamolīnī Sarvasattvavaśmīkarnī, Cinkrahridaya, Vyomachīrīptī, Śankhīnī, Lekhānī, Kāmasankarṣīnī, are the maids of honour of Vanīśvarī, and Sankarṣīptī, Aśvathāmā, Bijabhāva Aparājītā, Kalyānī, Madhuhāṅgī, Kamalotpālīhaatikā, are the maids of Māyā, and Ajitā, Sūkṣmahridayā, Vṛiddhā, Veśāmadānīnī, Nṛsīṅhabhāravā, Vilvā, Garutmahridayā, Jayā, these eight the maids of Bhavamālīnī, and Ākarnānī, Sabhāṣā, Uttarunīkā Padmakarā Jwālāmukhī, Bhīṣanīkā, Kāmadhenu, Balīkā are the maids of Revatī —66-72

All of them are most powerful and have been created from the body of Viṣṇu They are powerful enough to create and destroy the whole universe. The Divine Mothers created by Viṣṇu subdued those created by Śiva because none can stand the flash of wrath beaming from their eyes The Matrikās who were ready to destroy the world, now took refuge of Nṛsiṅgha Deva who then explained them the whole situation

He said —“You should also foster and guard the universe with My command, as the men and animals look after their off spring, and as the Devas protect the creation so do ye also and work in every way like the Devas Let the Devas and men worship the Deva Tripurārī Never cause pain to the devotees of Śiva, and you should also protect those who contemplate on Me Those who will offer you sacrifices every day, You should give them all their desired objects You should also guard those who recite the praises uttered by Me and you should protect My seat Lord Śiva will give you His Raudrā Devī You all would occupy the position of the highest Devī and protect Her also You should guard the universe in conjunction with Her The Divine Mothers created by Me will remain with Me, and will attain the oblations made by the devotees along with Me Those who will adore you separately, you should give them all their desires. Those desirous of progeny will get children no doubt, if they worship Śāṅkadevī —73-81

Saying so Lord Viṣṇu disappeared from that spot with the Matrikās, and the sacred Kṛitāstūtra śrītha sprang up there And here Mahādevī the Dispeller of all the troubles gave His Divine Raudrā form to the Matrikās created by Him And He remained enshrined there amongst the Matrikās.—85-86

Śiva half man and half woman, after installing the seven Matrikās there in that Raudrasthāna disappeared And whenever the Matrikās created by Śiva approach the form of Him, the Lord Śiva, the Destroyer of Tripurāṇḍaka, then that enemy of Tripura and Andhaka pays homage and pays to the Lord Viṣṇu in His form of Man Lion, (and thus Śiva worships Viṣṇu) —87-90

Here ends the one hundred and seventy ninth chapter on the killing of Andhaka

CHAPTER CLXXX.

The Rishis said —“O Śūta ' we have heard an account of the destruction of Andhaka and now we are eager to know the glory of the sacred

Kāśī (Benares city) How did Bhagavān Pīṅgala become Gaṇeśvara and the giver of food to all within the precincts of Kāśī? How did he attain the Kṣetrapālahood and how did he attain the Pīṅgala-hood? We wish to hear about all these things' —1 3

Sūta said — Hear from me how Pīṅgala came to be the Gaṇeśvara and the giver of food to all and how he got his residence in the city of Benares? There was one Yakṣa the son of Pūrṇabhadra who was renowned by the name of Hankeśa. He was very-devout and righteous and beautiful also —4 5

Ever since his birth he was devoted to Śiva and thought of the Lord at all hours. He saluted Śiva, his whole heart was in Śiva, sitting sleeping walking, standing drinking, eating, he thought of Śiva and Śiva alone —6 7

His father Pūrṇabhadra said to his righteous son "Son! I do not recognise you as my son. Your birth is unfortunate and deplorable. It is not meet to lead such a life in the family of a Yakṣa. You are Guhyakas and they are naturally fierce and cruel. We are hard-hearted. We are addicted to hunting and flesh eating. Brahmā has not ordained us to follow the life that you pursue. One ought not to follow the life of a different order abandoning his own. You should therefore forsake your human feelings and pursue the course of your family, otherwise I should think that you have been born of men. Mark my ways, who am born as a typical Yakṣa and who also perform various works pertaining to my class of being' —8 13

Sūta said —That illustrious Pūrṇabhadra after thus speaking to his son, went out quickly and asked his son to leave his home and go away wherever it pleased him —14

On being thus addressed by his father he left his home and relations and went to Kāśī where he devoted himself to rigid asceticism. His eyelids did not fall, he curbed his passions and stood motionless like a dried up piece of wood or a piece of stone —15 16

By continuing his austerities like that, for one thousand divine years he was surrounded by ant hills on all sides. White ants and insects began to feast on him. After sometime all the flesh and blood were almost consumed, and that devotee of Śiva with his bones, began to shine like a white shell —17 19

Sometime after, the Goddess Pārvatī said to Śiva 'Lord! I wish to see the woods gardens and bowers and also feel desirous of hearing the glory of Kāśī which please relate to me. As Kāśī is your dearest resort it must bear excellent results —20 21

When Pārvatī made such a request to Śiva He took Her out of Kāśī to show Her the sylvan beauties and explain to Her the glory of the sacred Kāśī —22 23

Śiva said —"O Dear! Look! how nice is this garden! How beautiful! See this forest smiling with many kinds of flower clusters creepers flowers of Priyangu, Ketaki, sweet scented Tamāla, Karnikāra Vakula

Aśoka, Punnāga, and various sweet-smelling flowers swarmed by the buzzing blackbees — 24 25

In this forest, the sweet singing birds are throwing their melodious notes on the blooming lotuses, somewhere beautiful swans and enchanted blackbees are creating a bustle, at some places chakravākas are echoing notes, at others kādamba kādambas are roaming, at other places again Karandavas are sounding notes. Somewhere the celestial ladies are enjoying the aroma of flowers, somewhere the creepers circling round the delicious flavoured mango trees are looking so beautiful," in such a way the Lord Siva pointed out the attractions of that spot — 26 28

Somewhere the Vidyādhara, Siddhas and Chāraṇas were singing beautiful songs, somewhere the nymphs were dancing, somewhere the joyous birds repeating their captivating notes, somewhere the green pigeons were echoing notes, at some places the roar of the lion was being heard, the deer were running away with fear at other places, somewhere the lakes flourished with full blown lotuses, somewhere a swarm of blackbees buzzed over the plants laden with flowers, somewhere the new foliage hedged the branches — 29 31.

Some portion looked beautifully blue by the dense Nicotiana reeds. Somewhere the creepers were broken by being trampled by the walking elephants, somewhere were seen the beautiful trees embraced with creepers, somewhere the gamboling peacocks and the Yakṣas made a show of their strutting, somewhere cooed the pigeons, at some places Kimpurūṣas were walking along. Such a beautiful wood adorned with white flowers and the Devas were pointed out to Pārvatī by Siva. The peaks of the mountains where sports and amusements are held are being echoed by pigeons. They look white and exceedingly beautiful and were shining with the beauties of all sorts of flowers. The sight of them made one fancy that many inhabitants of the heavens were resorting there. — 32 33.

The thoroughfares with the blooming trees looked beautiful like the Divine pathways. The various kinds of birds were chirping on the branches of those trees. The Aśoka trees with their branches bowing down to the ground by the weight of flowers looked highly beautiful. The beautiful blossoms, pervaded with the swarm of singing blackbees, were indistinguishable from the silvery moonbeams playing on them during the night. The herds of deer standing in thickets overshadowed by the trees were grazing on green meadows and exhibited a different kind of beauty. The wings of swans rubbing against the water and flowers enhanced their beauty. The beautiful spots on the peacock feathers dazzled by the reflection of the moonbeams, when those majestic birds flitted at other places. Hārīta trees looked exceedingly beautiful. Somewhere the Śimṣa birds added to the beauty of the sylvan splendour, somewhere the air resounded with the melodies of the enchanted Kinnara ladies, somewhere the Munis squatted themselves on the floor of their hermitages strewn with flowers, somewhere the Panasa and mango trees looked beautiful with their plethora of fruits, somewhere the jingling of the anklets of the Siddha ladies filled the space, somewhere the bees swarming on the Kādamba trees made it look sombre, somewhere the air loaded with

the perfume of Ambu and Kadamba flowers diffused a maddening smell all round, somewhere the deer standing among the cluster of trees looked exceedingly charming, somewhere were the flowers as white as the moonbeams, somewhere they were of the colour of vermillion and saffron, somewhere flourished the smiling lotuses and somewhere the groups of Asoka trees were pointed out to Pārvati by Śiva —34 41

Somewhere the trees blossomed with the flowers of the silver, coral and gold colours. The garden land some where looked silvery, somewhere looked golden, and somewhere looked of Vidrūma (reddy precious gemlike) colour —42

The birds sitting on the Punnāga trees were singing, the wind was beating against the red flowers of Asoka, the blackbears buzzed on the smiling lotuses. The Lord Śiva, in company of Pārvati, beheld the beauty of such a forest —43 44

Seeing that Pārvati said —“Deva! You have shown the majestic grandeur of this forest, now be pleased to relate to me the glory of Kāśī, the Avimukta Kṣetra, because I am not sufficiently gratified to hear the glory of this sacred place and so I wish to hear it again” —45-46

Mahādeva said —“This sacred city of Kāśī is My best place. It is always the giver of emancipation to all. It is the most mysterious place of all. Dear! this place is full of My devotees. There are many Siddhas, who have taken up vows and there are various orders of saints and Sādhus, with various Laṅgas or signs, practising highest yogas and wanting My regions —47 48

By virtue of their yoga practises they subdue their passions and become free —49

The reason of My presence in this sacred, auspicious and beautiful place, adorned with lotus beds, various trees and always frequented by nymphs and Gandharvas, I shall now explain to you. My devotees constantly meditating on Me and dedicating all their deeds to me, attain emancipation, which they would not get anywhere else —50 52

This my city is more mysterious than all other mysteries. The Lord Brahmā and other Devas, the Siddhas, wishing emancipation, also reckon this sacred place as supreme. Consequently I feel so much attached to this place —53

I never leave this sacred place Kāśī, nor will I ever leave it. Hence its name is Avimukta Kṣetra —54

One bathing at Naimiśāranya, Kurukṣetra, Gangādvāra and Puskara or devoting his self there and not getting highest fruits there, gets it here, and, therefore, it is so superior to all the sanctified places. There is no doubt in this, this is the speciality of the place —55 56

The people get Mokṣa (freedom) at Prayāg (Allahabad). If the people take My refuge, they get Mokṣa, yet in spite of Allahabad being the best of all places of pilgrimage, this Benares is the chief of all, and is reckoned to be superior to Prayāg —57.

There was a great ascetic Rishi named Jaigīshya. He attained the

highest siddhi in this Kāśi Kṣettra by his Bhakti and devotion towards Me —58

This Jaigīśya desired to reach the goal of the yogis. He daily meditated on Me in this place. By his meditation, the fire of yoga was kindled in him, and he attained Kaivalyam (Independence) so very rare to the Devas —59

The clear conscientised seers also attain such a bliss here as is rarely attained by the Devas and the demas. —60

Here I grant excellent enjoyments and powers union with Me and my devotees the place that they desire. Kṛta the Lord of the Lakṣas, has become like My attendant by dedicating all his deeds to me. And dear! the devotee Samvartana will also attain in future the highest siddhi here, by adoring Me with devotion —61 63

The son of Parāśara the great Yogarṣi, ascetic Veda Vyāsa, who will be the propagator of the Vedas and the Dharma, will also live in this sacred place. Brahmā, Viṣṇu, Vāyu, the Sun and Indra along with the Devas Indra and the other Devas and other Mahātmās, also adore Me in this sanctified place. Other Siddha Yogis, with great vows and under disguise, live here and worship Me —64 67

King Alarka also through My favour, will attain this sacred place, and will cause it to thrive like before, when there will be a great increase and prosperity among the four castes. He will well protect it and will then attain Me after dedicating all his deeds unto Me —68 69

All the householders and Sanyāsīs residing here will be devoted to me and by My grace will attain the highest Mokṣa, so very rare. They will attain the difficultly obtainable emancipation through My favour, and even the most venous people, unheedful of dharma dying here will not be born in this world, and those who are free from all mundane cravings, have patience, and have stationed themselves in satvaguna, with their passions subdued and devoted to Me, dying here will undoubtedly attain liberation through My grace. The final rest attained by the people, through the continual practice of yoga in course of thousands of lives is attained merely by dying here. Verily I have related to you the glory of this sacred place, this Avimukta Kṣettram, thus concisely —70-75

After saying so, Mahādeva the Lord of the universe, repaired to that spot in company of Pārvatī, where the Yakṣa was practising austerities — 82

There, seeing the devotee's bones shining white as he was reduced to a mere skeleton, Pārvatī said "Verily the Devas describe You to be so stiff, it is quite right because you do not grant boon to even such of your devotees. In such a sacred place, it is not proper that this son of a Yakṣa should be subjected to such hardships. Pray grant him a boon quickly — 83-86

"Deva! the Rṣis, like Mann, have said that blessings are always attained from Śiva whether he be pleased or displeased — 87

"All beings seek comforts and enjoyments and kingdoms during lifetime and emancipation after death." Hearing such words of Pārvatī the Lord approached the Yakṣa who saluted him. The Lord then granted him Divine vision when he was able to behold the Lord with all His attendants and was highly pleased. Then the Lord said "I am granting you a boon by virtue of which you will see the three realms, and your body will also become like Mine. Look at Me, being free from any grief or trouble" — 88-90

Śūta said — On attaining such a form, he stood up and throwing himself at the feet of the Lord said "Be kind on me," when the Lord said "I have granted you a boon." At which he again said — "Lord! grant me such a boon so that I may have unflinching devotion for You and I may be called everlasting Gaṇapati and the giver of food to the World — 91-94

"Besides this I also want that Your three vimuktatīrtha may always be before my eyes." — 95

Mahādeva said — "Yakṣa! be free from the sufferings of infirmity, diseases and death, you will be the Gaṇapati, the lord of attendants, the giver of wealth adorable by all, unconquerable. You will be prosperous and giver of food to all. You will be Kaṣṭhapaṇḍita, you will have all the yogic powers — 96-97

"Besides this you will be most valiant, righteous, the knower of Brāhma, dear to me having three eyes, holding a mace and gifted with supreme yoga" — 98

"Udbhrama and Sambhrama will be your attendants and they will always obey you. By your order they will get respect for you from all the people, and they can create delusion in their people" — 99

Śūta said — In this way, Lord Mahādeva, after appointing that Yakṣa, as Gaṇeśvara, went back in his company — 100

Here ends the one hundred and eightieth, chapter on the glory of Vārāṇasī, and the granting of boon to a Yakṣa by Lord Śiva

CHAPTER CLXXXI

Śūta said — "Hear you, O, pure souled holy Rṣis! with attention, this righteous narration which is the dispeller of all ills, and the mother of all good merits. — 1

Once upon a time, Bhagavân Sanat-Kumâra asked Nandikeśvara — the Lord of the ganas and as powerful as Rudra — 2

He can assume terrible forms that the Devas and Dānavas cannot assume. And in this terrible form He remains firm and stable, like a pillar, till Pralaya. He asked — "Now kindly describe to me the sacred places, where Mahēśvara always resides—this great mystery of all"—3-4

Nandikeśvara said — "I shall relate to you, after saluting, the Lord the most ancient event which Mahādeva Himself narrated first — 5

The Lord narrated it first to Pārvatī, for Her satisfaction, and afterwards it spread over the universe — 6

Sometime ago the illustrious Consort of Śiva—Pārvatī—on the summit of the Mount Meru, asked the Lord after making salutations to Him — 7

"O Bhagavân ! O Lord of the Devas ! O one with crescent of the Moon in His forehead ! Pray explain to me the duties of those men, living in the world, as well as of those, who have subdued their passions. How do the charities, sacrifices well practised asceticism, meditations and recitations give everlasting fruits ? And how are the sins of ages thereby destroyed ? What are the ways, ordinances and duties and sadāchāras, by the observance of which you remaining there, become pleased with your Bhaktas and grant imperishable position to them ? Pray explain all these to me, for I am very curious to know all these"—8-12

Mahādeva said — "O Devi ! Hear with attention. I shall relate to you the glory of the avimuktatīrtha, which is the best among all the sacred places and so dear and near to me. I am telling you a great secret. Sixty eight sacred places have been already described, and the one where Rudra is Omnipresent and never absent from there is called the avimuktatīrtha and is the first best of all the rest. I never forsake avimuktakṣettra (Kāśī), hence it is called Avimukta Kṣettra. Emancipation is readily obtainable here, and the charities, meditations, sacrifices, recitations and other similar deeds performed there beget everlasting benefits, and the sins of thousands of ages are destroyed the moment one enters the sacred place. The sins are consumed like cotton in the fire — 13-18

O Devi ! the Brāhmanas, Kṣatriyas, Vaiśyās Sūdras, hastards, sinners, animals, insects flies, deer, birds Mlecchas dying in course of time in avimuktatīrtha go to My realm (of Śiva) and become Rudras, who wear a crescent on their forehead, and get eyes on their foreheads, and become like Me — 19-21

Whether they aspire or not, but in every case they attain My realm, by dying in avimukta, no matter whether they be men or lower animals — 22

Far better it is for one when he goes to Kāśī, to fix himself down to the earth, by tying a piece of stone on his legs, and never leave this place, and thereby enable him to go to My realm — 23-24

He who never goes out of the precincts of Kāśī, attains My realm, there is no doubt in this. Vasuprada, Rudrakotī, Śidhesvara, Gokarna, Rudrakarṇa, Suyarpākṣa, Amara, Mahākāla and Kāyāvarohana, are all

sanctified places, and I am present at all those places, in both the morning and evening Sandhyās —25 26

Besides them, the Kālanjaravana, Sankukarna, Sthalesvara, are all sanctified by my presence, but Dear ! My presence in Avimukta is undoubtedly on all the occasions Besides these Harisçandra Tirtha, Āmrāta keśvara, Jalesvara, Śrīparvata are also most sacred They all are mysterious and secret —27 28

Mahālaya, Krimuchandeśvara, Kedāranath, Mahāhhairava, are also highly sacred As I am present at the aforementioned eight places always. Thus I am present at Avimukta at all times —29 30

Dear ! the other sacred places that exist in the three Lokas always remain at the feet of Avimukta Your son, Svāmī Kārtika will relate the glory of Avimukta and the glories of the Rṣis, who will come in future " —31 32

Here ends the one hundred and eighty first chapter on the Mahātmya of Avimukta kṣetram

CHAPTER CLXXXII

Sāts said —Once on a time, the Rṣis Sanaka Sanandana, &c and the devotees of Śiva asked Svāmī Kārtika the chief of the knowers of Brāhma, on the summit of Kailāsa —‘ Brāhmaṇa ! Pray explain to us about the abode of Śiva in the earth where Bhṛgavān Śiva always dwells ’ —1 2

Svāmī Kārtika said —“ The soul of all, the Eternal Lord Mahādeva, the High Soul remains in his terrible form rare to the Devas and Dīnavas, at Avimukta like a pillar, motionless and stable, till pralaya. This is the most mysterious place —3-4

The Siddhas always remain there owing to the presence of the Lord Śiva has described Avimukta to excel all the sacred places, nor is there any other place more sacred than it Every part of it is holy and endowed with a holy tirtha There exists a divine abode, over the cremation ground there, and it is not visible to all Yet it is connected with the earth There the abode of Śiva (Śivalāya) is situated in the space Unworthy people, who are not yogis, cannot behold the Lord's abode, but the Yogis, the Brahmachāris, and the knowers of the Vedas, can see it Those who are Brahmachāris, the Siddhas, the Vedāntis, and do not leave this place till death, they attaining all the benefits of sacrifices and washed off from all their sins attain the highest position The Brāhmaṇas living there on three meals a day, and without any Yoga or their mind under control, attain virtues, like the one living merely on air, and get the highest position that an ascetic would get —5 10

The one who leads a calm life after subduing all his passions in this place even for a moment, begets the fruits of highest asceticism, and the one who remains there like that for a month, begets the benefits of having observed the Pāsupata ordinance In other words, he attains bliss after being liberated from the cycle of births and deaths He attains the position of yoga and the final beatitude The fruits derived here by the

glory of Śiva and of this Avimukta kṣetram, are not obtained even by the practice of yoga for ages. The one who goes there is purified of the sin of even killing a Brāhmaṇa. One who continually resides there, for all his life, unmoved in mind, is not only purified of his sin committed in this life, but also of his Brahmahatyā sin in his previous birth, and attains Śiva and does not get any other births. He gets the favour of Śiva and all his desires are fulfilled, and he gets the same end as the knower of Sāṃkhya does. He remains there all his lives and never quits it—11 18

Mahādeva resides in Avimukta with all His attendants consequently one begets highest attainments and renunciation there. Emancipation is attained by living there permanently, and he is never reborn. Avimukta is the highest kṣetram, it is the highest goal. One may be able to describe the seven islands round the Mount Meru and all the oceans, but I cannot adequately relate the glory of Avimukta. People at the point of death suffer agonies, and do not remain conscious and lose their memories, but the devotees of Śiva, giving up life at Avimukta, are blessed by being whispered into their ear the most sacred formula "Tāraka Brahma" by the Lord Śiva Himself. If one dies at Manikarnika ghāt he attains his desired goal—19 24

He is always blessed by the favour of Śiva, and attains that goal, which unmeritorious persons do not get. People should realise the unrealities of life, and that it is full of all sins, and in order to free themselves from the troubles of the world they ought to devote themselves to Avimukta tīrtha, which is the giver of yoga, peace, and the dispeller of fears of this world and of all other obstacles. One who remains at Avimukta, even bearing all troubles and difficulties, attains emancipation, in course of his life, being liberated from the cycle of birth and death. He attains union with Śiva—25 27

*Here ends the one hundred and eightysecond chapter on the
Māhātmya of Kāśī*

CHAPTER CLXXXIII

Śrī Parvatī said —Mahādeva! What is the cause of your giving preference to Avimukta tīrtha over the mounts Himavān, Mandarāchala, Gandhamādana, Kailāsa, Niṣadha, Sumeru, Trisikhira, Mānasa, the Nandanavana of the Devas, as well as other sacred places? What invisible high sanctity attaches to it, that you in company of your attendants, remain there? What favours do you show to the people residing there? Pray explain all that to Me—1 5

Mahādeva said —Dear charming Lady, this question of yours is indeed very interesting. I shall explain everything to you, please listen with attention. A very sacred stream adored by the Siddhas and the Gandharvas, flows through Kāśī and the Ganges merges into the same. That stream feels gratified by being devoted to me, consequently, this place Avimukta (ever blessed with my presence) is sacred of all and, therefore, I also hold it so dear and I am present in the Langa located in that sacred place—6 9

sanctified places, and I am present at all those places, in both the morning and evening Sandhyās —25 26

Besides them, the Kālanjaravana, Śankukarna, Sthaleśvara, are all sanctified by my presence, but Dear ! My presence in Avimukta is undoubtedly on all the occasions Besides these Harischandra Tirtha, Āmrāta keśvara, Jaleśvara, Śtriparvata are also most sacred They all are mysterious and secret —27 28

Mahālaya, Kṛimbandeśvara, Kedāranath, Mahābhairava, are also highly sacred As I am present at the aforementioned eight places always Thus I am present at Avimukta at all times —29 30

Dear ! the other sacred places that exist in the three Lokas always remain at the feet of Avimukta Your son, Svāmī Kārtika will relate the glory of Avimukta and the glories of the Risis, who will come in future" —31 32

Here ends the one hundred and eighty first chapter on the Mahātmya of Avimukta kṣetram

CHAPTER CLXXXII

Sūta said —Once on a time, the Risis Saanka Sannadana, &c and the devotees of Śiva asked Svāmī Kārtika the chief of the knowers of Brahms, on the summit of Kailāśa —"Brāhmaṇa ! Pray explain to us about the abode of Śiva in the earth where Bhagavān Śiva always dwells" —1 2

Svāmī Kārtika said —"The soul of all, the Eternal Lord Mahādeva, the High Soul, remains in his terrible form, rare to the Devās and Dānavas, at Avimukta like a pillar, motionless and stable, till pralaya. This is the most mysterious place —3 4

The Siddhas always remain there owing to the presence of the Lord Śiva has described Avimukta to excel all the sacred places, nor is there any other place more sacred than it Every part of it is holy and endowed with a holy tirtha There exists a divine abode, over the cremation ground there, and it is not visible to all Yet it is connected with the earth There the abode of Śiva (Śivālaya) is situated in the space Unworthy people, who are not yogis, cannot behold the Lord's abode, but the Yogis, the Brāhmachāris, and the knowers of the Vedas, can see it Those who are Brāhmachāris, the Siddhas, the Vedāntis, and do not leave this place till death, they attaining all the benefits of sacrifices and washed off from all their sins, attain the highest position The Brāhmaṇas living there on three meals a day, and without any Yoga or their mind under control, attain virtues, like the one living merely on air, and get the highest position that an ascetic would get —5 10

The one who leads a calm life after subduing all his passions in this place even for a moment, begets the fruits of highest asceticism, and the one who remains there like that for a month begets the benefits of having observed the Pāśupata ordinance In other words, he attains bliss after being liberated from the cycle of births and deaths He attains the position of yoga and the final beatitude The fruits derived here by the

glory of Śiva and of this Avimukta kṣetram, are not obtained even by the practice of yoga for ages. The one who goes there is purified of the sin of even killing a Brāhmana. One who continually resides there for all his life, unmoved in mind, is not only purified of his sin committed in this life, but also of his Brahmahatyā sin in his previous birth, and attains Śiva and does not get any other births. He gets the favour of Śiva and all his desires are fulfilled, and he gets the same end as the knower of Sāṃkhya does. He remains there all his lives and never quits it—11 18

Mahādeva resides in Avimukta with all His attendants, consequently one begets highest attainments and renunciation there. Emancipation is attained by living there permanently, and he is never re-born. Avimukta is the highest kṣetram, it is the highest goal. One may be able to describe the seven islands round the Mount Meru and all the oceans, but I cannot adequately relate the glory of Avimukta. People at the point of death suffer agonies, and do not remain conscious and lose their memories but the devotees of Śiva, giving up life at Avimukta, are blessed by being whispered into their ear the most sacred formula "Tāraka Brahma" by the Lord Śiva Himself. If one dies at Maṇikarṇikā ghāt he attains his desired goal—19-24

He is always blessed by the favour of Śiva, and attains that goal, which unmeritorious persons do not get. People should realise the unrealities of life, and that it is full of all sins, and in order to free themselves from the troubles of the world they ought to devote themselves to Avimukta tīrtha, which is the giver of yoga, peace, and the dispeller of fears of this world and of all other obstacles. One who remains at Avimukta, even bearing all troubles and difficulties, attains emancipation, in course of his life, being liberated from the cycle of birth and death. He attains union with Śiva—25 27

*Here ends the one hundred and eighty-second chapter on the
Māhātmya of Kāśī*

CHAPTER CLXXXIII

Śrī Pārvatī said—Mahādeva! What is the cause of your giving preference to Avimukta tīrtha over the mountains Himavān, Mandarāchala, Gandhamādana, Kailāsa, Nīlādri, Sumera, Trisikhiṇa, Mīnasa, the Nandāvana of the Devas, as well as other sacred places? What invisible high sanctity attaches to it, that you in company of your attendants, remain there? What favours do you show to the people residing there? Pray explain all that to Me—1 5

Mahādeva said—Dear charming Lady, this question of yours is indeed very interesting. I shall explain everything to you, please listen with attention. A very sacred stream, adored by the Siddhas and the Gandharvas, flows through Kāśī and the Ganges merges into the same. That stream feels gratified by being devoted to me, consequently, this place Avimukta (ever blessed with my presence) is sacred of all and, therefore, I also hold it so dear and I am present in the Luga located in that sacred place—6-9

sanctified places, and I am present at all those places, in both the morning and evening Sandhyās —25 26

Besides them, the Kālanjaravana, Śankukarna, Sthaleśvara are all sanctified by my presence, but Dear ! My presence in Avimukta is undoubtedly on all the occasions Besides these Harischandra Tirtha Āmrāta-keśvara, Jalesvara, Śrīparvata are also most sacred They all are mysterious and secret —27 28

Mahālaya, Krimichandēśvara, Kedāranath, Mahābhairava, are also highly sacred As I am present at the aforementioned eight places always. Thus I am present at Avimukta at all times —29 30

Dear ! the other sacred places that exist in the three Lokas always remain at the feet of Avimukta Your son, Svāmī Kārtika will relate the glory of Avimukta and the glories of the Rṣis, who will come in future" —31 32

Here ends the one hundred and eighty first chapter on the Mahātmya of Avimukta kṣetram

CHAPTER CLXXXII

Sūta said —Once on a time, the Rṣis Sanaka Sanandana &c and the devotees of Śiva asked Svāmī Kārtika the chief of the knowers of Brāhma, on the summit of Kailāśa —' Brahmins ! Pray explain to us about the abode of Śiva in the earth where Bhagavān Śiva always dwells ' —1 2

Svāmī Kārtika said —" The soul of all, the Eternal Lord Mahādeva, the High Soul remains in his terrible form, rare to the Devas and Danavas, at Avimukta like a pillar, motionless and stable, till pralaya. This is the most mysterious place —3 4

The Siddhas always remain there owing to the presence of the Lord Śiva has described Avimukta to excel all the sacred places, nor is there any other place more sacred than it Every part of it is holy and endowed with a holy tirtha There exists a divine abode, over the cremation ground there, and it is not visible to all Yet it is connected with the earth There the abode of Śiva (Śivālaya) is situated in the space Unworthy people who are not yogis, cannot behold the Lord's abode, but the Yogis, the Brahmacharis and the knowers of the Vedas can see it Those who are Brahmachāris the Siddhas the Vedāntis and do not leave this place till death, they attaining all the benefits of sacrifices and washed off from all their sins, attain the highest position The Brahmanas living there on three meals a day, and without any Yoga or their mind under control, attain virtues, like the one living merely on air, and get the highest position that an ascetic would get —5 10

The one who leads a calm life after subduing all his passions in this place even for a moment begets the fruits of highest asceticism and the one who remains there like that for a month begets the benefits of having observed the Pāśupata ordinance In other words he attains bliss after being liberated from the cycle of births and deaths He attains the position of yoga and the final beatitude The fruits derived here by the

glory of Śiva and of this Avimukta kṣetram, are not obtained even by the practice of yoga for ages. The one who goes there is purified of the sin of even killing a Brāhmana. One who continually resides there, for all his life, unmoved in mind, is not only purified of his sin committed in this life, but also of his Brahmahatyā sin in his previous birth, and attains Śiva and does not get any other births. He gets the favour of Śiva and all his desires are fulfilled, and he gets the same end as the knower of Sāṃkhya does. He remains there all his lives and never quits it—11 18

Mahādeva resides in Avimukta with all His attendants consequently one begets highest attainments and renunciation there. Emancipation is attained by living there permanently, and he is never re-born. Avimukta is the highest kṣetram, it is the highest goal. One may be able to describe the seven islands round the Mount Meru and all the oceans, but I cannot adequately relate the glory of Avimukta. People at the point of death suffer agonies, and do not remain conscious and lose their memories, but the devotees of Śiva, giving up life at Avimukta, are blessed by being whispered into their ear the most sacred formula "Tāraka Brahma" by the Lord Śiva Himself. If one dies at Maṇikarāṇḍa ghāt he attains his desired goal—19 24

He is always blessed by the favour of Śiva, and attains that goal, which unmeritorious persons do not get. People should realise the un-realities of life, and that it is full of all sins, and in order to free themselves from the troubles of the world they ought to devote themselves to Avimukta tirtha, which is the giver of yoga, peace, and the dispeller of fears of this world and of all other obstacles. One who remains at Avimukta even bearing all troubles and difficulties, attains emancipation, in course of his life, being liberated from the cycle of birth and death. He attains union with Śiva—25 27

*Here ends the one hundred and eighty-second chapter on the
Māhātmya of Kāśī*

CHAPTER CLXXXIII

Śrī Pārvatī said —Mahādeva! What is the cause of your giving preference to Avimukta tirtha over the mounts Himavān, Mandarachala, Gandhamādāna, Kailāsa, Nigadha, Sumera, Triśikhura, Manasa, the Nau-danavana of the Devas, as well as other sacred places? What invisible high sanctity attaches to it, that you in company of your attendants, remain there? What favours do you show to the people residing there? Pray explain all that to Me—1 5

Mahādeva said —Dear charming Lady, this question of yours is indeed very interesting. I shall explain everything to you, please listen with attention. A very sacred stream, adored by the Siddhas and the Gāndhārvas, flows through Kāśī and the Ganges merges into the same. That stream feels gratified by being devoted to me, consequently, this place Avimukta (ever blessed with my presence) is sacred of all and, therefore, I also hold it so dear and I am present in the Linga located in that sacred place—6-9

I shall now relate those virtues of this sacred place, by merely hearing which, a man undoubtedly is washed of all his sins —10

A false man or an irreligious one, though he be full of deceit, irreligion and sin, is washed of all his sine by pilgrimaging to that sacred place —11

When all the immoveable and moveable creation are destroyed, even then I do not forsake it, and reside there with hundreds of my attendants —12

At the end of the cycle, all the Devas, Gandharvas Yaksas Nāgas and Rākṣasas &c, enter my mouth on this very spot and I accept their worship This place is best of all my secret retreats and is most dear to me —13 14

Blessed are the devotees who resort to this place, the twice born who breathe their last here remaining devoted to me, get emancipation I am always pleased with one who offers oblations to the fire, chanting the Rudra mantra and bestows charity One who gives away everything in charity, and performs sacrifices and bathes in the sacred waters of all the tirths attains Me on this spot Those who reside here, and those who are devoted to you go to heaven where through My favour they enjoy peace and are free from all sine My devotees, on coming here, become purified and liberated from all sins —15 21

Pārvatī said —“You destroyed the sacrifice of Dakṣa for your regard of Me such is your kindness on Me I am not sufficiently satisfied with this narration of the glories of Avimukta tīrtha, pray therefore be pleased to tell Me something more about it ”—22

Mahādeva said —“O most beloved lady of auspicious luck Yes, it is true that out of great regard for you, I angrily destroyed the sacrifice of Dakṣa My devotees who adore Me with devotion are not liable to re birth for hundreds of cycles’ —23 24

Pārvatī said — Deva! The glories of this place that you have related to me pray be good enough to repeat in greater detail I wish to know all about it for I am so full of wonder ’—25

Mahādeva said —“Those who reside at Avimukta tīrtha acquire immortality and finally merge into Me What more do you wish to hear?’ —26

Pārvatī said —“Mahādeva! indeed the glories of Avimukta tīrtha are very great and I am never satiated of hearing them Pray therefore tell me something more about it ”—27

Mahādeva said —‘ Pārvatī! you are supremely dear to Me, I, therefore again continue the relation of the glories of Avimukta Listen then with attention It has endless glories Those who reside here are superior to those who live on mere salads and have subdued their passions, live on raw grain sipping only as much water as remains on the tip of the kuśa blade and that too after a month seated on the root of trees sleeping on the slabs of stone, refrugent like the Sun, free from anger and thus virtuous in many ways In other words, those practising austerities elsewhere, do not get so much perfection, and those lying here are like those en-

shrined in heaven. O Pārvaṭī ! as there is no one of the male being like Me, and no one of the female sex like you, similarly neither there is nor will there be, any place sacred like the Avimukta-tīrtha. Paramayoga, Paramagati and Paramainokṣa are obtained at Avimukta-tīrtha, consequently there is no such place like this. Devil now hear the most secret thing. One attains this Avimukta-tīrtha, by virtue of the yoga practised during hundreds of lives. My devotee at this place attains yoga and emancipation, in course of one life. Devi ! People coming here with unshaken devotion attain final beatitude. There is no such place, nor will there be any like it, on the earth. Dharma is always inherent there in its full form. People of all the four varṇas (castes) attain emancipation here"—28-41

Pārvaṭī said — "I have heard the glory of this sacred city of yours, pray also tell me whom do the Brāhmaṇas worship through sacrifices."—42

Mahādeva said — 'Beautiful lady ! They all worship Me, by reciting sacred mantras and by performing sacrifices. Those who worship Rudra and Mahādeva have no fear in this world. Devi ! There are two kinds of worship, viz., with mantra and without mantra. There are two kinds of yogas, viz.—Sankhya and Yoga. Those who regard Me omnipresent are Yogis. Those who see Me as the soul in all the beings and never separate Me from themselves never perish. Nirguna and Saguna are two kinds of yogas. Saguna yoga is comprehensible but Nirguna yoga cannot even be comprehended. Devi ! I have told you what you asked Me to explain.'—43-48

Mahādeva — "It is two yojanas in extent between the East and the West — 56-61

Within that space Avimukta-tīrtha is situated having a width of half yojana extending from North and South, and the sacred Ganges flows by it — 62

The attendants of Śiva, some having faces like those of infuriated lions and wolves, have their abode there between Bhīṣmachandika and Parvatesvara. Some of them have hunch backs, some are dwarfs, and some crooked. On the same spot Mahākāla, Chandagbanta, Dindachandēśvara, Ohantākarna, and others, having huge stomachs, gigantic forms, armed with clubs, tridents, &c., stand and guard the Avimukta tapovana. Many of the attendants armed with tridents, clubs &c., stand at the gate — 63-67

O Pāravati! one who gives away a cow, that gives good quantity of milk, in charity, with its horns mounted with gold, its hoofs covered with silver, having three colours, to a Brāhmana well versed in Vedas, on the banks of Vārānaśi, undoubtedly liberates seven generations of his ancestors from bondage. So also one who gives away in charity to a Brāhmana, gold, silver, cloths, and grain, &c., in that Avimukta tīrtha acquires everlasting merits. People become free from diseases by bathing at that tīrtha and get the benefit of ten aśvamedha sacrifices. Any virtuous man who gives some sort of charity to the Brāhmanas after his ablution attains felicity and shines like fire. One who gives away grain in charity at the confluence of the Varuna and Asi with the Ganges, according to the prescribed rites, is not re-born. Devi! I have narrated to you the glory of this sacred place. One who fasts and then feeds the Brāhmanas in this tīrtha attains the benefit of Sautrāmanī sacrifice. Dear Pāravati, one who lives on only one meal a day for a month washes off all his lifelong sins. One who enters the fire according to the prescribed rites undoubtedly enters My mouth. One who gives away ten gold coins in charity gets the benefits of Agnihotra sacrifice, and one who gives away incense, &c., derives the benefit of having given away land in charity. One who gives away a broom gets the benefit of having given away 500 gold coins. The giver of sandal gets the benefit of having given away 1,000 gold coins — 68-80

The charity of flowers and garlands is equivalent to the giving away of 1,00,000 gold coins. The one who sings hymns accompanied by music begets everlasting benefits."

Pāravati — "Mahādeva! you have indeed told me wonderful things, but please let me know the reason of your not leaving this unique place."

Mahādeva — In the days of yore Lord Brahmā had five heads and the fifth one was shining like gold. Once Brahmā said to Me 'I know thy genesis,' when I angrily cut off His fifth head with the nail of my left toe. Then Brahmā said 'Thou hast beheaded Me without any fault and through My curse thou shalt bear a skull as the badge of the sin of inflicting injury on Brahmā. Thou shalt roam about in the sacred places' — 81-86

Hearing His curse I went to the Himālaya mountain where I begged Nārāyaṇa to give me alms. He on his side dug his fingernail

and a volume of blood rushed out, and it spread itself to the length of 50 yojanas, but the skull was not filled—87 89

After that, that stream of blood ran for a thousand Divine years Lord Visnu said to Me 'How such a skull was brought into existence Explain it to Me to drive away My doubts ' I replied, 'Deva ' hear about it In ancient times Brahmā was endowed with Divine form after thousands of years asceticism and through His asceticism He got a fifth head shining like gold I cut it off in anger It follows Me wherever I go '—90-94

Hearing such words of Mine the Lord Puruṣottama said 'go back and please Brahmā and by His glorious power this skull will become fixed in your holy abode (kṣetra) Dear Pāravatī after hearing that I went to all the sacred places, but nowhere did this skull leave Me But when I came and settled Myself at My Avimukta tirtha the effects of the curse instantly disappeared, and through the favour of Visnu the skull also fell down there and was divided into a thousand pieces It disappeared like the riches a man obtains in his dream—95 99

This place I have made the dispeller of the sin of killing a Brāhmanā (Brahma hatyā) and it is the cremation ground of all the Devas including Myself—100

I annihilate the universe by manifesting Myself as the Destructor and also create everything Deva ' this sequestered place of Mine is most dear to Me—101

My devotees as well as the devotees of Visnu and the Sun, who come and die here merge into Me '—102

Pāravatī said—"Deva ' This place is indeed most wonderful as described by you This is your place as pointed out by Visnu You reside here, and for these reasons other sacred places cannot equal it. The places where Visnu and Mahādeva dwell are worth a thousand sacred places O Deva ' You are My salvation and you are said to be the emancipation of Brahmā and all others '—703 106

*Here ends the one hundred and eighty third, chapter on
the Mahātmya of Kāśī*

CHAPTER CLXXXIV

Mahādeva said"—Those who reside here, with the desire of winning emancipation, to them this sacred place is like a wood of penance (tapavana) People residing here are never re born The dwellers of this place get the same end as those who are eager to acquire beatitude by means of Divine Knowledge This place is extremely dear to Me It gives everlasting fruits and immortality This Avimukta-tirtha is also called the cremation ground, and is most mysterious Those who do not feel attached to it are really the losers The dust of this place falling on the sinners bestows on them beatitude The piles of sins huge as the mount Sumēru and Mandarāchala, become annihilated there—1 7

There is Avimukta temple which is renowned by the name of "The cremation ground" It is the "cave of retreat and wood of ascetism" and

the tapōvana of the Lord Śiva. There Nārāyaṇa, Brahmā, etc., the Śādhya Devas the Yogis etc., carry on Their worship of Śaṁtīna Śiva and My devotees worship Me. Those who die at Avimukta tīrtha get the same benefit as those who perform sacrifices and devote themselves to asceticism. Brahmā the Creator, the Destructer of the universe, the Virāṭa manifestation of Bhagavān, the seven realms—they all originate here, and Mahāraloka, Janaloka, Tapaloka, Satyaloka, the great Yoga of the mind, all the immoveable and moveable creation upwards to Brahmā, the origin of beings,—they all appear here—8-13

Those who never forsake this place remain in peace. This is the best and holiest of all the places. It is the best place among the Kṣetras, the foremost of the cremation grounds. It is the best of all the streams, mountains and lakes, and, therefore, this Avimukta tīrtha is adored by the pious devotees of Śiva. This Avimukta-tīrtha is the great seat of Brahmā also. Brahmā resides here. It is inhabited and guarded by Brahmā. It is as if all the realms are located here. The golden Mount Meru and the hard asceticism practised by Brahmā are inherent here. Brahmā remains merged in the image of Śiva. It is the holiest of the holy. It is inhabited by all the hoary people—14-19

The Brāhmanas worshipping the sun have attained the position of Devas in this place. Those who remain firm in their devotion to Śiva and die at this Avimukta-tīrtha, attain emancipation. Those who reside there for eight months and subdue their passions or stay there even for four months in sexual abstinence, also attain emancipation—20-24

How far may I describe its glory? Even the unchaste women dying there attain bliss. Men attain here Yoga and bliss, unattainable by men elsewhere. Those who stick to Avimukta tīrtha and do not go elsewhere, undoubtedly become adorable by Brāhmanas. One who resides in Avimukta tīrtha becomes undoubtedly like Me—25-27

It is called Avimukta-tīrtha on account of My being present in it at all times. Those who do not resort to Avimukta-tīrtha are idiots, full of the darkness of ignorance, Tamōguna. Such men always pass through the ordeal of birth and rebirth. Licentiousness, anger, greed, attachment, hypocrisy, drowsiness, sloth and backbiting,—these obstacles created by Indra are always present here and many hindrances overpower a man. In spite of all that, this sacred place is the most holy for the devotees. All the Rṣis and Devas have also called it to be the most sacred place—28-32

The body made of clay and fat becomes purified at Avimukta tīrtha because Lord Śiva keeps guard there. Consequently, the learned do not bury there. The devotees who worship Śiva, then merge in Him like the offering of clarified butter in the fire. They consider their souls blessed on merging in the Lord, and the Rṣis, Devas, Yatis, Rikṣasas reside in Avimukta-tīrtha and devote themselves to meditation and sacrifices, etc. No one dying there goes to hell. There, by the favour of Śiva, every being gets his final bliss. This tīrtha is two-and-a-half yōjanas in extent towards the east and the west. The rivers Vārāṇasī, etc., at the

distance of half a yôjana from each other are situated there, and the Śakla river flows alongside —33 40

Mahādeva has thus described this Kṣetra. People desirous of supreme felicity attain knowledge and yoga, and those who devoutly always reside there are free from all cares. This place of asceticism always remains full of the Siddhas, the Gṛndharvas, etc. There is no river or mountain equal to this Avimukta tirtha —41 43

All the sacred places located on the earth as well as in the heaven are second to this place. It is the supreme of all. Those who, after renouncing the world and subduing their passions recite the Râdra Mantra a hundred times such devotees of Śiva undoubtedly enjoy in the company of the Lord Mahādeva. Those who have forsaken all desires and are firm and fixed in devotion, become free from fear after attaining Śiva and are never born —44 48

They are not born even after hundreds and billions of Kalpas. As the ocean is full of various kinds of gems so is Avimukta full of many attributes. This place is the giver of delusion to the non devotees and devotion to those who are staunch adherents of Śiva. The fools regarding this as cremation ground, do not consider it to be the foremost of all the sacred places and the learned do not abandon it, in spite of hundreds of obstacles. They go to such a place whence they are never reborn and are liberated from the pangs of old age, death, etc. They go direct to the realm of Śiva —49 53

Those who are desirous of beatitude begot such as causes them the utmost gratification. The end attained by the mere residence at Avimukta tirtha is not obtained even by charities, asceticism, sacrifices and Divine-Knowledge, etc —54 55

The best remedy for all sinners is their attainment of Avimukta tirtha. The various classes of people dying at Avimukta tirtha in their attachment for Śiva are never re-born. The meditation sacrifices, asceticism and charity performed at Avimukta-tirtha begot everlasting fruits, and those who die there attain supreme bliss. The sinner, repenting on thousands of his sins going there attains felicity. Those who die there need not think of Uttarâyana or Dakṣinâyana, for every hour for them is equally auspicious. There is no occasion for thinking of auspiciousness or inauspiciousness there, for that place, owing to the glory of Śiva, is always sacred. Thus all the Risis heard the glory of such a sanctified place and of Śiva from Svāmihârtika, and began to meditate over them —56 63

*Here ends the one hundred and eight y fourth chapter on the
Avimukta tirtha*

CHAPTER CLXXXV

Śûta said — 'O Risis! the godly devotees seers, and the pious residing at Avimukta were filled with astonishment and overcome with delight. They again said to Svāmihârtika — 'You have been born of the glory of

Śiva and Brāhmā You are dear to the Brāhmanas and are the knower of Brahma. You have attained the realm of Brahma and are kind to the Brāhmanas—1 3

Like Brāhmā, you are the Creator, we all salute you! We have all become purified by listening to this narration. We have realized the highest secret. May you be blessed! We are now going to that mundane region of the Lord Śiva where He, the Lord of all, is practising austerities unmoved, for the benefit of the Universe—4 6

By the virtue of His asceticism He merges Himself in the formid-able form and remains adorned with all His attributes along with His attendants. The Devas, Brāhmā, devotees and the Siddhas are eager to see the Lord, through your favour. We are, therefore, eager to pass our days at Avimukta, for blessed are those who reside there—7 9

Those who are righteous, devoid of anger and lust, having their passions under their control, devoted to the practice of yoga, attain emancipation there. There the devoted yogies adore the Lord Śiva the Giver of beatitude and attain bliss. It is the most mysterious of all the creation grounds, and no one attains bliss in this world without the help of yoga—10 12

People residing at Avimukta beget both yoga and bliss. In other words, they attain sublime felicity in this life. Deva! the inhabitants of Avimukta get bliss during their lifetime, such is its glory. Once upon a time Vedavyāsa could not get any alms there, and, agitated with the pangs of hunger he felt inclined, to pronounce a curse. He passed a period of six months with great privations—13 16

He said to himself, 'How has this place become cursed and does me no alms. The Brāhmanas the Kṣatriyas the widows, the married ladies, none of them give me any alms—which is most strange. I shall pronounce my curse on all of them and on the whole city to the effect that this sacred place may become devoid of its sanctity and that there be no pelf and learning left among the people of all the three classes residing here. No friendship should exist among them. I shall also create such troubles for those residing at Avimukta as they may not attain their ends.'—17 21

Realising the intentions of Vedavyāsa, the Lord Śiva became terrified and said to Pārvatī—22

'Devi! hear Me. Now Vedavyāsa is prepared to pronounce his curse'—23

Paravati enquired—'Why is Vyāsa so angry? Who has annoyed him? What harm has been done to him that he is disposed to pronounce a curse?'—24

Mahadeva said—'Dear Pārvatī? He has practised glorious asceticism for a long time. He has lived in contemplation by observing the vow of silence for a period of 12 years. He begged for alms when he felt hungry, and no one gave him even half a morsel. He has thus passed six months under serious privations, consequently, he has now made up his mind to pronounce a curse. Some plan should be devised to obviate the situation before he pronounces his curse. Vedavyāsa has attained supernatural

powers, and everyone is afraid of his curse. He has the power to bring about what is not destined and to mar the effects of destiny. I shall assume the form of a human being and engage him in conversation, when alms should be given to him"—25-30

Pārvatī thus instructed, also assumed human form and said to Vedavyāsa, 'Bhagavān' come here and receive alms. Seer! you never blessed my home"—31-32

Hearing which, the sage cheerfully accepted the alms that contained savoury victuals. He did full justice to it, and was completely satisfied. Afterwards the seer made his salutations to the Lord Mahādeva and Pārvatī, and said to the latter "O one with beautiful eyes! This is the residence of the Lord Mahādeva and Pārvatī, and the Ganges flows through this place. Delicious eatables are also obtainable and emancipation is begotten. Who would not therefore reside in such a Kāśī?"—33-36

Having said so, Vedavyāsa looked at the sacred Kāśī and began to think of the delicious alms that he was given. Mahādeva and Pārvatī were standing before him. Lord said to him—"Seer! you have a very choleric temper, and you should not therefore reside in Kāśī"—37-39

Vedavyāsa said—"Deva! Be pleased to permit me to come here on two days viz., the eighth and fourteenth days of the fortnight, that is, Aṣṭami and Chaturdaśī," to which the Lord replied in the affirmative—40

Then the Lord disappeared then and there, and so did the Goddess Pārvatī. In that way, as the days gone by, the illustrious Vedavyāsa, knowing the glory of Kāśī fixed his abode in its vicinity, and consequently all the learned men sing the praises of this sacred place—41-42

O Rikis! The blasphemers of the Devas and the Brāhmanas, the killers of the Brāhmanas, those ungrateful and other sinners, the scoffers of the preceptors, sacred places, and temples, the instigators, do not reside in the sacred Kāśī, as Dandanāyaka, one of the attendants of Śiva, is posted there to oust them. Dandanāyaka's duty is to guard the place, so He ought to be adored with incense, flowers etc. He should be reverentially saluted, and his mantra should also be repeated and counted on the bead. Various classes of people reside in the sacred Kāśī, and all kinds of snakes, scorpions, etc., also abound there. They also become the attendants of Śiva. The Devas, devoted to Śiva and residing there, also attain the everlasting realm, according to Their choice. The sacred Kāśī is superior even to the heaven of the Devas. It is like Brahmālōka. It has been laid out by the Yogic power of the Lord, and there is no other region like it—43-50

The sacred Kāśī is the fulfiller of cherished desires. It is free from diseases and the place of asceticism and yoga. Lord Śiva, enshrined there is shining in His full glory. Those who practice asceticism there, attain the benefits of sacrifices, of bathing at sacred places, and of giving charities. The past and the present sins committed through ignorance are dispelled by mere sight of Avimukta. Men of calm disposition and those who keep their passions curbed, whatever charities they perform at Avimukta, get a huge return. Those who worship Śiva at Avimukta are not reborn.

in this world for crores of cycles. Thousands of Devas enjoy the company of Śiva and, therefore, this place is the best of all. Those who adore Mahādeva there, are liberated from their sins and become like Devas. All the sacrifices performed with a motive are liable to ordain the re-birth of a man, but those who die at Avimukta are never born. The stars and planets perish at a certain fixed period, but those dying at Avimukta are not liable to it. Those who die there are not re-born even after crores of cycles (*kalpas*). Blessed are those who reach the sacred Manikarnikā at their last hour, after having undergone the trials of life. They are also blessed who do not forsake Avimukta realizing the grim pinch of the Kali-yuga. The inhabitant of Avimukta, when he goes elsewhere, is ridiculed by everybody.—51-64

Those who succumb to the influence of lust, anger, and greed, go away from that sacred place for fear of Dandanājaka. Ignorant people, devoid of meditation, also those oppressed with miseries, attain emancipation there. There are five principal places there, viz: Daśāramēdha, Lokārka, Kēdāra, Viṇḍumadhava, Manikarnikā. I have related to you the glory of Avimukta, as narrated by Lord Śiva to Pārvatī.—65-69.

Here ends the one hundred and eighty-fifth chapter on the Māhātmya of Avimukta Tīrtha

The Narmadâ is most charming and attractive of the country of Kalinga, the forest of Amarakantaka, and of all the three realms —8-12

King! the Devas, the demons, the Gandharvas, the ascetics, the Rishis—they all attain emancipation on the banks of the Narmadâ! One who follows the prescribed order of religion and observes a complete fast for a day, after bathing in the Narmadâ, liberates his seven generations from sin. The manes of those who offer them libations at Jalesvara, after bathing in it, remain happy till the end of the cycle —13-15

Lord Siva becomes pleased with one who bathes in the Narmadâ, near the hill abounding with the group of Rudras, and worships Them with sandal, flower and incense. The Lord is enshrined close to that hill to the west, where one ought to offer libations to the manes with devotion and by keeping one's passions under control. Libations of water mixed with barley should be offered to the Devas, and water mixed with sesamum should be offered to the manes. One who does so makes his seven generations go to the heaven, and he himself enjoys in heaven for 60,000 years with the celestial nymphs, the Gandharvas and the Siddhas. Afterwards he is born as a wealthy man, and, after a life of charities he returns to the very same sanctified place —16-21

Then he goes to the domain of Siva after liberating his seven generations from sin. The length of the Narmadâ is 100 yojanas and its breadth is 16 miles. There are 60 00,60,000 of tirthas round the Narmadâ. One who is calm and has his passions under his control, free from anger, and the sin of causing pain to others, and is a benefactor of all the beings and a devotee to the Lord Siva, if he happens to die at the banks of the Narmadâ, resides in heaven for a century, consisting of the length of days of the gods. There he is in the company of the nymphs, and is adored by the Siddhas and the Gandharvas with incense, flowers, &c. He has also the privilege to live in the company of the Devas of all classes, and, on being re-born becomes a most illustrious king! There, he is the owner of a majestic palace, studded with jewels and supported on mighty pillars of precious stones, surrounded by a large retinue of servants and maids. Majestic elephants and a multitude of neighing horses adorn his gateway —23-31

His gateway is also illustrious like that of Indra. In such a place he is the beloved lord of beautiful ladies and enjoys himself for a divine century, without being oppressed with any kind of disease —32-33

comforts and enjoyments fall to his lot. On coming down from heaven, he is born in a wealthy house, and is most charitable and righteous. He again remembers the sacred Narmadā and goes there, where he again works out the salvation of his ancestors of the past seven generations, and then attains the abode of Śiva. When he is reborn, he becomes a matchless sovereign. Such is the glory of Amarakantaka. Now hear of the tirthas situated to the west of the hill. The lake Jalesvara situated there, is renowned all over the world, where, by performing the daily prayers and by offering libations to the manes, the Pitris remain satiated to their fill, for a period of ten years—39-46.

The river Kapilā is on the right bank of the Narmadā which is covered with Arjuna and various kinds of trees. This river is renowned as the most sacred in all the three realms, and there are millions of tirthas round it—47-48.

It is said in the Purāṇas that the trees on its banks also attain emancipation after they decay. The Viśālyankarāṇī is the second river, by bathing in it one becomes purified instantly. All the Devas, the Kinnaras, the Gandharvas, the mighty serpents, the Rākṣhasas, the Yakṣas and the ascetics, reside on the Mount Amarakantaka. The Rṣis, going there, have sanctified that river. This river is also the dispeller of all sins. One who passes a night there in celibacy and observes a fast after bathing in it, liberates his seven generations. In ancient times, both the Kapilā and the Viśālyā were laid out by the God to fulfil their missions. The people bathing there derive the benefit of Aśvamedha sacrifice. Only he who dies there is liberated from all his sins and attains Rudralōka—49-57.

In fact, the devotee bathing in any tirtha situated on the banks of the Narmadā gets the benefit of Aśvamedha sacrifice. Those residing on the northern bank of this river attain Rudralōka. Śaṅkara has said that by bathing in and giving charities at the Sarasvatī, the Ganges and the Narmadā one gets equal benefits. The resident of Amarakantaka remains in Pūdralōka for a 100 crores of years. The waters of the Narmadā adorned with froth and ripples are worthy of being saluted. The sacred waters dispel all the sins. The holy Narmadā dispels all the sins, including those of killing Brāhmanas, and bestows sublime lustre. This great river is held sacred in all the three worlds. The people residing at Vateśvara, Gangādvāra and Tapōvana are said to be great ascetics. By bathing in the Narmadā and at its confluence with the sea, one gets tenfold merits—50-65.

Here ends the one-hundred and eightysixth chapter on the Narmadā Mahātmya

CHAPTER CLXXXVII

Mārakaṇḍeya said—The Narmadā is most sacred and renowned and the sages desirous of emancipation have made numberless divisions, each of the measure of a Brahman's sacred thread. By bathing in them one is liberated from all sins. The sacred Jalesvara is renowned in the

three worlds In the days gone by the sages, the Maruts, and Indra, etc, shivering with fear spoke to Śiva "Protect us"—1-4

The Lord said "Devas! what is the fear in your mind which has brought you here? whom do you fear? what are your troubles? Tell me all about yourselves"—5 6

Riṣis said—"O Mahādeva! the most illustrious and valiant demon Vāṇāsura is the owner of Tripura which moves about in the firmament. We have come to seek your protection, being afraid of him You are our salvation, pray, therefore, rescue us from the oppressions of that demon Deva! be pleased to do what may be good to the Devas, the Gandharvas and the Riṣis, etc—7-10

Śiva said—"Do not be anxious I shall do everything You will attain peace ere long"—11

After thus consoling them, the Lord went to the banks of the Narmadā and began to devise plans for the destruction of that demon—12

He said to himself "How shall I kill the demon?" He then thought of the sage Nārada who appeared then and there, and said "Mahādeva! what are your behests? Why have you summoned me? I shall carry out your commands"—13 14

Śiva said—"Nārada! virtuous women reside within the Tripura of Vāṇāsura and by their virtue the Tripura moves about in the space You should, therefore, go and delude those ladies in Tripura"—15 17

Hearing those words of the Lord, the sage went and did what he was directed to fulfil That Tripura was decorated with various kinds of precious stones, was 100 yojanas broad and 200 yojanas in length The sage saw Vāṇāsura in such a magnificent place—18 19

The demon king who was seated on a majestic throne with the brilliance of the twelve suns wearing earrings coronet, garlands and armlets of gold studded with precious stones, stood up to receive the sage Nārada, and said "Devarisi! you have come here of your own accord. I offer you an oblation and water for washing your feet." He then saluted the sage and said "Let me know your commands and I shall carry them out You have come here after a long time Pray take your seat"—20 23

Afterwards Anāpamyā queen said—"Nārada! what dharma pleases the Devas? which ordinance is most gratifying to them?"—24 25.

Nārada said—"One who gives away a cow and sesamum to a Brahmana well versed in the Vedas gets the benefit of having given away lands beyond the seas He enjoys himself in a Vimāna shining like crores of suns for a considerable period The lady who gives away after observing a fast the following trees—Woodapple, roseapple, Kadamba, Champaka, Aśoka, Aśwattha, plantain banyan, pomegranate, Neem and Mahā, her breasts take the form of the woodapple, her thighs become like the trunk of the plantain tree She becomes adorable like the sacred Aśwattha tree and sweet smelling like the Neem, illustrious like the Champaka griefless like Aśoka, sweet like the Mahā, soft like the leaves of the banyan She always gets prosperity The giving of pumpkins and creepers is not considered high, and the husband of a lady who worships the Devas

with Kadamba blossoms discarding the food cooked and uncooked as well as fruits, observing the vow of silence in the evening and worshipping Kṣetripālā first, remains in happiness. The ladies who keep a fast on Aṣṭami, Chaturthi, Panchami, Dwādasi, Sankranti, undoubtedly go to heaven. They are liberated from the ills of the iron age and Dharmarāja does not admit such ladies in his town—26-37.

"Anaupamyā said—"It is owing to the virtues performed in the past that you have graced our home with your august presence and I venture to enquire about other ordinances from you. Vindhyaśali the renowned queen of the king Bali is my mother-in-law. She is never pleased with me, and same is the case with my father-in-law. The vicious Kumbhivasi is my lord's sister who always treats me with contempt. How can I be happy under such circumstances? Pray let me know by what ordinance they would turn friendly to me for which I shall remain very grateful to you—38-42.

Nārada said—"By observing the ordinance just explained to you, Pāravatī became so dear to Śiva, and similarly Lakṣmī has become so dear to Viṣṇu, and Sarasvatī has become endeared to Brahmā and Arundhatī to Vasiṣṭha. Your lord will also become beholden to you by keeping up the very same ordinance and your father-in-law and mother-in-law will also be silenced"—43-45.

Hearing such words of Nārada, that queen determined to observe that ordinance and said—"Be pleased upon me, O sage! I shall offer you presents of gold, jewels, garments, which be pleased to accept. Let Lords Viṣṇu and Śiva be pleased upon me"—46-48.

Nārada said—"Lady! you should bestow these presents on some Brāhmaṇa who may be poor and in need of support. I am blessed with everything and you ought to show only your devotion to me"—49.

In such a way Nārada after having softened the minds of all the ladies in Tripura returned to his abode and a breach was thus created in Tripura—50-51.

*Here ends the one hundred and eighty seventh chapter
on Narmadā mālātmya*

CHAPTER CLXXXVIII

Mārakaṇḍeya said—"Hear from me Yudhiṣṭhira! what you have asked me to explain. The spot on the banks of the Narmadā where the Lord is enshrined is renowned as Mahesvara in all the three worlds and at the very same place He devised His plans of annihilating Tripura.—1-2.

The Lord seated there lifted up the mount Mandarāchala to serve as His Gāṇḍīya bow. He then put the snake Vāsuki in place of the bowstring and Svāmīkārtika in place of the quiver. Viṣṇu in place of the arrow and the fire at the tip of it (the arrow). Afterwards the wind was made to propel the arrow. The four Vedas took the place of the horses

Some overcome by the fury of the fire with their hands folded and uplifted began to pray as follows —

“Agni! if thou art angry with male population hostile to thee, what is the fault of the women confined in the houses like so many domesticated Kokilas pent up in cages? O sinner, merciless! why art thou enraged with the women. Thou art devoid of right understanding shame and heroic virtues and truth. O sinner! hast thou not heard commonly said in the world that the women of the enemy should not be killed? To consume is thy attribute but thou hast no mercy and right understanding. Even a Mlechchha is moved to compassion to see a burning woman. This attribute of consumption is also useless in thee. It is simply thy vice, for what is the good of thy killing women? O sinner, wicked, merciless, miserable wretch Agni! thou art indeed most unfortunate. Thou burnest us by force —41 48

She was rendered senseless after thus wailing and thinking of her children for a long time. The fire like an old foe of the precious lives also dried up the wells and the tanks —49 50

“Mlechchha! what will be thy faith after burning us? Hearing such speech of the ladies the Agni said “I am not consuming you of my own will. I have been born to cause destruction. I have no mercy. I make my way everywhere freely through the glory of Śiva.” Afterwards Vānasura also saw Tripura burning —51 53

He said from his throne “The wicked Devas of little valour have worked out my ruin which is decidedly due to the glory of Śiva. The Lord is consuming me without any examination of the reasons for his action. No one can kill me without the aid of Śiva” —54 55

Saying so the demon king abandoned his sons, friends, &c, and set out of the town with the idol of Śiva placed on his head putting many women and various kinds of jewels in front of the idol. He stood up on the serial track and after making his salutations to the Lord of the three worlds said “Deva! I have given up this town and you should not kill me. Deva! if you, however, feel disposed to kill me do not consume this idol of my worship which I have always adored with great devotion. Deva! I have been a slave of Thy feet in every past life and now I offer my prayer to Thee, composed in these *Toṭaka* stanzas. O Śiva, Śankara, Sarha, Hara, Bhūma, Maheshvara, the Destroyer of Kāma the Annihilator of Tripura, the wielder of the Trident! I salute Thee. O PramadaPriya, the one saluted by the demons as well as by the Devas, having a most illustrious face wider than that of a horse, a monkey and a lion, I salute Thee. The Devas and the demons cause me pain. Deva! I am always engaged in my devotion to Thee. I have not the wealth in shape of sons, wife, horses, &c. I only depend on my attachment to Thee. I am greatly oppressed and feel as if I were in hell. My inborn vice does not show signs of decline and my understanding leaves off virtues. The vices can only be abandoned by Thy grace” —56-66

One who would recite this prayer will be granted some handsome boon like the one granted to Vānasura by the Lord —67

Mahadeva, on hearing the above beautiful prayer said joyfully —
68

"Son! Be not afraid Get into the golden Pura and carry your family and relations with you Vāṇāsura! you will not be killed by the Devas from now till the time of your doom" The Lord thus again granted such a boon to that demon, and told him to roam about in the world fearlessly and also quenched the raging fire—69 71

"For this reason the Lord did not consume his third Pura, which is sailing about the sky by the power of Śiva The other two Puras fell down to the ground after being reduced to the ashes Śrīśaila mount was formed on the spot where the first city fell and similarly Amarakantaka sprang up on the spot where the second Pura fell down"—72 74

"Rājendra! On the top of those Puras the groups of Rudras were enshrined The spot where the burning Pura fell down is marked by the famous Jwāleśvara When the tongues of fire flashed into the sky from the burning city, there was a tremendous uproar among the Devas and the demons when the Lord took down His arrow from His bow All this happened on the Mount Amarakantaka—75 77

Consequently, the people observing fasts, &c, are born as sole monarchs in this world after a period of 30 crores and a thousand years when they have enjoyed the pleasures of the fourteen worlds'—78 79

O King Yudhiṣṭhira! in this way the sacred place Amarakantaka is the most sanctified and therefore one who goes there on the occasion of a solar or a lunar eclipse and gets the merits ten times more than that of the Aśvamedha sacrifice One attains heaven by worshipping Mahādeva there The sin of killing a Brāhmana is driven away by going there on the occasion of a solar eclipse This is the glory of the sacred Mount Amarakantaka—80 82

One who thinks of this Mount Amarakantaka with devotion undoubtedly gets the benefit of a hundred Chāndrāyana ordinances—83

Amarakantaka is renowned in all the three worlds It is adorned by the Siddhas, the Gandharvas, &c—84

It abounds with various kinds of flowers creepers deer, Siddhas and the Lord Śiva is enshrined there in company of His noble consort Paravati It is pervaded by Brahmā Viṣṇu, Indra, Vidyādharā, Rikis, Kinnaras and Yakṣas The serpent Vāsuki lingers there One who circumambulates that sacred Amarakantaka gets the benefit of the Pauṇḍarikā sacrifice—85 88

The Lord Jwāleśvara is also adored by the Siddhas there People dying there after bathing in the sacred waters attain heaven King Yudhiṣṭhira, hear the benefits attained by those who die there on the occasion of an eclipse—solar or lunar—89 90

Such blessed one after being liberated from all actions and endowed with supreme intellect go and reside in the region of Rudra till the end of the cycle—91

Crores of Rīṣis practise asceticism on the either side of Amareśvara. This Mount Amarakāṇṭaka is one yojana in extent all round. Those who bathe in the sacred Narmadā with or without an object in view, are liberated from all their sins and go to the realm of Rudra—92 94

Here ends the one hundred and eighty-eighth chapter on the Narmadā mādātmya

CHAPTER OLXXXIX

Sūta said —The king Yudhiṣṭhira along with the Rīṣis asked Mārakāṇḍeya "Bhagavaan! be pleased to relate to us about the junction of the sacred Kāveri. We are desirous of hearing from you the account of the sacred Kāveri by bathing into which the vilest of sinners get emancipation"—2-3.

Mārakāṇḍeya said —O Yudhiṣṭhira and O Rīṣis! hear with attention that even the illustrious Kuvera the Lord of the Yakṣas got his position by oblations in the sacred Kāveri. Now hear from me how he acquired all his glory—4 5

At the confluence of the Kāveri and the Narmadā Kuvera practised asceticism after bathing in the sacred waters for a divine century when the Lord Śiva on being pleased with him said "Kuvera! ask for what you wish"—6-8

Kuvera said —"Devadeval! if you are pleased to grant me a boon, I wish to become the king of the Yakṣas"—9

Hearing those words of Kuvera, the Lord said "Do it so" and vanished then and there—10

Afterwards Kuvera by virtue of that boon became the Lord of the Yakṣas.—11

Such is the glory of the confluence of the sacred Kāveri with the Narmadā. It is the dispeller of all sins. Those who do not know about it are undoubtedly deluded. One should, therefore, bathe there according to the prescribed rites. Both the sacred Kāveri and the Narmadā are the most sacred. One who worships Śiva after bathing there begets the benefit of *Aśvamedha* sacrifice and goes to the realm of Rudra. One who is burnt there or keeps up a fast there, gets access everywhere. Mahādeva has said that such a person after getting access everywhere enjoys the company of beautiful ladies in Rudraloka for 600000000 years. Afterwards he is born as a most illustrious king. One who drinks the water of the Kāveri and the Narmadā gets the benefit of *Chāndriyana*. He gets the benefit of having bathed in the confluence of the Ganges and the Jamunā and attains heaven. King! such is the glory of the junction of the Kāveri and the Narmadā where, to bathe and perform charities is to dispel all ills and sins.—12 20

Here ends the one hundred and eighty ninth chapter on the Narmadā mādātmya

CHAPTER CXC

Mārakandēya said —To the north of the Narmadā there is the sacred Mantreśvara extending to one yajana. One who bathes there goes to heaven and remains with the Devas for 5000 years. The sacred Garjanā is quite close to it which has originated from the clouds. By virtue of the same the son of Rāvana was named Indrajita. Here it is the Meghanāda-tīrtha by going where Meghanāda attained great glory —14

Further on is Amrataka by bathing where one gets the benefit of having given away a thousand cows —5

To the north of the Narmadā is Viśruta. By bathing there and offering libation to the manes and the Devas one gets his desires fulfilled. Afterwards the devotee should go to the Brahmāvarta tīrtha —6-7

Brahmā resides at Brahmāvarta tīrtha almost every day. By bathing in it one goes to the realm of Brahmā —8

Then an advance should be made to the sacred Agāreśvara after observing the prescribed ordinances. By going there one attains Rudraloka after being liberated from all his sins —9

Kapilā-tīrtha should be visited afterwards. By bathing in it the devotee gets the benefit of having given away a milch cow in charity —10

One who goes to the sacred Karanja and bathes there attains the Goloka —11

Then the devotee should proceed to Kundesvara where Mahādeva is in residence with Parvati —12

One who bathes there is invulnerable even by the Devas. The picturesque Vimalaśvara should then be visited where the Lord has consecrated the Devaśilā. Dying there one attains the realm of Rudra.—13-15

Then he should go to the river Puṣkarinī by bathing into which the devotee becomes entitled to take his seat on the throne of Indra by his side —16

It is for these reasons that the sacred Narmadā coming out from the Lord Śiva is the best of all the streams and the giver of bliss to the animate and the inanimate world. This Narmadā has been described to be the most sacred by Śiva the Lord of all the Devas before the Rṣis. This river is adorable by all the Devas and is the dispeller of all sins and is venerated by the Devas the Gandharvas and the nymphs. I make my salutations to the sacred and peace-giving Narmadā that falls into the sea.—17-21

I make my salutations to the sacred Narmadā adorned by the Siddhas, Rṣis, born of Śiva and the giver of boons to the virtuous —22

One who recites the foregoing prayers with devotion becomes well-versed in the Vedas if he is a Brahmana, and becomes victorious in war if he is a Kṣatriya. The Vaiśya becomes wealthy and the Śūdra attains bliss. One anxious for wealth gets self. The sacred Narmadā is daily resorted to by the Lord Śiva in consequence of which it is the most sacred and dispeller of all sins.—23-25

Here ends the one hundred and ninetieth chapter on the Narmadā mātātmya

Siva. Then the Svāmīkṛtika-tīrtha—the dispeller of all sins—should be visited. Merely by bathing there the devotee is purified of three kinds of sins. Then the devotee should bathe at Lingasāre-tīrtha by doing which one gets the merit of having given away a thousand cows in charity and he resides in the realm of Rudra. Bhanga-tīrtha is the dispeller of all sins. By bathing there the sine of the seven generations are annihilated.—49-52.

Then Batesvara the foremost of all the sacred places should be visited. By bathing there one gets the merit of having given away thousand cows.—53.

* Sangamesa-tīrtha is venerated by all the Devas, by bathing there one becomes like Indra.—54.

By bathing at Kōti-tīrtha one undoubtedly becomes the ruler of a kingdom. One who gives any charity there gets manifold blessings. Any woman bathing there becomes the queen of Indra after becoming beautiful like Pārvatī.—55-57.

Angaresa-tīrtha should be visited next. By doing it one remains in bliss till the destruction of the universe.—58-59.

One who bathes at Ayonisambhava-tīrtha never experiences the sufferings of birth after which the devotee should bathe at Pāndavesa.—60

By bathing there one gets lasting happiness and becomes invulnerable even by the Devas and goes and enjoys in the realm of Viṣṇu and on being reborn he becomes a king. Then the devotee should bathe at Kāthesvara-tīrtha and his desires are fulfilled by remaining there during the summer solstice. Afterward he should bathe in the river Chandrabhāgā.—61-63.

The devotee bathing in the Chandrabhāgā goes to the region of the Moon. Afterwards he should visit the Indratīrtha where Indra performed his worship. One who gives away gold in charity after bathing there or a black bull, remains in the realm of Siva for as many years as there are hairs on the body of that bull and on its calf. He is afterwards reborn as a valiant king and is the master of thousands of white horses.—64-68.

Then the devotee should bathe at the Brahmāvarta-tīrtha and offer libation to the manes and the Devas and observe a fast for the night. One who offers the balls of rice to the manes on the Kanyā-sankrānti gets innumerable blessings.—69-70.

One who gives away a milk cow after bathing at Kapilā-tīrtha gets the benefit of having given away the whole world in charity. The sacred place Narmadesa is unparalleled.—71-72.

The person bathing there gets the merit of having performed Aśvamedha sacrifice. Sangamesvara-tīrtha is on the northern bank of the Narmadā. By bathing there the devotee gets the benefit of all the sacrifices. There the man doing even the smallest act of virtue becomes free from all ills and attains kingship. On the same bank of the Narmadā is the Parmasohhana-tīrtha which is the best place of Āditya and Lord Siva has said that any charity performed there begets everlasting merits.—73-76.

The ill-doers and those suffering from jaundice bathing there are freed from all the sins and go to the region of the Sun —77

On the seventh day of the bright fortnight in the month of Māgha, he who remains there after observing a fast is free from the effects of the old age, sufferings and is never dumb, blind and deaf. He is handsome and the beloved of women —78-79

In such a way is the most sacred place and those who do not know about it are undoubtedly deluded —80

Afterwards one should go and bathe at Gangesvara by means of which one attains heaven —81

He enjoys in the heaven till the conclusion of the sway of fourteen Indras. Nāgesvara tapovana is close to that tirtha. One who bathes there attains Nāgaloka and enjoys there for a long time —82-83

The devotee should also go to the shrine of Kṛvera. There the Lord Kāleśvara is enshrined and there Kṛvera was blessed. The devotee bathing there attains all kinds of bliss. Afterwards a visit should be paid to Mātulālaya-tirtha. One who gives away gold in charity after bath with an easy mind, goes to Vāynloka seated in the Puspaka-vimāna. A visit should be paid to Paya tirtha during the month of Māgha. There the devotee should break his fast in course of the night after bathing there on the fourteenth day of the dark fortnight. Such a man does not experience the sufferings of birth —84-88

Then bathing should be performed at Ahalyā tirtha, and such a devotee enjoys intercourse with the nymphs —89

It was there where Ahalyā attained emancipation after practising asceticism. One who worships Ahalyā there on the 14th day of the lunar fortnight in the month of Chaitra, is always born as a male and is the beloved of women and handsome like Cupid. In the sacred Ayodhyā lies the tirtha of Śrī Rāmachandra where merely by bathing all the sins are dispelled after which, bathing should be performed at the Soma-tirtha —90-93

By bathing there all the ills are dispelled. The Somagra-tirtha is renowned all the world over. It is the dispeller of all sins. It has manifold virtues. One who observes Ohāndrayana fast there attains the Chandraloka after being liberated from all the sins. One who enters into the fire there or plunges himself into the water or lives only on fruits till the time of his death, and gives up his life at that sacred place, is never re-born. Afterwards the devotee should bathe at Subha tirtha by means of which one attains Goloka. Then a move should be made to Viṣṇu tirtha. There Yodhantpara is renowned where Lord Viṣṇu fought with millions of demons —94-97

Lord Viṣṇu is pleased by observing a full day's fast at Śuka tirtha and the sin of killing a Brāhmaṇa is dispelled there —100

Afterwards Tāpaseśvara tirtha should be visited where a deer fell down for fear of a hunter and dying in the sacred waters she ascended to the heaven which highly amazed the hunter. Such is the glory of that Tāpaseśvara tirtha. There is no such tirtha. Afterwards a visit should be

paid to the sacred Brahma tīrtha which is also known as Amohaka where libations should be offered to the manes and Śrāddha should be performed on the full moon day or the Amāvāsyā. There is a huge piece of rock like an elephant is lying in the water on which the balls of rice should be offered to the manes and there is a very great merit in giving the balls of rice to the manes on the full moon-day during the month of Vaiśākha by which the manes remain gratified till the end of the world —101 106

Afterwards a visit should be paid to Siddheśvara tīrtha. By bathing here one becomes the chief attendant of Śiva —107

Then a visit should be paid to the shrine of Janārdana. By bathing there one attains the realm of Viṣṇu —108

Sobhana Kusumeśvara tīrtha is on the right bank of the Narmadā where the sage Vamadeva practised great austerities. He continued his austerities for a thousand years of the gods and on the same spot Svetaparvā, Dharmarāja and Agni also practised penances and they were all overcome by the arrows of Cupid. At that time Lord Śiva and Pārvatī became pleased and blessed them. After that the Lord wanned them from their asceticism and located them on the banks of the Narmadā. By virtue of that asceticism they all became Devas again —109 113

They all said to Mahādeva — 'Let this place become most sacred by Your blessing. Afterwards that tīrtha became four square miles in area. One who bathes and fasts there becomes handsome like Cupid and attains the realm of Śiva —114-115

Agni, Dharmarāja and Vāyu have attained emancipation by practising asceticism there. —116

There is a tree of Alangium hexapetalum and the devotees bathing there performing charity feeding the Brāhmanas offering balls of rice to the manes entering into fire living on meals of fruits and giving up life there gets access everywhere in his next life. One who offers balls of rice according to the prescribed rites at the root of the tree and pours libations into the fire after reciting Tryambaka mantra gratifies his manes till the existence of the Sun and the Moon. A man or a woman who bathes there at the time of the summer solstice gets a most sacred place to live. One who worships the Lord Siddheśvara in the morning attains the benefit which is not otherwise obtainable even by performing sacrifices. When such a man is born he becomes an emperor of vast dominions —117 123

Without visiting Karna kuṇḍala tīrtha the whole pilgrimage remains incomplete and void of fruits. Such is the glory of the sacred place. The Kusumeśvara is so called because the Devas showered flowers on knowing its great glory —124

Here ends the one hundred and ninety-one chapter on the Narmadā mahātmya

CHAPTER CXCII

Mārakandeya said — Bhargaveśa tīrtha should be visited where the Lord Śiva destroyed the valiant demons when they proved troublesome to

This most sacred Śukla-tīrtha is adored by the Rishis, one who bathes there is not re-born. There after bathing one should worship Śiva. The ardhāṅga image of the Lord and the Goddess should be inscribed on a slab of wood and worshipped, accompanied by the music of conches and cymbals and the recitations of the Vedas. The devotees should not sleep in the night. He should observe festivities and get sacred songs sung. On the following morning he should bathe at the Śukla-tīrtha and worship Śiva again.—26-29.

Note.—*अर्ध*=Lit. Half-body. The composite image consisting of half Śiva and half Pārvatī blended into one form.

Afterwards he should feed the devotees of Śiva and give them presents according to his means without stint.—30

Then he should after circumambulating that sacred place go to Śiva's temple. One who does this goes to heaven where he resides till the destruction of the universe in company of the nymphs seated in an aerial chariot.—31-32.

The lady who gives away gold in charity at Śukla-tīrtha, and bathes Śiva devoutfully with clarified butter and also worships Svāmīkārtika, resides in the realm of the Lord during the sway of 14 Indras.—33-34.

One who gives away charities after bathing on day of the full moon, the fourth day of a fortnight, and Śankrānti, according to his means, pleases Lords Viṣṇu and Śiva. In such a way the charities performed there beget manifold blessings.—35-36

One who participates in the marriage of a poor or a wealthy Brāhmana at that sacred place, remains in the realm of Śiva for as many years as there are hairs on the person of that Brāhmana or even on the offspring begotten by that married couple.—37-38.

Here ends the one hundred and ninety-second chapter on the Narmadā mātātmya

CHAPTER OXCIII.

Mārakandeya said.—Those who go and bathe at the Anaraka-tīrtha do not go to hell. The one whose bones are deposited in that sacred tīrtha becomes purified of all his sins and is re-born as a most handsome man by the glory of that tīrtha. Those who go to Go-tīrtha are liberated from their sins and those who go to Kapilā-tīrtha get the benefit of having given away a thousand cows in charity. One who observes a fast there chiefly on the fourth day of the month of Jaiṣṭha and gives away a milch cow adorned with bells and cloth, with devotion, and lights up a wick in clarified butter and bathes Mahādeva in clarified butter and eats cocoanut and clarified butter, becomes valiant like the Lord Śiva and resides in His realm and is never re-born.—1-7.

On the 4th day of a fortnight falling on Tuesday, one who feeds the Brāhmanas after devoutfully worshipping the Lord Śiva, and one who

bathes Śiva in clarified butter on the 9th day of a fortnight and on the Amāvasyā day falling on a Tuesday, and then feeds the Brahmanas, goes to the domain of Śiva seated in the Puspaka chariot where he enjoys like Rudra and on the completion of his virtues is re-born as a virtuous, handsome and powerful king. Such is the glory of the Go-tīrtha —8-12

Besides these one should go to the sacred Risi tīrtha. In ancient times the sage Triṇavindu overpowered by his ills fixed up his abode there. By the glory of the tīrtha he was liberated from his ills as well as from the effects of the curse pronounced upon him. Afterwards Gangeśvara tīrtha should also be visited. Those who bathe there on the 14th day of the dark fortnight during the month of Śrāvana go to Rudraloka. One who offers libations of water to the manes is liberated from all the three debts. The most beautiful Gangāvadana tīrtha is close to Gangeśvara where by bathing one is undoubtedly freed from all his sins —13-17

Note.—~~मृतम~~—Everyone that is born has the following three debts to pay viz—(1) to sages (2) to gods, and (3) to the manes. One who learns the Vedas, offers sacrifices to gods, and begets a son becomes free from those debts.

One who bathes there goes before the Lord Śiva. One who bathes and offers libations to the manes on the occasion of each festival, at that sacred place, gets the benefit of Aśvamedha sacrifice. The devotee gets all the benefits that accrue at Prayāga as detailed by Śaṅkarācārya. To the west of Gangāvadana is the sacred Daśa śvamedhajanana tīrtha which is known in all the three realms. One who observes a fast for a night in the month of Bhādra and one who bathes there on Amāvasyā goes to the realm of Śiva. One should bathe there on all festivals.—18-22

One who offers libations to the manes there gets all the benefits of having performed the Aśvamedha sacrifice. The sage Bhrigu practised austerities to the west of Daśaśvamedha for a thousand Divine years. He was covered with anthills and nests of birds which amazed the Lord Śiva and His consort Pārvatī. Pārvatī asked the Lord as to who he was.—23-25

She said —“Is he Deva or demon? Lord said “Dear Pārvatī, He is the great sage Bhrigu who is absorbed in contemplation.” The Goddess smilingly said ‘His top-knot has become like smoke and even then you are not compassionate on him. Indeed you are very hard to be moved’—26-28

The Lord said —“Devī! you do not know. This sage is full of wrath which I shall show you practically”—29

The Lord then thought of Dharma in the form of a bull that appeared then and there, and spoke in human speech. “Lord! what are your commands for me?”—30

The Lord said —“Remove the anthills and the nests and then throw this Brāhmaṇa down on the ground”—31

Afterwards the bull threw down the sage on the ground when the latter overcome by anger pronounced the following curse on him —32

"Bull! whither are you going now? I shall destroy you by my fury" Having said so the sage Bhṛigu rose to heaven, on seeing it the Lord stood in front of the sage and brought him down by opening His third eye on him —33-35

Then the sage after making his salutations to the Lord adored Him thus:—"Thou art Divine, I am at Thy mercy O Lord of all! I devoutly pray to Thee. Indeed none can enunciate Thy glory adequately. Even the thousand faced Śeṣa cannot do so —36-37

"Therefore, O Lord! I cannot adequately offer my prayers to Thee, but I throw myself at Thy feet. Thou be kind to me. Lord! Thou fillst yourself in with Satoguna, Rajoguna and Tamoguna on the occasions of Sṛiṣṭi, Utpatti and Samhāra, respectively. There is no other Lord than Thyself —38-39

"Yoga, sacrifices, charities, study of the Vedas, cannot compare even in the smallest measure with devotion for Thee. Thy devotees attain various kinds of Siddhis. Although Thy devotees does not become meek in his ignorance, still Thou bleesest him. Only devotion for Thee, can carry one across the sea of troubles and lead to final beatitude —40-42

"O, Lord of Devas! be merciful to me in spite of my conceit, wickedness and viciousness. Protect this humble devotee of Thine in spite of his being full of lust for the women and pelf of others, overcome by contempt, pain and sufferings. O, Lord of the Universal! desires are killing this ignorant devotee of Thine. Pray, do drive away my cravings by granting me accomplishment. O, Mahādeva! cut the noose of conceit and delusion and work out my salvation" —43-45

The above prayer is the giver of great benefits. One who reads it with devotion, pleases the Lord Mahādeva. —47,

Mitrakapleya said —On hearing the above prayer the Lord said "I am pleased with you. Ask me what you wish" —48

Bhṛigu said —"Dera! if Thou art pleased with me and wishest to confer a boon on me, let me be the knower of Rudra, and let this spot be sacred after my name" —49

account of His having become pleased with Bhṛigu stays at that tirtha, and so it is renowned in all the three worlds—54-59

Devi ' in spite of all this people do not know the full glory of Bhṛigu tirtha owing to the delusion caused by the Lord Viṣṇu—60

The sacred tirtha is on the banks of the Narmadā. One who hears the glory of this place, goes to the realm of Rudra on being liberated from all sins. Beyond it, is the famous Gautamedvara tirtha where by bathing and keeping up fast one goes to Brahmaloṇa seated on a golden chariot—61-63

Afterwards the devotee should go to Dhautapāpa tirtha where Vṛṣahha washed off his sins. One who bathes there is freed from the sin of having killed a Brāhmaṇa. One who gives up his life there becomes valiant like Śiva and gets four hands and three eyes, and remains in the realm of Śiva for ten thousand years of the gods. On being re-born he becomes a king—64-66

The devotee should go to the sacred Airandī tirtha. It brings the same benefits as are obtained by bathing at Prayāga. One who bathes there on the 14th day of the bright fortnight during the month of Bhādrapada after observing a fast for a night, is not persecuted by the attendants of Yama and goes to the realm of Rudra—67-70

Then the sacred Huranyadvīpa should be visited. It is also the dispeller of all ills. Those who bathe there become wealthy and handsome—71

Afterwards the most sacred Kaṅkhala should be visited where Garuḍa practised austerities. Yogins reside there and they please themselves in the company of the Yogis, and dance with Śiva. This tirtha is renowned in all the three worlds. Those who bathe there go to the Rudraloka. Afterwards Hamsa tirtha should be visited where the liberated Parināhamsas undoubtedly ascend to higher realms. The place where Lord Janārdana has been worshipped in His Vārāha incarnation is known as the Vārāha-tirtha. One who bathes there on the 12th day of a fortnight goes to the region of Viṣṇu and does not go to hell. Then the most sacred Chandra tirtha should be visited—72-77

Note—५५५५५ An ascetic of the highest order.

Then one should bathe chiefly on the full moon day by doing which one goes to the Lunar region—78

On the right bank of the Chandra tirtha is the Kanyā tirtha where one should bathe on the third day of the bright fortnight. If salutations are made to Lord Śiva there the demon Bālī becomes pleased. When the people are fast asleep during the night, then sometimes a rainbow makes its appearance in which the city of the king Harischandra is visible. The trees are drowned in the waters of the Narmadā. In ancient times Lord Viṣṇu said to Śiva that, the place should be fixed as His residence, since then Dīpāvaran tirtha exists there by bathing where one gets plenty of gold—79-82

One who bathes at the confluence of the Kanyā tirtha goes to the realm of the Goddess Parvatī —83

Then comes the Deva tirtha which is the most sacred of all, bathing where one goes and enjoys in the company of the Devas.—84

Then the sacred Sikhī tirtha should be visited where the charities performed multiply infinitely. One who feeds a single Brāhmaṇa there after bathing on the Amāvasyā day gets the benefit of having fed a crore of them —85-86

A group of tirthas lie near Bhṛigu tirtha where one should bathe with or without motive. By bathing there one gets the benefits of performing Aśvamedha sacrifice and then goes and enjoys in the company of the Devas. Lord Śiva assumed His form there when the sage Bhṛigu attained his siddhi —87-88

Here ends the one hundred and ninety third chapter on the Narmadā mātātmya.

CHAPTER CXCIV

Mārakandeya said —King! the devotee should next visit the Atkuṣṭvāra tirtha, by means of which he becomes freed from all sins. Then Narmadeśvārā tirtha should be visited by bathing where one goes to heaven. Afterwards a visit should be paid to Aśva tirtha by bathing there one becomes handsome and full of lustre —1-3

The Pitāmaha tirtha made by Brahmā where the merits accruing from the libations to the manes performed devoutfully with sesamum and Kuśa become infinitely multiplied. One who bathes at the Śivīri-tirtha goes to the domain of Brahmā after being liberated from his sins.—4-6

Those who bathe at the sacred Manohara tirtha go to the realm of the Pitris —7

Afterwards Mānasa tirtha should be visited, by bathing there one goes to Rudraloka —8

Then Kuñja tirtha should be visited which is also renowned in all the three worlds as the dispeller of all ills. There one gets live stock, son, wealth and in fact anything that he desires for —9-10

Then Tridaśajyoti tirtha where the daughters of the Rṣis practised severe austerities, should be visited. By the pleasure of the Lord Mahādeva all those girls were blessed to have Lord Kṛiṣṇa as their husband. Beyond it is the Rṣīkanyā tirtha where once upon a time some one was asking for a girl from a Rṣi where he was ultimately married to her. One who bathes there is freed from all sins. Further on is the Svarnavindu tirtha by bathing where one does not undergo any reverse of fortune. Then comes the Apsarēśa tirtha where one should go and bathe, by virtue of which he goes to Nīlaloka and enjoys there in company of the nymphs. Then the Naraka tirtha should be visited where by bathing and worshipping Śiva one does not go to hell. One who observes a fast

at Bhārahātīrtha and then worships Śiva, goes to Rudraloka. Those who bathe at Bhārahātī become the attendants of Śiva after their death—11 20

On the 14th day in the month of Kārtika one who worships Śiva there gets ten times the merits of having performed the Aśvamedha sacrifice. Those who lit up a hundred wicks in lamps filled with clarified butter ascend to the realm of Śiva seated in a chariot shining like the sun—21 22

One who gives away a couch and a bull goes to Rudraloka seated in a chariot drawn by bulls. One who gives away a cow in charity and feeds the Brāhmanas with rice cooked in milk and sugar according to his means gets incalculable benefits—23-25

One who worships Śiva and drinks the water of the sacred Narmadā never fares ill. He goes to Rudraloka seated in a Vimāna and resides in heaven till the existence of the Moon, the Sun, the Himālaya the ocean, and the Ganges. One who keeps up a fast there is never subjected to the trial of births. Afterwards Āsadhīrtha should be visited, by bathing where one becomes entitled to occupy half the throne of Indra by his side. Then Strīrtha the dispeller of all ills should be visited, by bathing where one undoubtedly becomes Gaṇeśvara. The confluence of Airāṇḍī and the Narmadā is renowned in all the three worlds where by bathing and observing a fast one becomes freed from the sins of having killed a Brāhmana. Then the sacred Jāmadagnya at the confluence of the Narmadā and the ocean should be visited. There Lord Janārdana attained sudhā and Indra became the Lord of the Devas by performing a series of sacrifices. One who bathes there gets three times the benefits of having performed the Aśvamedha sacrifice—26 35

On the western boundary of the ocean lies the Svargadvāra tirtha where the Devas the Siddhis the Gandharvas the Rīsīs and the Chāraṇas worship the Lord Vimalakṣara. Those who bathe there go to Rudraloka. There is no higher tirtha than Vimalakṣara. Those who keep up a fast and then adore Mahādeva at Vimalakṣara are freed from the sins of the past seven lives and go to heaven. Then the sacred Kauśikīrtha should be visited where one should keep up a fast for the night after having a bath. By the power of this tirtha the sin of having slain a Brāhmana is dispelled. By the mere sight of Lord Śagureṣa one gets the benefit of having sprinkled himself with the sacred waters of all the tirthas. There the Lord Mahādeva resides within an area of a yojana. Merely by the sight of Him one gets the merit of having visited all the sacred places—36-42

After being freed from all sins the devotee goes to Rudraloka. Ten crores of tirthas are said to lie between the confluence of the Narmadā and the Amarakantika, and Rīsīs reside in each of them—43-44

The Narmadā has been resorted to by the Agnihotris and learned men. This river is the giver of one's wishes. One who would devoutly read or listen to the glory of it would get the merit of having sprinkled on him the sacred waters of all the tirthas, and would please the Narmadā, Marakandeya and Mahādeva—45 47

By listening to its glory a barren woman begets children a maid

gets a handsome husband, the Brāhmana becomes versed in the Vedas, the unlucky becomes lucky, the Kṣatriya becomes in war victorious, the Vaiśya becomes wealthy, the Śūdra attains emancipation from bondage, and the idiot becomes learned. One who hears it never suffers the pangs of separation and hell —48-50

Here ends the one hundred and ninety-fourth chapter on the Narmadā mādātmya

CHAPTER CXC

Sōta said —Yudhiṣṭhira¹ hearing the glory of the Narmadā and Omkāreṣṭara, king Vaivasvata Manu put these questions to the Lord Matsya in that vast ocean, viz —“Relate the gotra (clan), varṣa (dynasty) avatār (descent), and prāvara (family) of the Rṣis. Also explain the existence of the Vaivasvata-manvantara as well as about the curse that the Lord Śiva had pronounced on the Rṣis during Svāyambhuva manvantara. Enumerate the progeny of Dakṣa and also the Rṣis who are the promoters of Bhṛiguvarṣa —1-4

Matsya said —King¹ first hear the doings of Brāhmā during the Vaivasvata manvantara —5

First, all the Rṣis went to heaven after casting away their corporeal bodies by the curse of Śiva. There they were born of Brāhmā when the mothers and the consorts of the Devas saw the dripping of the semen virile of Brāhmā and caused it to be poured as oblation into the fire which produced the most illustrious sage Bhṛigu out of the fire —6-8

The sage Atgīrā was born out of the cinders, Attri was begotten from the flame, and Marichī came out of the tongues of fire. Kapṣa and Pulastya were born of the hair of Brāhmā. The most illustrious Pulaha came out of the long tresses of hair —9-10

The lustre of fire produced Vasīṣṭha. The sage Bhṛigu was married to the daughter of Pulomā, and they gave birth to the following twelve Yājñika Devas —Bhuvana, Bhauvana, Sujanya, Sujana, Suchi, Kratu, Mūrdhā, Tyāja, Vasuda, Prabhava, Avyaya and Dakṣa. They are known as the twelve Bhārgavas. The same Pulomī gave birth to the Vipras —11-14

They are —Chyavana, Āpnuvāna. Āpnuvāna gave birth to Aurva the father of Jamadagni. The sage Aurva was the chief promoter of the Bhārgava Rṣis. Now I shall describe to you the illustrious Rṣis who promoted the Bhārgava clan. They are —Bhṛigu, Chyavana, Āpnuvāna, Aurva, Jamadagni, Vātsya, Daṇḍi, Nadāyana, Vaigāyana, Vitahavya, Paila, Saunaka, Saunakāyana, Jīvanti, Āvāda, Kārpina, Vaihanasi, Virūpākṣa, Rauhityāyana, Vaisvānari, Nila, Lubdha, Sāvāraka, Viṣṇu, Paura, Balākṛāṣṭhī, Anantahhāgi, Bhṛita, Bhārgava, Mārkaṇḍa, Jabli, Bittī, Manda, Māṇḍavya, Māṇḍāka, Phāmāpa, Tanita, Sthala, Pinda, Sikkhāvarṇa, Śārkarāṣṭi, Jīladhī, Saudhika, Kṣubhya, Kutsanya, Maudgalāyana, Karmāyana, Derupati, Paṇḍurocha, Gālava, Saṃkritya, Chātaki,

Sarpi, Yagyapindayana, Gārgyāyana, Gayand, Gārghyana, Goṣṭhāyana, Vāhyāyana, Vaidampāyana, Vaikarnini, Śarangarava, Yājñeyi, Bhrāṣṭakāyana, Lalāti, Nākuli, Lauksinya, Parimandali, Alaki, Sauchaki, Kautsa, Paingalāyana, Sityāyana, Mālāyana, Kautli, Kauchibastika, Sauha Śakti, Sakauvāksi, Kausi, Chāndramasi, Naikajihva, Jihvaka, Vyādhājya, Lauhavuri, Saradvatika, Netiya Lolāksi, Chalakundala, Bāḡgāyana, Anumati, Pūrami, Agatika, and Asakṛita, ordinarily each of these Rishis of the Bhṛiguvaṃsa are said to have five Pravaras—15 28

Bhrigu, Chyavana, Āpnuvāna Aurva, Jamadagni are the five Pravaras—29

Now listen to the other descendants of Bhrigu, which I shall relate (These are) Jamadagni Vīda, Paulastya, Vajavrita, Rishi Ubhayajāta, Kiyani, Śakatyāyana, Aurveya and Māruta, are of all the most excellent Pravaras Bhrigu Chyavana, and Āpnuvāna cannot intermarry among themselves—30 32

Bhrigudīpa, Mārgapatha, Grāmyāyana, Katīyana, Āpastambī, Bilvi, Nūkaṣi, Kapī Ārṣṭhisena, Gārdabhi, Kardamāyana, Āśvāyana, and Rūpi, are known as Ārēya—33 34

Bhrigu Chyavana, Āpnuvāna, Ārṣṭhisena and Rūpi are the five Pravaras—35

They also cannot intermarry among themselves Yaska, Vitiyaya, Mithita, Dama, Jaivantiyāyana, Maunja, Pili, Chali, Bhāgih, Bhāgavitti, Kauṣapi, Kāṣyapi, Bālapi, Śramadāgepi, Saura, Tithi Gārgiya Jāvāli, Pausnyāyana, Ramada, are the Ārēya Pravaras Bhrigu, Vitahavya, Raivasa, Vaivasa also cannot intermarry among themselves Salāyana, Śikataksa, Maitreya Khāṇḍava, Draunāyana, Raukmāyana, Āpiṣi, Kayani, Hamsajihva, are the Ārēya Pravaras Bhrigu, Baddhryasva, Divodāsa, also cannot intermarry among themselves—36 42

Aikāyana, Yājñapati, Matsyagandha, Pratyaha, Sauri, Aukṣi, Kardamāyana, Gritsamada and Sanaka are the Ārēya Pravaras—43-44

Bhrigu, Gritsamada are the two Ārēya Pravaras and they cannot intermarry—45

All these Rishis of the Bhṛiguvaṃsa are most illustrious They are the promoters of the clan By the mere mention of their name all the sins are dispelled—46

Here ends the one hundred and ninety fifth chapter on the Bhṛigu family

CHAPTER CXCVI

Matsya said —“King! the sons of Marichi are known as Surūpā and the wife of the sage Aṅgīrā gave birth to ten sons who became the Devas. They were —Ātmā, Āyu, Damana, Dakṣa, Sada, Prāna, Havismāna, Gauriṣṭha, Rita, and Satya These Aṅgīrasas are known

as the Somapāya Devas The following R̥ṣis were born of Surūpi — Bṛhaspati, Gautama, Sūrvata, Utathya, Vāmadeva, Ajṣya They are all the propagators of the gotra Now other R̥ṣis of the same gotra who propagated other gotras are enumerated Utathya, Gautama, Tauleya, Abhiyuta, Ārdhanemi, Lauḡikṣi, Kṣira, Kauṣṭiki, Rāhukara, Saupuri, Karāti, Simalomaki, Pauṣyuti, Bhārgavata, Aṛidava R̥ṣi, Kāretaka, Sajjvi, Upahindu, Surauṣina, Vāhūtpati, Vaidāh, Krosihā, Āraṇyāni, Soma, Atrāyaṇi, Kāsora, Kauśalya, Parthiva, Raubinyāni, Ravāgni, Mūlapa, Pīṇḍu, Kṣapā, Viśvakara, Ari, Parikāri They are the Ārṣeya Pravara of the foregoing R̥ṣis Now hear their Pravaras, viz, Aṅgira, Suvachotathya Uḍya They cannot intermarry among themselves —111

Ātrāyāyaṇi, Sauvaṣṭhya, Agniṣṭhya, Śilāsthali, Balisāyaṇi Atkepi, Bīrīhi, Bāḡkali, Sauṭi, Trinakarni, Prāvahi, Āśvalayani, Barhiśadi, Śikhāgīvi, Karaki, Mahāśāpi, Udupati, Kauchaki, Dhamita, Puṣpāntvi, Somatanvi, Brīhmatanvi, Śilādi, Bālaḍi, Devārari, Devasthūni, Hārīkarpi, Śāridabhūvi, Prāvepi, Śādyasugrīvi, Gomedaḡandhika, Matsy chidya, Mūlahara, Phalābhāra, Gāṅgodadhi, Kaurupati, Kaurukṣetri, Nāyaki, Jaitradroni, Jaihvāṣyaṇi, Āpistambī, Maunyanvi, Māruta, Pingali, Paila, Śālamkāyaṇi, Dvadhyāṭhaya, Mīruta They are all R̥ṣis and Aṅgira, Vṛhaspati, Bharadvāja are the three Pravaras, they cannot intermarry among themselves. —12 20

Kāśāyana, Kopaḡhaya, Vātsyatarāyana, Bhṛāḡgatrakṣita, Rāṣṭripīṇḍi, Lāindrāni, Śāyakaṇyāni, Krosikṣi, Bahuvīti, Talakṣiti, Madhuraḡala, Lavakṛita, Kālavita, Gāthi, Mūrkati, Paulikāyaṇi, Skandisa, Chakri, Gārgya, Śyāmāyaṇi, Bālāki, Sibarī have the following five Ārṣeya Pravaras, viz, Aṅgira, Devāchārya, Vṛhaspati, Bhāṛadvāja, Garga, and Sautya They do not intermarry among themselves Kapittara Śraṣṭitara Dīkṣi, Śāki, Patanjali, Bhūyasi, Jalasandhi, Vindurmādi, Kusidaki, Uṛra, Rājakaṇḍi, Varāḡadi, Śānsapi, Śāli, Kalāśikantha, Kārtraya, Kātya, Dhīnyāyaṇi, Bhīṭvāsyāyaṇi, Bharadvāja, Saubudhi, Laghvi, Devamati, have Aṅgira, Dīkṣi vāhya and Urukṣya for their Ārṣeya Pravara and the R̥ṣis of these Pravaras also do not intermarry among themselves The above-mentioned R̥ṣis are said to have Laukya, Gārgyabari, and Gūḡari for their Pravaras and also Aṅgira, Saṃkrati, Gauravita as well as Aṅgira, Vṛhaspati, Vāmāleḡa, who do not marry among themselves, and with those born in the Kutsa gotra with Kutsa Pravara —21 32

Maudgalya who also do not intermarry among themselves Amgirî, Ajamîdhra, Kanva are the Pravaras of —Apandu Guru, Śikāṣṭyana, Prāgāthamā, Mārkaṇḍa, Marana, Śiva, Kato, Markatapa, Nadāyana Śyāmāyana —37 41

They should not also intermarry among themselves Titira, Kapibhū, Gārgya are the three Pravaras so are Amgirî, Titira, Kapibhū They should not intermarry among themselves Kikāsa, Bharadvāja, Rṣivāna, Mānava, Maitravara Rṣi are also known as the Ārṣeya Pravaras and Amgirî, Bharadvāja Vrihaspati Mitravara Rṣi Rṣivāna, and Mānava also cannot intermarry among themselves —42 46

Bharadvāja, Huta, Śaunga Śuśirāya belong to the Dvadhyaṁns yāyana gotra and they have the following five Ārṣeya Pravaras, viz — Amgirî, Bharadvāja, Vrihaspati, Maudgalya and Śisira —47 48

' King ' I have enumerated to you the Rṣis of the Amgirî gotra By the mere mention of their name one becomes freed from all ills and attains bliss —49

Here ends the one hundred and ninety-sixth chapter on the Amgirî family

CHAPTER CXCVII

Matsya said —" King ' I shall now name to you the Rṣis of the Atri clan Śrāyana Udvāki Sona Karasrathra, Saukratu, Gauragrivā, Gaurajina Chaitrāyana Ardhapanya, Bāmarathya, Gopana, Takivindu, Karnajihva Harapriti Naidrāṣi, Śakāṣṭyana Tailapa, Bālāya Atri, Gonipati Jalada, Bhagapāda Saṁpuṣpi Chandogāya of the Kārdamayana Śakha (branch) have Śyāvāśva, Atri, Ārchanāvāsa for their Pravaras They do not intermarry among themselves Dakṣi Bālī, Parnavi, Ūrnābhi, Śilārdani Bijabāpti, Śhūrika, Manuja Kāśa, Gavisthira Bhalandana have Atri Gavisthira and Pūrvātithi for their Pravaras, and they also do not marry among themselves ' —1 8

Kālāya Bālāya, Vāsarathya Dhāttrāya Maitrāya, are the sons of the daughter of the sage Ātrāya They have Atri, Vāmarathya and Pantri for their Pravara and they do not intermarry among themselves —9-10

" King ' I have described before you all the Brāhmanas of the Atri family by the mere mention of whose name one becomes liberated from all ills —11

Here ends the one hundred and ninety-seventh chapter on the Atri family

CHAPTER CXCVIII

Matsya said —" King ' I shall now relate to you other descendants of Atri Chandramā has been born in the house of Atri in whose family Viśvāmītra took his birth By virtue of his asceticism Viśvāmītra became a Brāhmana from Kṣātrīya I shall now tell you about the family of Viśvāmītra —1 2

Viśvāmītra, Daivarāta, Vaikṛita, Gālava, Vātanda, Lauka, Abhaya, Āyatāyana, Śyāmāyana, Yāgyavalkya, Jābāla, Saindharāyana, Bābhravya, Karisa, Samśrutya, Uloopa, Aupagahaya, Payoda, Janapādapa, Kharavācha, Hālayama, Sādhati, Vastukaśika. They have three Ārśa Pravaras, viz., Viśvāmītra, Devarāta, and Uddālaka.—3-6.

They also do not intermarry among themselves. Daivaśravā, Devarāta; Viśvāmītra are the three Pravaras of Daivaśravā, Sujātaiyā, Sansūka, Karukāya, Vaidaharātā, Kuśikā. They also do not intermarry. Dhananjaya, Kapardaiya, Parikūta, Pārthiva, Pānini have Viśvāmītra, Madhuchchanda, Aghamarśina for their Pravaras. They also do not intermarry. Kamalāyajina, Aśmarathya, Bānjuli, are also the three Pravaras. They too do not intermarry.—7-14.

Viśvāmītra, Lohita, Aṣṭaka, Pūrana have Viśvāmītra, and Pūrana for their Pravaras. The Rsis of the Pūrana-gotra do not intermarry. Viśvāmītra, Lohita and Aṣṭaka are the three Ārśeya Pravaras of Lohita and Aṣṭaka, and there is no intermarriage between Aṣṭaka and Lohita gotras.—15-17.

Udasainu, Krathaka, Udāvahi, Śātyāyani, Karirāsi, Śālaakāyani, Lāvaki, Menujāyani, are also known to have three Ārśeya Pravara, viz., Khilakhila, Vidya, Viśvāmītra. They do not intermarry.—18-19.

"King ! I have named the Rsis of the Viśvāmītra clan before you, by the mere mention of whose names one becomes liberated from his sins."—20.

Here ends the one hundred and ninety-eighth chapter on the Viśvāmītra family.

CHAPTER CXCIX.

Matsya said :—Maricha's sons were known as Kaśyapa and the following Rsis were the descendants of Kaśyapa.—Āśrayani, Rsisana, Mairāsi, Ritakāyana, Udagraja, Mātharā, Bhojā, Vinayalakṣaṇā, Sili, Halaiya, Kauriṣṭā, Kaṇyakā, Surāyaṇā, Mandākinī gave birth to Mṛigayā, Śrutsya, Bhojayāpanā, Devayānā, Gomayanā, Adhachāyā, Kātyāyanī, Śikrāyaṇā, Barhiyoga, Gadāyanā, Bhavauandī, Mahāchakri, Dākṣapāyanā, Yodhayānā, Kārtivaya, Hastidānā, Vātsyāyana, Kṛitaja, Āvalāyani, Pragāyaṇā, Paulmauli, Āsvastāyana, Kaurairakā, Śyākara, Agnidarmāyaṇa, Maipā, Kailarasapā, Vabhrū, Prāchaya, Gṛānasamgāya, Āgniprāsāya, Syamodārā, Vaivaṣpā, Udvalāyanā, Kāśṭhārma, Mārcha, Ajibāyana, Hāstika, Vaikarnaiya, Kāśjapāya, Sāsikā, Hāritāyanā, Māntagana and Bhṛigava. They have Vatsara, Kaśyapa, Nidhrava, for their Pravara. They do not intermarry.—1-10.

eyes like the blue lotus, they both were moved and dropped their semen virile —26-27

Seeing it both the Rishis for fear of a curse threw the semen-virile in a beautiful pitcher full of water, and out of it were born the illustrious sages Vasiṣṭha and Agastya —28-29

Vasiṣṭha married Arundhati, the sister of Nārada who became the mother of Śakti. Śakti became the father of Parāśara in whose family Lord Viṣṇu in the form of Vedavyasa was born. The very same family will now be enumerated —30-31

Vedavyasa produced the moonlike Bhārata in the world. The following is the family of Parāśara, viz., Kanīṣṭha, Vahniṣṭha, Jalyiṣṭha, Bhanuṣṭha, Gopāli, these five are known as the Gaura Parāśara —32-33

Prapachāṣṭha, Vāhyamaṣṭha, Khyātamaṣṭha, Kantu race, Haryaśva are known as Nila Parāśara —34

Kārayānaṣṭha, Rapisukhāṣṭha, Kākaiyasthīṣṭha, Japāṣṭha, Puṣkara, are known as Kṛiṣṇa Parāśara —35

Āviṣṭhaṣṭha, Vāliṣṭha, Svāyasthāṣṭha, Upāṣṭha, Iṣṭhaṣṭha, are the five Śveta Parāśaras —36

Pāṭika, Dādari, Stambā, Krodhanāṣṭha and Kṛaumi, are the five Śyāma Parāśaras —37

Khalayāṣṭha, Vārasṭhaṣṭha, Jalyāṣṭha, Yuthāṣṭha and Janti, are the five Dhumra Parāśaras —38

"King! I have related to you the chief Rishis of the Parāśara family illustrious like the Sun. One who recites their names dispels all his sins." —39

Here ends the two hundred and first chapter on Parāśara family.

CHAPTER CCII

Matsya said —"Now hear about the Brāhmanas born in the Agastya family. They are —Agastya, Karandhara, Kauṣṭhika, Śakata, Śmedha, Mayobhava, Gṛindhārakāyana and those born in the Pulastya, Pulaha and Krata families are known also as Agastyas. All of them have three Pravaras, Agastya, Paurṇamāsa and Pārana. These Rishis do not intermarry amongst each other. Those of the Agastya, Paurṇamāsa and Pārana families do not also intermarry —1-4

The Paurṇamāsas particularly do not marry the Pāranas. I have described to you the families of the renowned sages, now let me know what more do you wish to hear" —5-6

Manu said —"Pray let me know the origin of the families of Pulaha, Pulastya, and Krata, how they came to be recognised as included in the family of Agastya" —7

Matsya said —"King! at the end of the Vivasvata manvantara Krata was without an offspring when he adopted as his son Idhmavāha,

the virtuous son of Agastya, consequently those belonging to the family of Idhmavāha are called Āgastya and Kratu Paulaha had three sons Afterwards I will tell you of their origin He was not pleased with them—8-10

He therefore adopted Dridhāsya, the son of Agastya, on account of which those born in the family of Dridhāsya are known as Agastya and Paulaha—11

The Rishi Pulastya finding his sons becoming Rākshasas became very sorry and adopted as his son the promising son of Agastya—12

For this reason those born in the Paulastya family are known as Āgastya They being of the same gotra do not intermarry—13

I have described to you the originators of the families and the Pravara of the illustrious Brahmanas One who recites their names is liberated from all sins—14.

Here ends the two hundred and second chapter on the reciting of the Pravaras

CHAPTER CCIII

Matsya said —“ O King ! I shall relate to you now the families born of the daughters of Dakṣa from Dharmarāja at the beginning of the Vairavata manvantara Please hear”—1

Arundhati through Dharma begot the eight Vasus and the Somapa Devas who were most mighty and stalwart Dharm, Dhruva, Soma, Aparā Anila, Anala, Pratyakṣa, and Prabhāsa were the eight Vasus Dhruva was the son of Dhara, and Kālā of Dhruva—2-4

Years, etc., came into existence out of Kālā these were his sons Soma begot the illustrious Varcha, Śrīman was the son of Āpa Anala became the father of Anekajannmajanna and Purojāva was the son of Anila Pratyakṣa was the father of Deva and Prabhāsa was the father of Viśvakarmā who is the architect of the Devas Nāgavahni, etc., the nine sons, acted according to the wishes of others Lambā's son was Ghoṣa and his sons were known as the Bhānava—5-8

The stars and planets and Marutvān were born of Marutvati and are known as Marutvādā—9

Saṃkalpā gave birth to Saṃkalpa Mahūrta to Mahūrtas and Sādhya gave birth to Sādhya—10

Bhānu Manu, Prīna, Homa, Nibha, Vīravāna, Chaitanya, Ayara, Hapasa, Nārāyana, Vibhu and Prabhu were the twelve Sādhya. These were the sons of Sādhya. Viśvā gave birth to Viśvedevas—11-12

Kratu, Dakṣa, Vasu, Satya, Kāśikāma, Muni, Karaja, Manuja, Vija, Rochamāna, were the ten Viśvedevas—13

King ! I have briefly narrated to you the family of Dharma and no one but Vyāsa can describe it at full length for want of sufficient time—14

Here ends the two hundred and third chapter on the families of Dharma

CHAPTER CCIV

Matsya said —“O King! the Brāhmanas belonging to the families of Dharmā are worthy of being feasted on the occasion of Śrāddha as the gifts and food given to them with free will please the manes. O King! I shall now tell you what the manes desire in their realms and thus sing songs there. They wish that some one of their family should offer them libations of water and balls of rice in some cool running stream; they thus say —‘Oh! will any one be born in our families who will offer us simple handfuls of water in memory of us, especially offer us libations of water in some sacred rivers?’ Would any son be born in our families who offer us daily libations of milk, roots and fruits along with other victuals and til (sesamum) and water?—14

‘Oh! will there be born such a son amongst our families who would offer us libations of Piyāsa (cooked preparation of rice and milk and sugar) with clarified butter and honey on the thirteenth day of the lunar month in the rainy season under Maghā asterism?—5

‘Who would also offer us the flesh of the rhinoceros or black herb according to the prescribed rites even for one day?—6

The pitris say that the offerings of kāla sāka, mahā śika, honey, &c., and the appeasing grunts used by the sages the flesh of the rhinoceros that had not developed its horns keep them satisfied as long as sun exists—7

‘One who appeases us by making offerings of the rhinoceros flesh and feasting the yajis at Gayā during the solar and lunar eclipses or who will perform Śrāddha and offer gifts during the Gṛachetāyā yoga so that we would be satisfied till the end of a kalpa and the one who performs Śrāddha and make gifts will no doubt enjoy all pleasures in all the Lokas till the end of a kalpa and can go anywhere free at his will—89’

Such a man undoubtedly gets the right of enjoying in every realm according to his pleasure till the end of the kalpa, and one who performs any of the above mentioned five Śrāddhas to the manes gives them satisfaction, for an infinite period. And if Śrāddhas be performed with full ceremony they obtain unbounded pleasures. The pitris also say that if some one of their family gives away a skin of black deer in their name or a cow big with a young one to a Brāhmana versed in the Vedas, or performs Vriśoisarga, i.e., sets free a bull in their name particularly a bull of white or bluish tint, or gives away gold or a cow with devotion or a piece of land or a well, a truck, or a grove or attaches himself to Vishnu, or gives away Dharmaśāstras to the learned Brāhmanas causes them unbounded satisfaction—10-17

King! I have narrated to you what the sages have said in the Śrāddha kalpa. The rituals pertaining to Śrāddha drive away sins and bring virtue and comfort—18

Here ends the two hundred and fourth chapter on the songs of the pitris

CHAPTER COV

Manu said — "O Knower of Dharma! pray tell me how under what prescribed rules should a calving cow be given to a Brāhmana and what are the benefits of such a charity?" —1

Matsya said — "King! Its horns should be covered with gold, hoofs with silver tail end with pearls. It should be given away along with her calf and utensils made of kāṁśa, bell metal. The giving away of such a cow begets immense good merits. The cow is like the earth with its mountains forests &c, till it bears her calf in her womb. One who gives it away at that time undoubtedly gets the benefits of having given away the land girt with four oceans.—2 5

O King! the donor remains in heaven with great respect for as many years as there are hairs on the body of the calf and the cow —6

Lots of fees (gifts) should be paid in this case. Thus the donor undoubtedly liberates his father grandfather and great-grandfather from hell. He goes to the region where flow the rivers of clarified butter and milk and the land abounds with the mud of curds and milk and there are trees that give the desired fruits. He easily gets access to Goloka and Brāhmāloka —7 8

He gets a lady whose face is like the moon and whose colour is like burnished gold. Her breasts are bloated, waist slender, and eyes are like lotus —9

*Here ends the two hundred and fifth chapter on the giving away
of cows as gifts*

CHAPTER COVI

Manu said — Deva! pray tell me how to make a gift of a black deer skin. Also explain to me who is the most worthy Brāhmana of such a gift and what is the proper time to do so, so that my doubts may be removed —1

Matsya said — "On the full moon day in the month of Vaiśākha, Māgha Aśāḍha and Kartika on the twelfth lunar day of the sun's progress in the northern path, the giving away of the black deer skin begets incalculable benefits. It should be given to a Agnihotri Brāhmana —2 3

Now listen how it should be given away, king! First a cloth made of good goat wool should be spread on the floor washed with cow dung. Over it should be spread the skin of a black deer containing its horns and hoofs. The gold mounted horns silver mounted teeth and the tail-end decorated with pearls should be covered with sesamum. Then everything should be covered with a piece of fine sacred cloth. Gold is to be placed on the navel. Afterwards it should also be decorated with jewels according to the means of the devotee and then incense is to be burnt round this. At all its four corners vessels of bell metal (kāṁśa) should be placed and the clay pots on the eastern side should be filled in with clarified butter

milk, curd and honey. Another beautiful entire jar without any holes in it should be placed for the sprinkling of water. It should be placed in a quiet corner after putting a Champaka twig on the east side of it—4 10

There should be placed also a fine yellow or white cloth for wiping or cleaning. The vessels made of metals should be placed at both the hoofs—11

The following formula should be recited 'Whatever sins I might have committed through avarice, be consumed by the giving away of this iron vessel'. Then the vessel is to be given over—12

Afterwards the Queen a metal vessel (i.e., kâmsya vessel) filled with sesamum should be placed near the left foot, and the following formulæ should be uttered 'Whatever sins I may have committed through hearing be vanished by the gift of this vessel of Queen's metal (white copper)'. Thus repeating the mantra the vessel is to be given over. Then the vessel filled with honey should be placed at the right foot—13 14

Then the following formulæ should be recited—'Whatever sins I may have committed through insinuations backbiting or eating flesh not offered to the gods be destroyed by the giving away of this copper vessel'. Then the vessel is to be given over—15

'Whatever sins I may have committed through false speaking in connection with a cow and a virgin and through lust for the women of others be vanished by the giving away of this silver vessel'. Then the vessel is to be given over—16

Afterwards the copper and silver vessels should be placed at the fore-feet of the deer skin. Beautiful leaves containing gold, pearls corals, pomegranates citrons etc., should be placed at the ears and (Śringatōkā) pastry (r dough) is to be placed on the hoofs. Then various kinds of herb-vegetables and fruits should be placed and then the following formulæ should be uttered 'Janârdana! the sins that I may have committed through ignorance in thousands of my lives, be destroyed by the giving away of this vessel of gold'—17 19

In such a way the Agnihotri Brâhmana accepting the gift should take his bath, wear the pair of garments and he is to be hedecked according to the means of the devotee. He is then to accept the gift. The gift should be accepted at the tail end and the following formulæ should be uttered on that occasion 'Lord Mahâdeva who wears the black-deer skin and who has a beautiful blue neck, therefore by the gift of this black deer skin He may be pleased. So Krishna be pleased'—20-22

After thus giving away the gift to the Brâhmana the devotee should not touch him for he becomes like the wood of a sacrificial post at the burning ceremonies not fit to be touched—23

That Brâhmana should be avoided on the occasion of other gifts and Śrâddha ceremony. After sending him away the devotee should bathe. He should pour over him the water full to the brim of the vase having a Champaka twig. The preceptor should first be called and the pitcher should be placed on the head. Then bath should be performed by the

CHAPTER CCV

Manu said —“ O Knower of Dharma! pray tell me how under what prescribed rules should a calving cow be given to a Brāhmana and what are the benefits of such a charity? ”—1

Matsya said —“ King! Its horns should be covered with gold, hoofs with silver, tail end with pearls. It should be given away along with her calf and utensils made of kāmā, bell metal. The giving away of such a cow begets immense good merits. The cow is like the earth with its mountains, forests &c, till it bears her calf in her womb. One who gives it away at that time undoubtedly gets the benefits of having given away the land girt with four oceans.—2-5

O King! the donor remains in heaven with great respect for as many years as there are hairs on the body of the calf and the cow —6

Lots of fees (gifts) should be paid in this case. Thus the donor undoubtedly liberates his father grandfather and great-grandfather from hell. He goes to the region where flow the rivers of clarified butter and milk and the land abounds with the mud of curds and milk and there are trees that give the desired fruits. He easily gets access to Goloka and Bṛehmaloka —7-8

He gets a lady whose face is like the moon and whose colour is like burnished gold, her breasts are bloated, waist slender, and eyes are like lotus ”—9

Here ends the two hundred and fifth chapter on the giving away of cows as gifts

CHAPTER CCVI

Manu said —“ Deva! pray tell me how to make a gift of a black deer skin. Also explain to me who is the most worthy Brāhmana of such a gift, and what is the proper time to do so, so that my doubts may be removed —1

Matsya said —“ On the full moon day in the month of Vaiśākha, Māgha, Āśāḍha and Kārtika on the twelfth lunar day of the sun's progress in the northern path, the giving away of the black deer skin begets incalculable benefits. It should be given to a Agnihotri Brāhmana —2-3

Now listen how it should be given away, king! First a cloth made of good goat wool should be spread on the floor washed with cow dung. Over it should be spread the skin of a black deer containing its horns and hoofs. The gold mounted horns silver mounted teeth and the tail-end decorated with pearls should be covered with sesamum. Then everything should be covered with a piece of fine sacred cloth. Gold is to be placed on the navel. Afterwards it should also be decorated with jewels according to the means of the devotee and then incense is to be burnt round this. At all its four corners vessels of bell metal (kāṁśa) should be placed and the clay pots on the eastern side should be filled in with clarified butter

recitation of the sixteen Vedic hymns, as prescribed, viz, Āpyāsva Samudrajaṣṭha, etc. He is purified by putting on a pair of garments and making Achaman after reciting 'Ahtaivāsasīrta'—24 26

Then the jar along with the cloth should be lifted up and taken to a square where it should be dashed. The benefits accruing by the performance of such a charity cannot be fully described even by the Devas. To be brief the devotee gets the benefits of having given away the whole world in charity—27 28

He conquers all the realms and moves about everywhere as he wills like a bird, and is paid great respect and undoubtedly remains in heaven till the annihilation of the universe—29

His father and sons etc., do not perish, nor is there a separation from his wife and he does not lose his wealth, realm, etc—30

In this way the devotee gets such benefits and attains all his wishes. He is void of the cares of death—31.

Here ends the two hundred and sixth chapter on the giving away of a black deer skin

CHAPTER CCVII

Manu said —“ Lord ! I am desirous of knowing the qualities of a bull that ought to be set at liberty as mentioned in the previous chapters as well as the great merits resulting therefrom. Pray also tell me the ways of performing Vrisotsarga ”—1

Note.—वृषोत्सर्ग = setting free a bull (1) on the occasion of a funeral rite, or as a religious act generally

Matsya said —‘ King ! first of all the cow is to be examined, there should be a cow of gentle temper free from ailment and disease, strong of nice colour, having beautiful hoofs and horns, well built, of middle height, giving good milk having curls on the body (especially curls turning to the left on the right side and turning to the right on the left side having all the lucky signs, with extensive thighs, red lips neck and tongue, with eyes clear and beautiful (not red or having many hair) and hoofs large, having eyes of the lustre of Vaidūrya, with lovely eye corners, having seven and seven teeth and bright palate with lovely sides and thighs with six parts elevated, five parts level and eight parts capacious and wide. A cow having these qualifications is said to have auspicious signs ”—2 8

Manu said —“ Which six parts should be elevated? which five parts should be level? and which eight parts are to be capacious and wide? ”—9

Matsya said —‘ The following six parts of the cow’s body should be elevated, viz—chest, back, head, belly, loins.”—10

“A cow with the following level parts of the body is said to be a fine one viz—ears, eyes forehead, and the following eight parts should

capacious viz,—tail dewlap, udders, thighs, and extensive head and neck are also desirable—11-12

The calf of such a cow should be also examined. It should have also auspicious signs. It should have elevated shoulders and hump, with a soft and straight tail, having tender cheeks, broad back, eyes shining like Vaidūryagam, sharp horns, and long and thick hairs on the tail having nine, nine, i.e. eighteen nice teeth and eyes like Atallikā flowers. If such a fine bull is set free, it increases the domestic pelf—13-15

The Brāhminas should set free the following class of bulls, viz—red tawny or reddish, white or black in colour, tawny reddish back, of variegated colours, with long ears and shoulders with glossy hair, red eyes or having nutbrown colour near the horns with white stomach or black sides. The Kṣatriyas should set free a bull of red and beautiful colour, the Vaiśyas of golden colour and the Śūdras of black colour. The bull with its horns pointing forward towards the eyebrows, ought to be set free by men of all classes. The bull having its feet like those of the white cat, with tawny or reddish in colour, with eyes shining like a jewel having white feet or with only two feet white, or of the colour of a pigeon or a partridge, is also said to be a good one. It is called Karet—16-22

The bull whose face is white or reddish up to the ears and whose body is especially of red colour is called Nandinukha cow—23

The bull whose stomach and back are white is called Samudra and increases the progeny of the family. The bull of the colour of jasmine or having variegated circular spots is considered to increase the wealth of the donor—24-25

The bull having circles like lotus increase the fortune, the one of the colour of Atal flower increases prosperity. All these kinds of bulls are good. Now I shall tell you the kinds of bulls that are of bad signs and should neither be set at liberty nor kept in the house. Those are the bulls that have black palate lips and mouth, and rugged horns and hoofs indistinct colour, mouth resembling that of a wolf or a tiger, and colour like that of a crow, vulture or a form like that of a rat, weak, having no teeth squint eyed, one-eyed, lame, with half of the white feet, and having restive eyes—26-29

I shall also tell you the kind of bulls that ought to be set at liberty or kept in the household. Those should be well built, roaring like the thunder clouds high in stature walking like an infuriated elephant, with broad chest and very powerful—30-31

The white bull having its head, ears, forehead, tuft of hair at the tail end, feet and eyes black, is described to be very excellent,—32

Similarly a black bull having all those things white is said to be the same. The bull whose tuft of hair at the tail end may be long enough touching the ground, and the hairs of the tail long and thick, such a Nila bull is said to be specially good. The bulls having the signs of a pearl, a brumer, etc., are exceptionally good. They are the givers of wonderful Siddhis and victory. The bulls when obstructed in their motion stop,

and whose head and neck are elevated, are excellent. Those that have their forepart of the horns and the eyes red, body white, hoofs resplendent like coral, are said to be the best of all. These are to be kept in the house or set at liberty. These increase grain and wealth. The bulls should always be examined before being set at liberty or kept in the household. The bull whose four feet, face and tail are white, and whose colour is red like the juice of lac or red dye is known as Nīla vṛṣabha. It should be set free, it should never be kept in the household. It is a saying amongst the household that one should desire many sons for even if one son out of a many goes to Gāyā or offers a Gṛīti (virgin) or sets a Nīla Vṛṣabha at liberty his family is blessed —33-41

King! the qualities of the bulls have thus been described. One who sets at liberty such a bull as described heretofore, should not worry himself about sorrow or death. He is bound to attain emancipation —42

*Here ends the two hundred and seventh chapter on the signs
of a bull*

CHAPTER COVIII

Sūta said —“ King Vivasvata Manu requested the Lord to explain to him the glory of the Pativrātā-ladies (chaste and virtuous ladies) and on other subjects —1

Manu said —“ Among the chaste ladies who is the best? Who has subdued death? Whose name should the people recite every day? Pray tell me all this, their glory is the dispeller of all sins —2

Matsya said —“ Even the Dharmarāja does not dare to do anything against the wishes of the virtuous and chaste ladies who are worthy of being venerated by Him —3

“ I shall now relate to you on this point a story which drives away all sin as a virtuous lady saved her lord from the meshes of death. Hear —4

“ In the country of Madra there was in ancient times a king named Śakala Aśvapati. With the object of begetting progeny he began to adore Sāvitrī. The Brāhmanas began to pour offerings of white sesamum into the fire daily, when ten months passed and Sāvitrī Devī became pleased and appeared before the king, and said ‘ King! you are my constant devotee. I shall give you a progeny. A beautiful daughter will be born to you by My favour.’ Saying so She vanished, and afterwards Mātali, the virtuous queen of that king, gave birth to a daughter hand some like Sāvitrī. The king then said to the Brāhmanas ‘ This daughter has been born by the favour of Sāvitrī and she should therefore be named Sāvitrī ’ —5 11

“ Afterwards the girl grew young and she was promised to Satyavāna. At the same time Nārada came and told the king ‘ King! Satyavāna with whom you think of marrying your daughter will die within 6

year' The king then said to himself 'I have already resolved to give my daughter to one particular person and under the circumstances I shall not change my determination' With that mind he gave her away to Satyavâna, the son of Dymati Sen Sîvitri on becoming his wife became anxious on the recollection of the verdict of Nârada and began to devoutly serve her lord and her father in law and mother in law Her blind father in law was deprived of his kingdom and resided with his son and his son's wife in the forest Sîvitri served them with great care and they were greatly satisfied —12 16

In the meantime only four days remained for Satyavâna to die when Sîvitri with the permission of her father in law kept up a fast for three nights On the fourth day Satyavâna went to fetch flowers and fruits from the forest with his father's permission, when Sîvitri also with her father in law's permission followed him there In the forest oppressed with the overwhelming grief of her lord's approaching death she in order not to disclose her mind began to ask her lord the names of the various trees and flowers Satyavâna began to point out to his distressed consort the principal forest trees birds and animals —17 21

Here ends the two hundred and eighth chapter on the anecdotes of Sîvitri

CHAPTER CCIX

"Satyavâna said —Dear ' look at the forest smiling with verdure and nice trees The whole atmosphere is so pleasing to the eyes and the nose It indeed fills the mind with amorous feelings Look at the Asoka trees laden with flowers O one with beautiful eyes ' the spring is really smiling on us Look at the Kînsuka blossoms to the south of this beautiful forest The Kînsuka flowers look like a blaze of fire and are fragrant Dear ' in this forest flows the wind laden with the sweet aroma of flowers which is so soothing to me To the west are visible the Karnikâra flowers of the golden hue Most of the thoroughfares of this forest are choked with luxuriant blossoms Indeed the whole place abounds with flowers and looks charming —1 6

Listen to the buzzing of the passionate black bees In the midst of such surroundings the god of love with his arrows on the bow is about to make me His target The place is resounding with the chorus of the cuckoos that are tasting the jungle fruits Their notes are indeed beautiful like the speech of the god These peacocks fired with love are following their females that are soaked in the aroma of flowers Indeed the whole wood looks charming like you —7 10

These young cuckoos are enjoying themselves on the branches of the sweet smelling mangos Their bodies are besmeared with the dust and aroma of the sweet smelling flowers and are in pursuit of their females and are going from one branch to another See' though there are many flowers in this forest, the male cuckoo has taken the flower stalk of Sahakâra flower and is enjoying it like his wife —11

See this crow sitting on the branch of that tree. She is shielding her young ones with her wings and the male crow is feeding her after her delivery by his beak —12

This Chātaka bird with his wife has come down to the ground but being enamoured does not pick-up his food —13

Look at this crane that is enjoying himself in the company of his female and surcharged with passion is constantly making love to her and exciting passions in others —14

This parrot sitting on the branch of that tree in company of his female is bending down the twig so that it seems that the twig is loaded with fruit —15

This lion is also having his rest after a full meal and the lioness is lying in his embrace —16

Look at this wolf with his female in this cavern. See how their eyes are gleaming —17

This rhinoceros is licking his female constantly and being licked in return by the female and is feeling pleasure thereby —18

How is the she monkey making her monkey asleep by placing his head on her lap and what pleasure is she giving to the male when she picks up insects from his body? —19

How is this cat scratching her female who is lying on the ground with her belly visible without causing her pain —20

See that pair of hares are lying clasping each other in close embrace hiding their bodies and feet. But they can be marked out by their ears that are seen —21

This enamoured elephant after plunging itself into the water in the tank is playing with his female with a lotus stem —22

See this sow is following her boar with her pigs on the track and is feeding on mice raised up by the nose of the boar —23

This thick skinned buffalo besmeared with mud is frisking after his female —24

Dear I look at this winking deer. It looks amazed at our sight —25

Mark this female deer, it is scratching her husband by her horns. It is sometimes going behind again it is scratching his face. Turn your eyes towards that Chamarī cow. The passionate ox is after her. He is thoughtfully staring at us. Look at that ox! How is he basking under the sun with his wife and ruminating? How is he also driving away the crow sitting on its hump? Also look at the goat jumping on that huge tree with his female. Resting themselves on their legs they are both eating the plums —26 29

See this crane walking about with his female on the banks of that pool, and mark his colour resplendent like the moon emerging out of the clouds —30

This Chakravak is wandering with his female in the tank and his female appears as if Padmīni —31

Dharmarāja said —O, one with beautiful eyes! I have become pleased with thy words of righteousness. Ask for anything excepting Satyavān's life, do not delay —12

Sāvitri said —I wish to have a hundred brothers, let my father who is without any son be blessed with a son —13

Dharmarāja said —"It will be so. Now you should return and perform the funeral rites of your husband. He has gone to the other realm, you cannot follow him there. You are chaste, therefore you can follow to a little distance. The great virtues collected by Satyavāna by his devotion to his Gurū have produced this result that I myself am taking him away. Indeed a wise man should always devote himself to his parents and preceptor — 14 17

Satyavāna has pleased them all by his devotion and consequently you also along with him have conquered Heaven —18

A man goes to Heaven by means of asceticism, self restraint and Brahmacherya, preserving the fires, and devotion to Gurū. Preceptor, father, mother, elder brother and specially a Brāhmana should also be revered. They should not be hurt even when one is afflicted. Preceptor is like Brāhmā, father is like Prajāpati, mother is like the earth, brother is another form of one's own soul. The sufferings undergone by the parents in begetting progeny cannot be repud even in thousands of years, therefore the parents and preceptor should always be respected. The serving of these three is the highest asceticism. Asceticism is fully accomplished when these three are pleased. To serve them is the highest form of asceticism. Nothing should be done without their permission. They are in fact the three realms, the three orders, the three Vedas, and the three fires. Father is the Garhapatya Agni, mother is the Dakṣiṇagni and the preceptor is the Āhavanīya Agni. One who devotes himself well to them, conquers the three realms and enjoys in Heaven all the pleasures, having a bright body. Now abandon your desire. You have fulfilled your mission and all that you asked you will get. Now you should return home. You are feeling tired. So I ask you had better go home —19 28

*Here ends the two hundred and eleventh chapter
on the anecdote of Sāvitri*

CHAPTER CCXII

Sāvitri said —There is no suffering in the pursuit of Dharma especially to odor your feet is the highest virtue —1

A wise man should acquire Dharma by all means, for its attainment is superior to all achievements —2

Dharma, Artha and Kāma are to be acquired by taking a human birth, to one who is bereft of Dharma, Kāma and Artha are like progeny to a barren woman —3

From Dharma is obtained wealth and from Dharma again is obtained Kāma the fulfilment of desires, it is through Dharma that this world and the next are enjoyed —4

It is Dharma only that accompanies the embodied soul wherever it goes, friends and relatives do not follow. All other things excepting Dharma perish with the body. The soul comes into existence by itself and leaves the body similarly. It is only followed by Dharma. It is not followed by any brother, friend, wife, son &c. Fortune &c are begotten by Dharma —5-6

Cleverness in works, fortune, beauty, all spring from Dharma. The prosperous realms of Brahmā, Indra, Upendra, Śiva, Chandramā, Yama, Sun, Agni, Vāyu, Water, Vasiṣṭha, Aśvathikumāra, and Kuvera &c. are all attained by means of Dharma and by virtue of it men are born amidst comfortable surroundings —7-8

Men attain Svarga, beautiful islands, pleasant Varsas, heavenly Nandan etc., by means of Dharma. Handsome Vimānas and nymphs are also attained through Dharma. The virtuous always get resplendent complexion like gold. They attain kingdoms and accomplish their desires by means of Dharma —9-11

High attributes are the fruits of Dharma: kingdom, kingly worship, success of one's will and especial rise are seen in the virtuous. The regal sceptre of gold and silver studded with vaidūrya gem is in the hands of the righteous and their faces always shine like the moon —12-13

Only the righteous become kings and are entitled to sit on the throne under a canopy, looking like a full moon, have garments studded with jewels and fanned by chowries bright as the sun. It is they who are aroused from their slumber by the chorus of 'victory', the blowing of the conches and by the praises sung by the bards —14

High class seats, golden vases, good food and drink, music, servants, smell, grain &c seek the virtuous persons only —15

Jewels, fine garments, handsome form, generosity, high attributes, beautiful wife, these are all attained by virtuous persons. The virtuous are blessed with palatial mansions that are decorated with the perforated work in gold. They also get beautiful steeds to ride upon. Asceticism, sacrifices, charities, control of passions, forgiveness, celebrity, travelling in sacred places, the reading of the Vedas, the service of the good, worship of God, devotion and service of the Guru, veneration of the Brāhmanas, humility, these are all the signs of virtue. The learned should always follow them. For Death never waits whether one has done such things or not.—16-21

This body and life are quite uncertain, therefore one should begin to accomplish virtue from childhood. Who knows when he is going to die?—22

Death comes to all, defying every body. Is it not so very strange that man although he foresees death, leads a life as if he was immortal?—23

Children see young persons and young persons see aged ones and may consider death far distant, but old ones do not see any body before them.—24

All are afraid of Death, nowhere there is fearlessness. But the virtuous saints never fear death and the state after death —25.

Dharmarāja said —I am very much pleased with you Ask for any other boon excepting Satyavān's life' Do not make any delay — 26

Sāvitrī said —Deva ! I wish to beget a hundred sons through Satyavān by your favour as there is no relief in the next world without sons —27

Dharmarāja said —You will have your desires fulfilled, but do not follow Satyavāna You are feeling worry and fatigue Therefore I am saying so Go back —28

Here ends the two hundred and twelfth chapter of the Matsya Purānam on the obtaining of the third boon by Sāvitrī from Dharmarāja

CHAPTER CCXIII

Sāvitrī said —You are the knower of Dharma and Adharma, you are the propagator of all the virtues You control all the people of the Universe You are Yama, the great Ruler of the people according to their Karmas —1 2

You give pleasure to everyone by Dharma, consequently you are called Dharmarāj —3

All the people doing either good or bad deeds go unto you after death and place them at your disposal, therefore you are known as 'Death' —4

You count and remember the time of every one's existence, consequently thinkers call you Kāla.—5

NOTE.—काल=Lit. Time.

You are the annihilator of all beings, therefore the Devas call you Antaka —6

NOTE.—अन्तक=Lit. That which brings end

You were the first son of Vivasvata, therefore you are renowned as Vivasvata in all the realms.—7

When the numbered days and their Karmas are over you drive away the subtle bodies of all the beings therefore you are known as Sarva Prāṇahara, Lord The Vedic Dharma does not become extinct through your favour ! therefore the people remain in the path of Dharma and you are the Emancipation of the Virtuous —8-9

NOTE.—सर्वप्रणहर्तृ=That which takes away every one's life.

Through your grace no intermixture of blood occurs O, Lord of the Universe ! you are the protector of the pride of the Universe, therefore protect me who has come to your mercy and refuge and my husband and his parents are helpless, so save us —10

Dharmarāja said —O, Virtuous one ! I have become quite pleased with your prayer and hereby liberate your lord Now your wishes are all fulfilled and you better return home quickly —11

This husband of yours will reign with you for 500 years, and will enjoy your company. He will attain Heaven along with you where he will enjoy the company of the Gods. The hundred sons born to you of Satyavān, will also reign and will be illustrious like the Devas —12-13

All your sons will be renowned as true sons of yours and the hundred sons born of your father will be renowned after their mother. Your mother Malavi will beget children who will be known as Malavas. All your brothers will be Kings, illustrious like the Devas —14-15

Righteous one ! one who reads this prayer in the morning will be blessed with long life —16

Matsya said —Saying so Dharmarāja disappeared from there leaving Satyavān on the spot —17

Here ends two hundred and thirteenth chapter describing the resurrection of Satyavān

CHAPTER COXIV

Matsya said —Afterwards the chaste Sāvitrī returned to the spot where was lying the body of Satyavān, and sat down placing her lord's head on her lap as before. In the meantime the sun was going below the horizon. Shortly after the soul of Satyavān liberated by Dharmarāja entered into his body when the prince began to move slowly and opened his eyes and said to his wife "Dear ! who was dragging me away ? Where has he gone ? I cannot make out anything clearly. The day has been past here in this wood in my sleep. You were engaged in the pursuit of your fasts for me and to-day you had to put up with hardships on my account. My mother and father must be feeling pained at our separation, for so long a time. I therefore want to go and meet them without delay. So get up and be quick" —1-6

Sāvitrī said —"Lord ! The sun has gone down. If you like we might go to the hermitage where are my blind father in law and mother-in-law. There I shall relate to you my history in detail." With these words she accompanied her lord. When they reached the hermitage they found the blind King Dyanat-sana who was restored to his sight getting very anxious along with the queen about his son and daughter in law. He was overjoyed to see them return at the same hour. The sages were consoling him at the time. Then Sāvitrī along with her lord paid her respects to her father in law. Prince Satyavān also paid his reverence to the sages after meeting his father. That night they all spent with the Rishis and Sāvitrī narrated everything before those present there, and she also broke her fast that very night. Afterwards, when the night came to a close all the citizens and the army of King Dyanat-sana gathered there and said to the King —"The King who usurped your throne when you became blind has been slain by your ministers. Pray come and occupy your throne" —7-17

Hearing that the King followed by his four-fold army entered his Capital and occupied his throne. Similarly in due time Sāvitrī was blessed with hundred sons. In that way that chaste lady also fulfilled all the ambitions of her father. So the chaste lady delivered both the families of her husband and father and saved the life of her husband from

the hands of Death. People should therefore revere and worship chaste ladies. The whole Universe is held up and by the virtue of the righteous ladies. The words of the chaste ladies never go false, therefore, the people who are expecting their desires to be fulfilled should always revere such ladies—18 22

*Here ends the two hundred and fourteenth chapter of the Matsya
Purānam on the anecdotes of Śrīrī*

CHAPTER CCV

King Vaisnavata Manu said —Lord ! You are the knower of all I, therefore, beg you to please tell me what a king should do on ascending his throne—1

Matsya said —A king succeeding to his throne should pick out worthy men for his assembly as his advisors and helpers on various subjects to work on his staff in order that his rule may be prosperous, for the prosperity of his kingdom depends solely on the men in his council and in various other departments. Even the smallest function cannot be successfully performed by one single man not helped by any body. Now then can a state be well administered without the assistance of competent ministers and helpers?—2 3

A king should, therefore, choose his ministers and helpers from a respectable family who should be valiant, strong, imposing, capable of bearing hardships, ambitious, handsome, having Satva guna and forbearance, good, virtuous, used to gentle speaking able to give friendly advices, loyal, knowing to act in the proper time and place, eager for a good name. Such men should be employed by a king to discharge responsible and good functions. People unsuited to particular offices should be given places according to their respective merits where they can make themselves useful, after they had been duly examined—4 7

A king should appoint a Brāhmana or a Kshatriya to be his Commander-in-chief. He should be of a good family, modest, having good manners, skilled in archery, expert in examining and managing horses and elephants used to polite speaking able to understand the science of omens and medicine, grateful, able to appreciate the prowess of the brave, valiant, used to bear hardships and having a knowledge of disposing troops in battle and of military affairs in particular—8 10

A king's door keeper should be a man of long stature, clever, handsome, humble, accustomed to sweet speech, able to influence the minds of the people—11

A king's spy should be conscientious enough to submit true and accurate reports, obedient to the king's injunctions, have a knowledge of dialects of many countries, able to speak fluently and put up with rough life, of quiet disposition and capable of discharging his functions adequately according to the circumstances—12 13

The personal guards of a king should be men of long size, robust, brave, firm in loyalty, free from uneasiness, used to bear always hardships, well wishers of their lord—14

A king should appoint different class of men in different departments according to requirements. One who knows the art of training elephants and is aware of the races of wild beasts and is accustomed to bear hardships should be made the superintendent of royal elephants. Similar should be the elephant driver who should also be of the above qualifications and firm in his seat and clever all round. The groom of a King should know about horses and how to treat the horses when ill. The Commander of the royal fort should be a man who cannot be easily led away by any intrigue. He should also be brave learned, of high family, and persevering and energetic in all actions. The Engineer of a King should know engineering and be able to prepare plans and be hardy and energetic and have nimble hands, keen foresight and should not get tired. Similar men should be employed in the art of using weapons who know the various ways of throwing weapons etc.—34-39

✓ The custodian of the ladies' apartments in a royal palace should be a man free from uneasiness skilful, humble, advanced in age, belonging to a respectable family, devoted to his ancestors, chaste, meek and modest. Thus a King should appoint his retainers in these seven different departments after examining them fully. They should all be careful and thoroughly expert in the different works—40-42

The Controller of the arsenal should be wise energetic and persevering. A King should always appoint men to hold offices after examining the responsibilities of different situations. Excellent, middling and mean are the three kinds of works. Improper discharge of duties leads to the extinction of a sovereign. A King should therefore always properly scrutinise the manliness, devotion, learning, courage, family status and gentility of the men as well as take advantage of expert advice before appointing him to hold an office of state—43-46

✓ A King should consult his Counsellors over a matter individually and separately and the advice of one Counsellor should not be divulged to the other for every one cannot be taken into full confidence. Therefore consultation in chief should be held with the prime minister but by seeking the advice of more people one very often gets confused. Therefore many men's advice should not be taken. A king used to act on the counsel of others should always place confidence in the advice of his Counsellor in chief—47-49

A King should always have by him and revere the Brāhmanas versed in the three Vedas and should never encourage the votaries of unreal learning for their contact is always thorny and uncongenial to the learner. He should always revere the learner in the Vedas, respect grey hairs and holy persons and inhibit from them meekness and statesmanship. Such a King undoubtedly influences the world, and many ill-behaved Kings without humility and modesty had gone to rack and ruin—50-52

Many well behaved Kings had regained their empires even when exiled. A King should read the Vedas from those who are learned in them. He should also master politics, logic, philosophy and temporal science, he should collect information from ordinary people and keep his senses under control, for a King who can subdue his passions fascinates

all his people } A King should also perform a series of sacrifices in which liberal gifts should be given to the Brahmanas —53-55

Besides this for the sake of righteousness he should give various kinds of gifts to the Brahmanas and should collect revenues from his subjects annually. He should propagate the study of the Vedas in his state and should be like a father and brother to his subjects. He should especially revere the members of his preceptor's family —56-57

This eternal rule to be observed by the Kings is established by Brahma. The King following it does not perish. He is amiable to all. The wicked, thieves, and enemies cannot flourish —58

Note.—**मम** King's prescribed course of conduct.

And so he should always direct his actions according to Brāhma-bhidhi which is known as Akshyabidhi. A King should look upon all classes of his subjects according to their merits and employ them accordingly —59

{ A King should recollect his Kshyetrya dharmas and never retreat from war. Not to retire from battle-field to protect his subjects to serve the Brahmanas are the foremost duties of a King. He should also protect the distressed, the infirm, the widows and provide them with boarding and lodging and endowments and adjust the Varnāśrama rules, should reclaim and restore the fallen ones in their respective religions, should give grain, cloth, oil, utensils, etc. to the good of all orders, should fulfil the objects of the ascetics and worship them like the Devas and never disrespect those who have done good to him. He should interest himself in these things in such a way as to sacrifice his life and kingdom for their sake in case of necessity —60-64

Men are said to have two kinds of minds viz. honest and equivocal. He should know what is meant by duplicate mind but should not bear it in practise. When he is influenced by the latter he should suppress it and should not let any one know of his weakness, but should try and realize the failings of others. —65-66

He should guard his limbs of body and keep them secret just as a tortoise does actions. He should also take care of his weaknesses and not get them divulged. The man who has no defined religion should never be trusted nor should a man of affirmed religion be taken into confidence indiscriminately. If trust begets fear, then total destruction ensues. Confidence should however be inspired into others with tact —67-68

He should think of acquiring wealth with the eyes of a crane and he should shew valour like that of a lion, he should take to his heels like a wolf, collect money like a hare, strike hard on others like a boar, he should be of variegated manners like a peacock, devoted like a dog, be afraid like a crow, speak sweet like a cuckoo. He should fix his residence in a quiet unknown place and should not take his meals go to bed or use flowers, clothes and ornaments without due observation and scrutiny. He should not without pre-examination go to a public scene or in the midst of a crowd, nor should he plunge into unknown waters. The horses and elephants not tested by experts should not be ridden by

The spies should roam in the garb of merchants, ministers astrologers physicians or Sannyasis. When at least two of such spies corroborate each other, the king should act accordingly. If they contradict each other then spies of more superior talents should be deputed to find out which of his actions are appreciated by his people as well as the causes of their dissatisfaction. The spies should be checked in return. He should then abandon for good what may be against the wishes of the people—95-98

O King of the Solar race! the beauty and prosperity of a king always lies in the contentment of his subjects. He should therefore act in such a manner as their love toward their king might be increased—99

Thus ends the two hundred and fifteenth chapter of the Matsya Purānam on the duties of a King

CHAPTER CCXVI

Matsya said —O King of Manus! I shall tell you now what a servant of the State should do. Hear—1

A servant of the State should carefully listen to what the king says and never interrupt him in his speech. In an assemblage he should speak sweet and agreeable words to the king and unsavoury things that may be unavoidable and necessary for his well being should be communicated to him privately. When a sovereign is of a peaceful disposition he may then be approached with a prayer of conferring any favour upon some one but no prayer should be made for one's ownself. Such a prayer should always be made through some friend. He should be specially careful that one's duty should not be neglected. He should not overwork any one, nor should he misappropriate any money. He should never show any indifference to the honours conferred by the sovereign and should always try to keep himself in his good graces. He should never imitate the king in his dress mode of talking nor any other actions. He should avoid what is not pleasing to him and should not equal or excel him in dress—2-7

In course of gambling and at the game of dice one should show his skill to the king but make the latter win—8

Without the king's permission he should not go about with the custodians of the ladies apartments of the royal palace nor should he do so with the spies of the enemies and the dismissed servants of the State—9

He should keep secret the kindly or unkindly feelings of the king toward him. He should not utter before any one a thing that is private to the king—10

Any thing reproachable or irreproachable communicated by the king should not be disclosed to any one for if one does so one loses the favour of the king—11

When a king orders any one to perform any service one should readily volunteer himself to do it—12

Of course this should be done knowing the hours of business, otherwise if one does so at all times one becomes an object of hatred and ridicule —13

One should not repeatedly repeat the favourite words of a king. One should always remain very modest and never knit his eyebrows in his august presence or laugh too much —14

He should not talk too much in the presence of the king nor should he remain silent. He should not be artful or proud, nor should he speak too much of himself —15

✓ He should not say anything about the unjust deed of the sovereign and should put on the garments, weapons, and ornaments presented to him by the king on momentous occasions. He should not give away any of the royal gifts and should not sleep during of the day. He should not pass through a forbidden thoroughfare and should not meet the king at an improper place. He should take his seat to the right or the left of the king according to his warrant of precedence and not behind or in front of him —16-19

He should not yawn, show signs of weariness, cough, assume angry demeanour, rest himself against anything, knit his eyes, vomit and belch, in the presence of the sovereign —20

He should not indulge in self praise but he should get others to do it for him —21

All the servants of the State should most loyally serve the sovereign with a clear mind and free from laziness. They should always shun craftiness, wickedness, backbiting, atheism and low morals —22-23

Those versed in the Vedas, possessing modesty should always serve the king well for their welfare —24

The sons, friends and councillors of the king should be saluted every day, neither the king nor his minister should be trusted —25

Nothing should be said without being asked, and if one says so, that ought to be true and lead to the general welfare. One should always take a measure of the king's mind by his speech and then it is easy for him to act so as to please him, he is to worship the king —26-27

One who wants one's own welfare should mark carefully whether the king is pleased or displeased with him and should act accordingly —28

If a king goes against any body, his party will be ruined and his opposite party will rise. The king if disgusted gives hopes but does not confer benefits accordingly. He appears angry though there is no cause of anger and though he remains pleasant he speaks unpleasant high words. The king may deprive him of his subsistence for his insane speeches —29-30

The disgusted king shows his goodwill towards others but hates him with whom he is disgusted. He finds fault with his words and speaks other words not having any concern with the business. The king turns away his attention from the piece of work of his subordinate with whom he is disgusted. These signs shew that a king is disgusted —31-32

On the other hand when a king becomes pleased he always assumes a pleasant aspect towards him accepts his words with gentleness offers seat and asks about his welfare. Knew that the king is pleased with him, seeing whom in private place he does not become afraid hearing whose words his face becomes jolly, even whose unpleasant words he hears and whose humble offerings the king accepts and whom he remembers with a cheerful expression of his face —33 36 —

A devoted one should serve the king in the ways spoken by me

The retainers of the king who do serve others not only in times of adversity but always and who adore the king in spite of his being ignorant, go to the domain of Indra that is inhabited by the Devas —37

Here ends the two hundred and sixteenth chapter on the king's servants

CHAPTER CCXVII

Matsya said — A king should have his residence in a central place which should be beautiful with abundance of grass and trees. It should be inhabited by a number of people and where the tributary kings, princes and subjects are loyal and submissive. It should also have some Brāhmanas skilled in various rituals and many prisons in its vicinity —1 2

It should be surrounded by sweet smelling flowers and fruits. It should be impassable to the foreigner's army. There should be no tigers, scorpions, snakes, lions, thieves round about it. The place should be beautiful and should be elevated and well-supplied with water and should not be heavily taxed. A king should live with his assistants in such a place of happiness where there should be absolutely nothing to agitate him —3 5

Amidst such surroundings he should have his fortress. There are six different kinds of forts viz —Dhanuṣadurga, Mahādurga, Narādurga, Vrikṣādurga, Jalādurga, Girādurga and of these the last named Girādurga is the best —6 7

Note — वृक्षदुर्ग = A castle surrounded by desert. वृक्षदुर्ग = An earth fort. वृक्षदुर्ग = A place of safety formed by placing the army in a particular position. वृक्षदुर्ग = A place densely surrounded by trees which make it impassable. वृक्षदुर्ग = A fort surrounded by water. वृक्षदुर्ग = A hill fortress.

The castle should be surrounded by a ditch and ramparts. The buildings are to be in the centre. It should have abundance of weapons e.g. Sataghni and others. Its doors should be beautifully made.

Its main entrance should be handsome and big enough to enable the king to pass through it riding on an elephant with his banner streaming. Four roads should be laid out in four squares. There should be a temple in front of one road, the king's mansions in front of the second road. Facing the third one should be the houses of judicial and military officers and the gateway of the city should be in front of the fourth. In

such a way a royal city should be laid out no matter if it is oblong, square or circular. Circular one is the best or it may be triangular or drum-shaped, or semi circular or of other suitable shapes (in the form of military array, diamond shaped, etc.)—8 13

The palace on the banks of a river should be of the shape of a crescent, this is the best. Treasure should be kept in the southern portion of the palace, to the further south of which should be the place for the elephants. The elephant yard should have its doorway to the east or the north. The arsenal should be made south east—14-16

In the same direction should be the kitchen and houses for other works. The house of the royal priest should be to the left of the king's mansion where should also be the places for ministers, Vedic professors and students, physicians, stables and cow sheds and store-houses. The stables should face the north, or the south. It is not well if it faces any other direction—17-18

All night there are to be lamps burning in the stables. The horses should stay there. Cocks, monkeys and goats and cows with calves should be kept near the stables. She goats should also be kept for the benefit of the horses. Dung should always be cleared away from the stables, elephant and cow yards before sunset. The quarters for the groom and elephant drivers and charioteers should be near the stables and the elephant yard. Besides them, soldiers, artisans, those versed in formulas, veterinary doctors (about horses and elephants etc.), guests should also be best accommodated within the fortress. For diseases are likely to prevail much in the fortress. Brahmanas and Chāranas should also be accommodated—21 26

A large number of people should not be allowed to enter the fortress. There should be various kinds of cannon and weapons in the fort as well as those who can use them for weapons that can destroy thousands of people protect the king. There are to remain warriors also close by. Besides all these things there should be secret doors as well as other doors within the fort protected by those who killed thousand warriors or are skilled in shooting bows and arrows and throwing various other weapons. A number of bows, clubs, spears, arrows, swords, sticks, maces, big pieces of stones, tridents, battle axes, quoits, etc., should always be kept ready within the fortress. Shields, skins, phiroas, ropes, canes, various things of artisanship, husks, loads of straw, wood, coals, etc., should also be kept. The tools of all the artisans, musical instruments, various kinds of medicines, drums, weapons, various clothings, gems, iron etc., should also be kept ready—29 31

[A good quantity of grass, firewood, molasses, oils, milk, fat, sinews, cowhides, hides for drums, all kinds of grains, silk cloths, barley, wheat, jewels, other kinds of cloths, all kinds of irons, all kinds of pulses such as Moth, Mûnga and Urada, gram, sesamum, cowdung, grain-dust, hemp, resinous exudation of Sal tree, bark of the birch tree, wax, borax, etc., should also be kept in stock in abundance.]—35 39

Poisons of snakes should be kept locked up in jars and similarly lions, deer, birds, etc., should also be kept confined separately. Animals

earth for seven nights in a vessel made of horn. Then it should be placed in a golden pendant studded with precious stones which should be used on the hand. It will dispel the poison from everything it touches. Mānābhvyā, Śūmipattrī, Tumvikā, the white mustard, woodapple, Kuda, Manjisthā, should be well powdered and mixed with the bile of a dog and a Kapilā cow. This great medicine prevents the effects of poisons. Besides these, there are various gems and pearls, Mūṣikā and Jātukā which ought to be held in the arm. They also prevent the effects of poisons —6-10

By mixing Itenukā, Jatamāṣa, turmeric, Madhukā, honey, the bark of Akṣa, Surasī, Lakṣī, and the bile of a dog into a paste and applying it over the drums, sounding instruments, and banners, by hearing the sound of such drums and by seeing and smelling such banners one is freed from the effects of a poison —11-12

Tryusana five kinds of salts Manjisthā, both kinds of turmeric, cardamums, Trivritā leaves, Vidāṅga, colocynth, Madhukā, cane, Kṣandra should be deposited in a horn and then they should be mixed and boiled in hot water when they will dispel all poisonous effects. —13-14

The white resinous exudation mixed with mustard, Elavālukā, Savegā Taskara, Sura, and Arjuna flowers and powdered together and used as incense in the fire drive away the poisonous effects from everything moveable and immoveable in the household —15-16

Where the above-mentioned incense is burnt worms, lizards, frogs, poisonous and creeping animals, or Kṛtyās can not thrive —17

When the bark of Palāśa is mixed with the exudation of sandal tree, milk, Mūrvā, the juice of Lāvāla, Nākulī, Tandultiyaka, and Kāka māchī and a thin decoction is prepared, it prevents all sorts of poisons. Gorochanāspatṛa Nepālī, Kuṅkuma and Tilaka, if held in the arm make one free from all sorts of poisons and he becomes the favourite of kings. Turmeric, Manjisthā, Kīnhi, Pippalī and Nūmba well grounded together and made into an ointment massaged all over the body take away all the effects of the most deadly poison from the body. The fruits flowers, leaves, bark and root of the Śirīsa tree grounded in cow's urine and rubbed over the body also takes off all poison. Now hear about the most mighty medicines, O King! —18-22

Bandhyā, Kārkoṭakī, Viṣṇukṛīmṭā, Utkatā, Śatamālī, Sūtā, Ānamdā, Valā, Nochā, Patolīkā, Soma, Panda, turmeric, Dagdharuḥā, Sthala Kamala, Viśālī, Śaṅkhamūlikā, Chandālī Hastimagadhā, Gojāparṇā Karambbikā, Raktā, Mahāraktā, Varuṣikā, Ajaparnī, Kośātakī Naktamāla, Priyālamā, Sulochanī, Vārunī, Vasugandhā, Gaudhā Nākulī, Idvārī, Śivagandhā Śyāmālī, Vamśanālīkā Jātukālī, Mahāśvetā, Śvetā Madhuyastikā, Vajraka, Paribhadra, Sindhuvāraka, Paribhūdra, Jivānamdā, Vasuṭharidrā, Natanaṅgā Kāptakārī, Nāla Jālī, Jātī, banyan leaves Suvārnā, Mahānīlā, Kunduru, Hansapādī, Mamdūkaparṇī, Vārāhī, Sarpākṣī, Lavālī, Brāhmī, Viśvarūpā, Sukhākārā, Rujāpaha, Vṛidhikārī, Salyadā, Rohiṇī Patṛika, Raktamālā, Āmalaka Vamḍāka, Śyāmā, Chutraphalā, Kākolī, Keṭra-

headache to a person by its fume, when put into the fire. A fly will not sit on it and if it does, it will instantly die—15 17

By seeing poisoned food the sight of Chikore becomes fixed and the cuckoo loses its melody, the crane moves abrupt, blackbees begin to buzz, Kiaupcha becomes stupefied, cocks begin to cry, parrots shrill, the female parrots begin to vomit Châmikar goes to another place, Kîranda instantly dies, monkey begins to urinate water, Jivivaka becomes morose, mongoose shoots up its hair Prasata deer begins to cry, peacocks become pleased, the poisoned stuff in a somewhat long time becomes rancid like anything kept for a fortnight. It begins to stink and ooze. Then it becomes juiceless and scentless—18 23

Sâka when poisoned dries up and watery dishes begin to bubble and the stuff prepared with Sandhava salt begins to froth—24

Poisoned grain becomes coppercoloured, milk turns blue, wine and water become of the colour of cuckoo, rice becomes blackish, kodao turns brownish, and curds become blackish bluish or yellowish, clarified butter becomes watery, and poisoned mitter becomes of the colour of a pigeon, fly turns green, oil gets red, and raw fruits by coming in contact with poison become untimely ripe, ripe ones go stale, garlands get faded, hard fruits become soft, soft ones turn hard, small fruits become disfigured—25 29

Poisoned clothes lose their finish and become covered with black circular spots and iron and gems turn pale—30

Poisoned flowers and sandal give most disagreeable smell and the bark of the toothstick becomes black and gets thin. These are the signs of poisoned stuff—31 32

A sovereign should therefore peacefully live in his fortress, always guarded by all the mantras, medicines, and jewels as mentioned heretofore—33

A sovereign is the source of well being to his subjects, under the royal protection the whole country flourishes, every one should therefore guard the king by all means—34

*Here ends the two hundred and nineteenth chapter
on the protection of the king*

CHAPTER CCX

Matsya said—O King! a king should well guard his own son. A number of trustworthy servants should be retained to guard and a faithful teacher as well to give him instruction. He should be grounded in Dharma, Kâmya, Artha, archery, the use of charriot, elephants and horses and mechanical arts, and various other physical exercises. A prince should not be so very truthful, should speak sweet words according to necessity that need not be rigorously true. Such instruction should be given to him. Men should be employed to guard him under the pretext of guarding his person. A prince should not be allowed to mix with men of

angry or avaricious disposition, nor with persons who had been insulted and looked down upon. His custodians should train him up so that he may be gentle and may not abandon the difficult path of virtue and be led away by passions during his youth. The prince who cannot be easily trained up in all such good qualities by good instructions should be well guarded in a secret place where he should have all his comforts. A prince devoid of politics and humility soon perishes. Persons well trained should be employed in different departments of State. First they should be given small offices and then their sphere of work should be gradually widened —1-7

They should be kept away from the vices of drinking, hunting expeditions and gambling for many kings addicted to them have been ruined and their number is legion. A sovereign should also not let the princes sleep in course of the day, nor should they be allowed to travel with no purpose in view —8-9

A sovereign should not inflict severe punishment, nor should he use harsh words and speak ill of anyone at his back —10

A sovereign should avoid the two evils arising out of wealth, viz — the evils arising out of not being used properly and of being used improperly —11

Not to guard well the enclosure walls, not to repair the forts, not to collect wealth from various places, to give out wealth to unfit countries, and to unfit persons in improper times, are regarded as not using wealth properly, whereas to use wealth in vicious and bad works is regarded as using wealth improperly —12-13 }

A sovereign should tactfully drive away lust, anger, pride, avarice and too much pleasure. After conquering them he should win his retainers and afterwards he should endear himself to his country and city and his subjects —14-15

Then he should conquer the external foes. These outside enemies are of various classes according as they are equal to him or under his control or quite accidental and so artificial arising out of needs, and they should be treated with greater or less caution as they belong to the former or latter class —16

The friends are of three kinds (1) as they are the friends of the father and the grandfather, (2) the enemy's enemy, and (3) an acquired friend arising out of necessity. Among them the previous kinds of friends are superior —17-18

(1) King, (2) ministers, (3) country and subjects, (4) fort, (5) penal laws, (6) treasure, and (7) friends are the seven component parts of an Empire —19

in his people. A king who is both mild and strong according to circumstances is prosperous in this life as well as in the next one. A sovereign should never joke with his retainers.—20 24

For the latter begin then to despise him. Besides this he should give up all passionate habits. It is however meet for him to have his hobbies for the acquirement of realms. The subjects of a haughty sovereign are not amiable, he should therefore speak to everyone with a smiling face.—25-27

He should not show his temper even to those who may be fit to be condemned to death. He should always be dignified.—28

Such a king always makes himself dear to his subjects and he should be bountiful and generous for a generous king conquers the whole world. He should not give way to laziness but he should be quick in doing everything, all the works of a procrastinate king suffer. But where too much affection, haughtiness, selfishness, quarrel, vicious and unpleasant acts are concerned a king should be slow, he is then praised. He should always keep his policy confidential, one who makes it known brings ruin on him. The sovereign whose policy is not known to any until it is accomplished conquers all the world. Empires always depend on the basis of sound policy, the latter should therefore always be well guarded.—29 33 \

A sovereign should solve his policy through wise and sound statesmen for there is always a risk of its leaking out when placed in unreliable hands. The solution of a policy through desirable channels therefore is a source of incalculable benefit. Many kings are ruined owing to bad advices from ministers.—34

Many sovereigns have been ruined by the unsoundness of their policy. Appearance, signs, hearing, features, speech, eyes and face indicate the inward feelings of a man. A king sound in politics has all the world at his command. A king should neither hold council with one man nor with too many. He should not get into a boat without knowing its rower. He should also deal with the robbers that accost him according to the rules of Sāma, etc. He should by all means pursue the course that may not be against the wishes of his subjects and may not weaken them.—35 39

He should minister to every one's comfort in his state. The king who brings about weakness of his subjects out of delusion goes to rack and ruin and he is deprived of his kingdom and his brethren. As a nourished calf becomes fit to carry loads so is a very well looked after State able to bear the weight of regality. The king who is kind to his subjects assures the permanency of his rule and achieves great objects. The King should carefully protect by all means gold, grains and land in his Empire and bring them under his control. As a father and a mother well guard their sons, so a king should well guard his senses from his own persons and from others. He should always enjoy by his senses kept well under control.—40-44 \

All the things in this world are under the control of Daiva and the exertions of men. Daiva cannot be clearly recognised, but the

exertions are seen to bring about successful results. He should also keep all his passions under his control which should be applied to achieve something useful when there is an occasion for that. Such a king is universally loved which brings him great wealth, name and fame from his Empire as well as from outside —45 47

Here ends the two hundred and twentieth chapter on the duties of a king

CHAPTER COXXI

Mann said —“Lord! which is superior, fate or one's own exertion and effort? I have got doubts on this, kindly solve them” —1

Lord Matseya said —The actions of the past life are known as *fate* or *Daiva*, consequently the wise have always held one's own *effort* and *perseverance* as superior. A man who every day performs righteous and auspicious deeds turns even his ill luck into a good one. Those who have performed good deeds and are filled with *Satvaguna* do not get the desired fruits without their personal efforts and exertions —2 4

Rajoguna class of men get fruits according to their *perseverance* and *efforts*. A man, by *perseverance* gets what he wants. Those who have performed Tamoguna deeds attain their desires with great difficulty. Those who are incapable of persevering regard *fate* alone as supreme. Know, O King! that men get all their desired ends by their energy and efforts —5 6

Consequently *fate* conjoint with the present, the past and the future gives fruits while *perseverance* in most cases bears fruit in the present. *Fate*, *perseverance* and *time* all three conjointly bear fruit to a man —7 8

Agricultural prospects thrive by rain which again depends on fixed time and not otherwise —9

A man should therefore persevere righteously; he then gets high fruits during adversity even. Even if he does not get fruits in this life, he is sure to get them in the next world —10

Lazy people and those that only depend on *fate* do not ever gain their objects, so one should always persevere in the path of righteousness —11

Prosperity forsakes those who always dream of *fate* and favour; those who persevere, one should therefore always be active and alert —12

Here ends the two hundred and twenty first chapter on Fate and one's own Effort and Energy

CHAPTER COXXII

Mann said —“Lord! be gracious to explain to me the policies of *Sāma*, etc., along with their characteristic and applications.” —1

Matseya said —A sovereign should resort to the following seven policies or expedients at the time of necessity, viz., (1) *Sāma* (2) *Bheda*,

(3) Dāna, (4) Danda, (5) Upekṣā, (6) Māya, (7) Indrajāla Sāma is of two kinds, viz — Satyasāma and Asatyaśāma — 2-3

Note.— (1), (2) (3) and (4) have been explained in previous chapters Upekṣā (उपेक्षा) = Policy of overlooking or endurance Māya (मया) = Policy of diplomacy Indrajāla (इन्द्रजाल) = The use of some stratagem in war Satyasāma (सत्यशाम) = Policy of genuine conciliation. Asatyaśāma (असत्यशाम) = Ierficious policy of conciliation

The policy of Asatyaśāma should never be employed in the case of the righteous and the saints for they can only be won over by Satyasāma. If Asatyaśāma be applied to them, then bitter and aggressive feelings are aroused virtuous and true and self restrained saintlike sovereigns of high pedigree should be endeared by praising their lineage and by relating to them their deeds of virtue to make a good impression on them never should Atathyaśāma be applied to them — 4 7

The following is the rule — Tathyaśāma is to be applied in the following manner — narration of the high pedigree and description of the deeds done for one's benefit and acknowledging one's gratitude, etc. Thus the religious persons are brought under subjection Though it is heard that Rakṣasas are brought over by the use of Sāma, yet it be remembered that it should never be applied in the case of the wicked For no benefits will be derived thereby The policy of conciliation wins all, but it should never be employed in the case of the wicked for they look upon a conciliatory sovereign as one afraid of them Therefore it should never be applied in the case of wicked persons — 8 9

{ Those born in a good family, noble, simple, virtuous and truthful and modest, are the persons with whom Sāma principle is to be applied — 10 }

Here ends the two hundred and twenty-second chapter on the Dharma of the kings and the policy of conciliation.

CHAPTER CCXXIII

Matsya said — With the class of people who are hostile and wicked to one another, who become afraid and feel themselves insulted, the policy of divide and rule should be employed, for they can best be conquered by creating disunion among them so the politicians say ÷ 1

The vices and the weaknesses on account of which a certain class of people become disagreeable to others should be imputed to the latter in order to bring about a disunion among them This is the rule — 2

They should be explained about their own faults and defects and they should be frightened by the opposite party Thus that class of men can be gradually and easily be divided from their party and then brought under submission — 3

When many kings are bound in alliance one single king cannot conquer them without creating disunion among them therefore to create disunion among them is the best policy Even India is unable to bear the influence of the united ones Therefore the policy of divide and rule is so much prained by the politicians A king should hear either

directly from persons who are to be divided or through others, then he is to test it and if he be satisfied that he is to take up the Bheda policy, Such a policy should however not be launched personally by a sovereign, it should be given effect to through another agency for then it proves more effective—4-5

A sovereign should not believe in the efficiency of his men employed in working out a policy of divide and rule, for the people to be disunited may be mostly found anxious to serve their respective ends—6

In an Empire there are two sources from which bitter feelings of anger and enmity crop up, one is internal and the other external of these, the internal faction is most to be dreaded, for it is this internal faction that brings about the ruin of kings. The source of anger and enmity coming from outside from other kings is known as external source of danger. The queen, prince, commander-in-chief, ministers, prime minister, the princes the wrath and discontent of these are known as the internal source of wrath and danger. To a king this is indeed terrible. If the internal condition of the Empire be good and satisfactory, then the external source of danger however great, can be easily conquered by a king. He easily wins victory—7-10

On the other hand the sovereign who is beset with internal danger, perishes in spite of his being like Indra in power, consequently such a danger and wrath ought to be very carefully guarded against—11

A sovereign using the policy of divide and rule in case of his compeers should first try and create disunion among their communities, and kith and kin, but he should very cautiously prevent a similar thing happening amongst his brethren, for distressed kith and kin bring suffering on their overlord, they should therefore be kept intact by gifts and royal regards as a dissension among them is so dangerous to a sovereign—12-14

A wise ruler ought to conquer his foes by creating a division among their kinsmen whom the foreign king does not trust—15

The greatest of the enemies when disunited are vanquished by a small force therefore it is meet to create disunion amongst the enemies—16

*Here ends the two hundred and twenty third chapter on Rājya Dharma—
the policy of Bheda*

(3) Dāna (4) Danda, (5) Upekṣā, (6) Māyā, (7) Indrijāla Sāma is of two kinds, viz — Satyasāma and Asatyaśama — 2-3

Note.— (1) (2) (3) and (4) have been explained in previous chapters. Upekṣā (उपेक्षा) = Policy of overlooking or endurance. Māyā (माया) = Policy of diplomacy. Indrijāla (इन्द्रियाला) = The use of some stratagem in war. Satyaśama (सत्यशमन) = Policy of genuine conciliation. Asatyaśama (असत्यशमन) = Mischievous policy of conciliation.

The policy of Asatyaśama should never be employed in the case of the righteous and the saints for they can only be won over by Satyasama. If Asatyaśama be applied to them, then bitter and aggressive feelings are aroused virtuous and true and self-restrained saintlike sovereigns of high pedigree should be endeared by praising their lineage and by relating to them their deeds of virtue to make a good impression on them never should Atatyaśama be applied to them — 4-7

The following is the rule — Satyasama is to be applied in the following manner — narration of the high pedigree and description of the deeds done for one's benefit and acknowledging one's gratitude etc. Thus the religious persons are brought under subjection. Though it is heard that Rākṣasas are brought over by the use of Sāma, yet it be remembered that it should never be applied in the case of the wicked. For no benefits will be derived thereby. The policy of conciliation wins all but it should never be employed in the case of the wicked for they look upon a conciliatory sovereign as one afraid of them. Therefore it should never be applied in the case of wicked persons. — 8-9

Those born in a good family, noble, simple, virtuous and truthful and modest are the persons with whom Sāma principle is to be applied — 10.

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The vices and the weaknesses on account of which a certain class of people become disagreeable to others should be imputed to the latter in order to bring about a disunion among them. This is the rule — 2

They should be explained about their own faults and defects and they should be frightened by the opposite party. Thus that class of men can be gradually and easily be divided from their party and then brought under subjection — 3

When many kings are bound in alliance one single king cannot conquer them without creating disunion among them therefore to create disunion among them is the best policy. Even Indra is unable to bear the influence of the united ones. Therefore this policy of divide and rule is so much praised by the politicians. A king should hear either

Some do not commit sins for fear of Dharmarāja and others do not sin for fear of the king's rod, whereas others again do not commit sins for fear of both others again not being punished, commit sins. So every thing is established on Danda—16

(The royal rod of punishment inflicts punishment on the wicked and guilty and also prevents others who have not committed sin from committing fresh sins. So this object is two-fold. It is out of the fear of Danda that the Devas assembled in the Dakṣa Yajña (sacrifice of the Prajapati Dakṣa) gave the share of sacrificial oblations to Mahādeva and gave the post of commander-in-chief to Kartikaya and Vala granted boons to children—17 18)

Here ends the two hundred and twenty fifth chapter on Rāja Dharma—the Danda

CHAPTER CXXXVI

Matsya said—A king is created by Brāhmā for the preservation of all the beings for awarding to the Devas their respective shares of sacrificial oblations and for inflicting proper punishment to the guilty—1

A king is like the Sun for none dare look at him with hostile eyes. Everyone is pleased at the sight of him he satisfies all eyes therefore he is like the Moon—2 3

A king like Dharmarāja bestows his affection and inflicts his punishment on the people according to circumstances. He has therefore the attributes of Dharmarāja—4

Just as the God Varuṇa flings His noose round the enemy's neck similarly a king also throws his fetters round the feet of the wicked. This is the king's Vāruṇavṛata (vow)—5

People are satisfied to look at their king as they are at the sight of the Moon. He is always rigorous and strong to curb the sinners and he should burn as fire does all his enemies who are envious and wicked. This is his Āgneyavṛata—6-7

He should always observe this Āgneya vṛata. As the earth holds up all the beings so a king nourishes all his subjects. This is his Pāṭhivavṛata. As all the subjects of a sovereign are steady in their devotion to him so is he in his devotion to Indra Sūrya Vayu Yama Varuṇa Chandramā Agni and Prithvi. He sustains his subjects as Indra pours forth rain for four months during the rains. This is Indra vṛata. He takes revenues from his subjects as the Sun draws its moisture by his rays for eight months. This is Sūryavṛata—8-10

As air pervades through and through all the being so does the king know the hearts of all his subjects through his spies. This is Vāyuvṛata—11

Here ends the two hundred and twenty sixth chapter on Rāja Dharma

cular person should be fined 600 Panas. One who demands more money than agreed upon and promised at the time of a girl's marriage should be fined twice the sum agreed upon. This is the rule of Dharmaśāstra. A man who after paying earnest money for a thing does not purchase it should be fined 510 Panas (Madhyam Danda) and the king should make him return the earnest money. One who after accepting his fee steals the milk of a cow under his charge or does not properly look after it should be fined 100 māśas of gold and he should also be tied in iron chains and made to work in fetters—14-22

Note—११=A Coin equal in value to 80 cowries

{ The prison should be erected out of a city, it should be 100 Dhanuṣa wide and in big towns, the prison should be twice or three the above dimensions. These prisons should be circled by a wall so high as a camel may not look into them—23-25

Note—१११=One dhanuṣa is equal to 4 cubits

And no inlet for a dog or a swine should be left in the wall. If an animal gets into a field without any inclosure, and eats some of the grass etc., stocked there, then the man in charge of such trespassing cattle should not be punished. Manu has laid down in his code that if a cow that has calved only ten days ago or a bull set free at the time of Srāddha consecrated to the Deity eats away corns of a field, though enclosed, the keeper of such animals should not be punished. Other cattle besides them, if found grazing in the fields of others, should however be punished by a fine ten times the damage done, being levied from the owner of the cattle and if the above crime be done wilfully, twice the above fine should be levied—26-28

If a Kṣatriya's fields be harmed by a Vaidya's cattle the former should be compensated by the latter ten times the damage done. One who usurps any one's house, tank, forest, garden and fields should be fined 500 Panas. One who does so unknowingly should be fined 200 Panas. One who annihilates the boundary mark at the time of its laying it out, or one who gives a wrong advice or is a counsellor of wars should be deprived of his tongue or should be fined 1,080 Panas. This is what Manu has enjoined—29-33

If Brāhmanas Kṣatriyas and Vaidyas do a thing contrary to their prescribed orders they should be made to perform the usual purificatory rites. A woman if she kills any body should keep up the Śūdratyaśā ordinance—34

CHAPTER CCXXVII

Matsya said — One who has misappropriated anything placed under his custody should be fined by a king which should be equivalent to the value of the thing misappropriated. A king will not thereby lose his religion — 1

One who does not return anything placed in his custody to the person who placed it with him, and one who mischievously asks for a thing from a person on the mere allegation of having placed it in his custody, are both guilty and should be punished for theft or fined twice as much the amount of the value of the thing placed in custody — 2

One who defrauds another of any valuable thing should be punished with death along with his accomplices or should be sentenced rigorously as the king considers fit — 3

One who does not return a thing within a promised time which he took as a loan from another person should be chastised and forcibly made by Purva Sāhasa to return it to its owner and fined by the sovereign — 4

One who sells away the property of another through oversight is not guilty but one who does so knowingly should be punished for theft. — 5

One who does not impart knowledge or mechanical training to his students after having received his fee for the same should be fined the whole amount of his wages — 6

One who does not feed his neighbour and Brāhmanas earns sin instead of virtue and he should be fined also one maśā gold but if he omits to invite any sinful Brāhmana he is not guilty. If a Brāhmana be invited to join a feast and when he has come to the house of one who invited him and is made to go back without any food and without any due cause, then the invitor should be fined 108 Damas — 7 8

One who does not confer a promised gift on some one should be fined of gold. A disobedient servant should be fined 8 rattis of gold along with his unpaid wages. The master who does not pay his servant at the right time and dismisses him without a fair cause, should be fined 100 Kṛṣṇaśas. One who promises to give away a village, country or grain fields etc. and afterwards goes back upon his word and tells false should be banished from his kingdom by a sovereign. If anyone does not pay or get balance of the value of a thing that he bought or sold within ten days of the bargain then the seller or purchaser should be fined six hundred Kṛṣṇaśas by the king — 9 13

One who marries a girl to another without telling her faults should be fined 96 Pāṇas and one who mischievously and falsely declares a girl to be not good (a eunuch) should be fined 100 Pāṇas. One who shows one girl and then marries a different one should be fined 1080 Pāṇas (Uttam Sāhasa fine). The man who hiding his faults marries a girl is considered not to have married at all and should pay 200 Pāṇas to the king. A man who weds his daughter to one and then again marries her to another should be fined 1080 Pāṇas (Uttam Sāhasa fine). Similarly one who sells a thing to another after promising to sell it to some parti-

falls from his position. If he does so knowingly he becomes of that caste himself —55

A woman defiled by a Brahman should be kept confined in the house by her husband and so should a woman be kept up who desues for another man —56

If even then she remains the same she should be made to keep up Krichhrasantapana ordurance which purifies her —57

A twice born should have only one meal a day and turn the sacred Gâyatri on his beads for full three years to purify himself of the sin of having indulged with a girl of twelve years in whom menstruation has not commenced (or a barren woman) for a night. These ordinances purify one for having illicit connections now the ordinances prescribed for those who associate with the fallen will be mentioned —58 59

A man who associates with a fallen lot for a year also becomes the same. One becomes fallen even by helping them in the performance of sacrifices by teaching them by making them his relation, by interdining with them. A man becomes purified of it by the ordinance prescribed for it. But he will remain like a Preta —60 61

A fallen person should be taken outside the village limits by his brethren and made to drink the water of the maid's house. If a fallen man dies the sin that devolves thereby lasts for a whole day and night. One should not talk to a fallen man nor should one sit on his seat. He should only get enough for his sustenance. On the evening of an inauspicious day the near kinsmen of the fallen man would perform before the Guru his Udaka Kriya. His maid then would throw in the south west corner one pitcher full of water. His friends are to fast the whole day and night and they would not accept the Ashaucha of that Preta. The friends of the fallen man should not address him or sit with him or travel with him. Nor should they express that he is their near relative. This is the social rule. He should only get enough for his sustenance. He should not be made to entitle himself to his share as an elder brother in spite of his being senior but the biggest share should go to the most deserving among the remaining ones —62 65

One who injures the prestige of a man should be fined Prathama Sabasa (270 Panas) —66

(A Ksatriya who abuses a Brahman should be fined 100 Panas, a Vaisya doing so should be fined 200 Panas and a Sudra if he does so should be sentenced to capital punishment —67

(A Brahmana who abuses a Ksatriya should be fined 50 Panas, if he abuses a Vaisya he should be fined 25 Panas and if he abuses a Sudra the fine should be 12 Panas —68)

A Vaisya abusing a Ksatriya should be fined Prathama Sabasa, if a Sudra abuses a Ksatriya his penalty should be that his tongue would be severed —70

If a Ksatriya abuses a Vaisya he would be fined 50 Panas, and if he abuses a Sudra he should be fined 25 Panas. If a Sudra abuses

To purify himself of such a sin one should observe the Śādrahatya ordinance and should also make some gift to a Brāhmana in case of killing animals having bones. One becomes purified of the sin of killing boneless insects, etc., merely by Prāṇīyama —37 38

The sin of killing the worms existing in grains, molasses and fruits and flowers is purified by eating clarified butter —39

By cutting the medicinal herbs of a jungle without any necessity one commits a sin of which he is purified by living on milk for a day —40

Such sins are cleansed by the observance of the ordinances mentioned above, now the ordinances which ought to be observed by a thief will be enumerated —41

By observing the Ardha Krichhra ordinance a Brāhmana becomes purified of the sin of having committed a theft of corn, money, etc., in the house of another of his own caste —42

By observing Chāndrāyana one is purified of the sin of having taken a woman, house, well, tank, etc., belonging to another —43

A man who steals trifles is purified by the observance of Sampapana Krichhra ordinance —44

The stealing of eatables, conveyance, bedstead, flowers, berries, and fruits is purified by drinking Panchagavya —45

One who steals hay, wood, tree, dried corn, molasses, cloth, hide, fish and flesh becomes purified by keeping a fast for three days —46-47

One who steals pearls, gems, Prabāla, copper, silver, iron, Kāmsya and stones becomes purified if one eats for twelve days the refuse of rice. A thief of cotton, silk, animals of bisected hoofs, horses, birds, scents, medicines, rope, becomes purified by living on milk for three days —48

The ordinance mentioned above purify the twice-born ones of the sin of committing a theft, now the ordinances for the purification of illicit connections will be enumerated —49

One who is guilty of an illicit connection with his preceptor's wife should observe the ordinance prescribed for the sin of committing adultery with a lady of one's own community. For the purification from the sin of having an illicit connection with one's mother's maid, son's wife, virgin, Chāndāl, father's sister's daughter, sister, mother, mother's sister's daughter and righteous lady or brother's respected wife, Chāndrāyana ordinance should be kept up —50 51

A wise man should not indulge with the above mentioned class of ladies, nor should he marry one's relation, a fallen woman, a woman in menses. He should also abstain from unnatural offence and indulging with lower animals. One who does so should keep up Krichhrasantapana penance to purify himself of the sin. If one discharges one's semen in water, one is to perform Krichhrasantapana vrata —52 53

One who looks at a sexual intercourse or makes discharge in course of the day is purified by bathing with his clothes on —54

A Brahmana who indulges with a Chāndāla woman or a woman of a different caste or eats their food or accepts a gift from them unknowingly

tolas of gold or silver according to the seriousness of the offence. The one who breaks anyone's bone should be exiled from the country —87

The king should get that limb of one's body annihilated by which he breaks another's bone, he should also be fined as much as would be necessary for the aggrieved person to spend in getting himself released from the court —88

One leg of the man who kills a cow, goat, elephant and camel should be chopped off. The man who kills small animals, and deer should be fined twice Dāmas, and the man who kills insects and worms should be fined one māśa of silver and the owner of the animals should be paid his price —89 90

One who fells his master's or other's tree should be fined gold pieces and double the fine should be imposed on those who cut a tree near a tank, a thoroughfare or a boundary line —91 92

Those who break fruit trees, arbours, creepers, and floral plants should be fined one māśa of gold —93

Even a man chopping grass unnecessarily should be made liable to pay a fine of Kaṣṭhapaṇi, one who beats another should be fined three rattis of Kṛṣṇāśa —94

Out of the fines levied for cutting trees, the king should use his own discretion, he must pay the owner of the trees the price for them and the rest should go to the royal exchequer —95

If any harm accrues through an untrained driver of a conveyance the fault lies with the master, but if any such thing occurs through a skilful man the fault lies with the driver for which he should be punished. If perchance anything happens through sheer accident none is to blame —96 97

One who knowingly or unknowingly usurps the property of another should appease the man whose property he usurps and pay a fine to the sovereign —98

One who steals away a rope from a well or breaks away the place where drinking water is supplied to the passers by should be fined one māśa of gold and the stolen articles should be made good, and he should satisfy the master of the well —99

A person stealing more than ten jars of grain should be killed and the one who steals less than that should be fined eleven times more the value of the stolen grain —100

The man stealing more than 10 jars of eatables should also be fined eleven times the value of the stolen things, but he should not be killed, and a man stealing gold, silver, fine raiments, wife of a high class man, oxen, arms, medicines and principal jewels should be subjected to death. A king should adequately punish one who steals curds, milk, water, juice, bamboo utensils, clay pots, powders, according to the gravity of the offence. A man stealing cows, buffaloes, and horses of a Brāhmaṇa should have half his leg cut off immediately —101-105

Those who steal cotton bales, cotton wines, cowdung, molasses, fish,

Vaiśya be should be fined 1080 Panas (Uttama Sāhasa), but a Vaiśya abusing a Śūdra should be fined only 50 Panas —71:

People abusing men of their own community should be fined only 12 Panas and those who indulge in most foul abuse should be fined twice the amount prescribed —72

A Śūdra should be deprived of his tongue if he abuses violently a twice-born, if his offence be moderate, if his offence be highest, he is to be fined Uttama Sāhasa —73

A king should put a red, hot iron spike twelve Angulas long in the mouth of a Śūdra who vilifies violently one, taking his name, caste and house —74

A Śūdra who teaches Dharma to the twice born should also be punished by a sovereign by getting hot oil poured into his ears and mouth —75

The person who speaks a lie with regard to his country, caste Veda and corporeal duties should be fined 2 160 Panas (twice the Uttama Sāhasa) —76

A sinner who abuses a high class man ought to be fined 1080 Panas (Uttama Sāhasa) one who violates the ordinances of a king should pay double the amount of fine for he is really a man who tries to upset the determination of the king —77-78

If a man who abuses another and then says that he did so in a joke, through love or intoxication and would never do so again, should be fined only half of the amount codified —79

The man who speaks ill towards the one-eyed, the blind the bald headed, and the crippled by addressing them as such should be fined one tola of silver (Kārsāpana Danḍa) —80

One who uses harsh words towards his preceptor, mother, father, elder brother, father-in law and does not make room for his preceptor should be fined 100 Panas (hundred Kārsāpanas) —81

One who does not make room for another sagelike person other than his preceptor should be fined one rattī of silver (one Kṛṣṇala) —82

A king should get that limb of a Śūdra severed from his body which he uses in causing pain to the twice-born —83

The lips of the man who haughtily spits on another should be cut down. One who mischievously makes water facing another should be deprived of his organ and similarly the hind part of the man should be dealt with who maliciously makes wind in the face of another —84

The lips of a low class man occupying the seat of a high class man should be chopped off with a mark sealed on his hip —85

The hands of the one who extends them to catch hold of the hair, feet, nose, neck, scrotum of a high class man should be lopped off by a king —86

The one who makes another bleed by his blows should be fined 100 Panas and the one who pricks into the others flesh should be fined 24

birds, oil, clarified butter, flesh, honey, salt, rice and cooked food should be fined twice the amount of the price of these articles —108 103

A man who steals gram out of a field, flowers, creepers, and rice should be fined five māśas of gold or silver and the theft of ripe crop śika, berries, and fruits, should be punished with a fine of 100 Panis if the thief has no sons and if the thief has son then 200 Dindas. The limbs of a thief employed in the accomplishment of his mission should be cut off. There is no sin if a Brahmin who is not carrying anything through hunger plucks a couple of sugarcane or berries on his way —109 111

Manu has said that there is no crime in taking a couple of cucumbers, two melons in fact any two fruits, two handfuls of grain, as well as the taking of śika in an equally small quantity, the fruits growing on forest trees forest berries a small quantity of firewood, grass, the plucking of flowers from elsewhere in the absence of a flower garden for Divine worship. A man found doing any of these things should not be punished. One who kills any animals having claws and fangs such as lions, snakes, etc., does not commit any sin. Neither there is any sin in killing an Ātātāyi a man who has come to attack and kills, be he a Brāhmana, a preceptor, a child, a learned man, and an unknown man —112 117

Note.—For the definition of an Ātātāyi see below

People who deprive others of their fields those who indulge with the class of women whom they ought to avoid, those who set fire to others property, those who poison, those who treacherously kill another with a weapon, those who act mercilessly against a king are known by the knowers of Dharma as Ātātāyi. If a beggar, a woman, or a vicious person, though prohibited, enters a place, he should be fined twice. Those who are found talking to another woman in a sacred place, forest, or in their own house, those who are detected in breaking a river dam should be punished by the sentence named Sangrahana —118 121

If such a person is again found talking to women he should be fined a tola of gold or silver, but there is no serious crime in talking to actresses in private or walking with them in private for it is their profession and they should therefore be fined something for doing so for they earn their livelihood by prostituting their bodies —122 123

One who forcibly violates the modesty of an unwilling maid in the household should be killed outright —124

If one does so with her consent he should be fined 200 Danda and the person taking share therein, either inducing or assisting should also be punished with a similar fine (i.e., death) —125

One who allows another to commit such a thing in his house is also worthy of being punished similarly. The person who forcibly commits such an act with another woman is worthy of being killed outright but the woman so outraged is faultless. If a virgin after getting menses for the third time in her father's house, seeks a husband for herself, should not be punished by a sovereign. One who takes the girl away to a foreign land after marrying her in his own country is a thief and should be killed —126 129

If one is carrying away a girl who is without any ornaments or

resembling the female privicy, those who drink should be branded with the sign of a flag hung at a tavern, a thief should be branded with the sign of dog feet, and a man killing a Brahmana with the sign of a headless human body. Men branded with such marks should not be taken in society. None should speak interdict or live with them—163 164

Those who speak irreverently, eat forbidden things and marry one who ought not to be married should be outcasted by their brethren and the sovereign should take all their wealth and plunge it in the waters in the name of Lord Varuna. If a man having a wife is proved to have committed a theft he should be punished, when he is caught with all the stolen things. Those also should be punished who harbour thieves by providing them with food and utensils. The officials of the state who may have created a vice among the subjects should also be punished like a thief. Those who do not go and rescue according to his might where there is a danger in a village say a house fallen or when a woman is attacked on the way, should be deprived of all their wealth by the sovereign and then exiled. Those who plunder a royal treasure or assist the enemies of the sovereign should also be killed. Those who commit thefts by housebreaking or other similar devices in course of the night should be punished by their hands being cut and they should be hung on a trident. Or they should be punished by being drowned, or by any other means thus punished—165 170

Those who stop the course of water in a tank, &c., should also be similarly punished—171

Those who break into a royal arsenal or a temple should be killed outright—172

Those who in times of no danger, throw unholy things on the royal road should be fined one Kāṭhanas and the king should make them clear off the road—173

If these be cripple, old persons, pregnant women and children, a lame man they will be chastised by mere speech. A physician who purposely spoils the treatment of a patient should be fined with 1060 Panas. Those whose treatment is blameable should be fined Malhyama Sahasa and the false ones should be fined Prathama Sahasi—174 175

Those who break a state umbrella, banner or an idol should be fined 500 gold pieces and made to repair them—176 179

Those who break pure articles and also those who break jewels should be fined Prathama Sahasi—180

One who increases or decreases unjustly the value of anything should be fined accordingly. The prison and the place of capital punishment should be made on a public road at such a place as to enable the sovereign to have an eye on the culprits—181 182

Those who break the city walls, ditches or gates should be exiled as well, those who plough not well and instruct the vicious should be exiled—183

One who practises Vāsīkarana and Abhicāra practices, etc., should be fined 200 Panas. One who sells bad seeds calling them to be good

If a man takes a prostitute to another person on the pretext of taking her to some particular individual should be fined a māṣa of gold—144

If a man after bringing a harlot does not indulge with her, the king should make him pay her twice as much and should levy a similar amount of fine for himself. Dharma will not thereby be upset—145

If a number of people forcibly indulge with a concubine, the king should make each one of them pay her double the amount of her wages—146

↓ Fallen father, mother, wife, preceptor, priests should not be abandoned, but a man doing so otherwise should be fined 600 gold pieces—147

Fallen Gurus are not to be abandoned and mother should not be forsaken, even if she does a great vicious crime, for she is superior to all on account of her bearing the son in her womb and nourishing him—148

A pupil who reads at forbidden times should be made to pay a fine of 3 Kāṣṭhas and the master should be fined twice the amount. If one quits one's ācāra one would have to pay also three Kāṣṭhas where no fine is specifically mentioned, gold Kṛṣṇaśas ought to be inferred. Wife sons, servants disciples brothers should be beaten on their back with a rope or a cane when they commit a fault. They should never be beaten on their heads. One who does so should be punished like a thief. If a person sets animals to fight with each other or gambles he should be punished by the sovereign according to his discretion. A washerman should very carefully and cautiously wash fine clothes, on a wooden plate or on a good stonepiece he should be fined a māṣa of gold if he does not do so. If a thing is found missing under the custody of its custodians, they should be made to make it good—149 150

If the revenue obtained by a servant from the cultivators be not paid to the king's coffer or to the proprietor, his property is to be forfeited and he should be exiled. If a landlord realizes more rent from his tenants and gives less to the king should be banished from the Empire after all his wealth being forfeited to the crown—151 152

The officials of any estate who spoil the interests of the subjects and who are found to be void of sympathy and full of wickedness should be deprived of all their wealth. Those who persecute the subjects by misrepresenting the mandates of the sovereign should also be similarly dealt with—153 154

Those who govern intricately who kill women children, Brāhmana and who eat fishes should be banded and the minister or any other official of the state be he a minister or a Prādīvaka if he is working contrary to the policy of the crown should be banished after being deprived of all his wealth. Those who kill Brāhmana indulge in drinking thieves and those who indulge with preceptor's wife should be killed. If such a man be a Brāhmana he should be banished, with a mark on his body,—155 156

Or they might be branded with different marks, and then exiled. These who indulge with preceptor's wife should be branded with a mark

fine should be 270 Panas and in case of a Śâdra it should be 135 Panas —203

The seller of the cover of a corpse, the one who beats another, the one who sits on the royal conveyance and throne should be fined 1060 Panas (Uttama Sâbasa) —204

One who again files a suit that he has lost should be fined twofold, his appeal being dismissed —205

One who does not present himself in obedience to a writ royal or comes unasked and the man who being sentenced effects his escape from the judge and those who are without any manhood should be made liable to a fine of silver or gold as the case may be. A messenger for his fault should be fined half of the abovementioned fine. One who escapes from the lock up where he is confined to meet his deserts or receive the award of his quota of punishment as codified, should be punished with eight times the punishment above prescribed —206 208

One who gets another's hair or nails clipped in course of harmless discussions should be fined 405 Panas —209

One who sets at liberty a man kept in confinement or a culprit worthy of being sent to the gallows should be punished twice as much as prescribed for the real culprit —210

If the courtiers of a king do anything unmindfully they should be fined thirty times the amount prescribed which the king should offer to God Varuna —211

If a servant of the state inflicts less or more fine than prescribed, he should be made to recoup the shortcomings out of his own pocket —212

The sin that a sovereign commits in taking the life of an innocent person is just the same as is accrued in protecting a man worthy of being condemned to death —213

A Brâhmana guilty of any crime howsoever serious it may be, should not be condemned to death. He should only be deprived of his wealth and banished —214

A Brâhmana should never be killed for there is a great sin in doing so, one should therefore avoid doing that —215

The king who does not punish a man worthy of being condemned and punishes an innocent man merits enormous discredit and goes to hell —216—

A king should always punish a guilty person after thinking over duly the gravity of the offence in consultation with a Brâhmana —217

*Here ends the two hundred and twenty seventh chapter
on the king's Dharma—his inflicting punishments*

CHAPTER CXXXVIII

Manu said —"Lord ' pray tell me how peace-offerings (Śanti) are made to avert the ominous signs seen in the celestial, intermediate and terrestrial regions —1

and also one who interferes with the authority of the sovereign should be killed, after being disfigured. The goldsmith who adulterates the articles of manufacture with mischief should be cut down to pieces by weapons and one who taking things from a trader does not pay the price or sells privately those things should be fined Madhyama Sāhasa. A man found selling things by speaking a lie should also be similarly dealt with—184-187

If a man finds fault with and blames weapons, sacrifices, asceticism, country idol, chaste woman should be fined 1060 Panas (Uttama Sāhasa), and if a similar offence is committed by a group of persons, each one of them should be severally fined twice as much and one who gives rise to quarrels should also be punished—188-189

A Brāhmana who eats garlic, onions, ham, chicken and animals of five nails and other uneatables should be banished by a sovereign, and a Śūdra doing so should be fined one rattī (Kṛṣṇala) of gold—190-192

Whereas Brāhmanas, Kṣātriyas and Vaiśyas doing so are to be fined fourfold, threefold and twofold respectively greater than Śūdra, the one who excites them should be fined twice as much. If one volunteers to finance and thus help them to eat uneatables should be fined four times, one who does not pay where ordered by a donor to do so and one who breaks open a lock or crosses an ocean should be fined 50 Panas—193-194

One who is holy and of a superior class if he touches anything which he ought not, or attempts to do a hard thing which he is unable to do, or kills animals, or procures abortion to a maid, or eats in a Śūdra's Dāsa and Pittṛi Karmas and does not attend the invitation after accepting it should be fined 100 Kāhanas—195-197

One who throws about stones or thorns in the house of a good man should be fined one Kṛṣṇala of gold and one who gives evidence in a dispute between father and son should be fined 200 Damaas, and if he be a honourable man he should be fined 800 Dandāas and one who gives a false evidence in spite of his being aware of the laws should be fined 800 Panas and one who uses false weights should be fined 1060 Panas, (Uttama Sāhasa)—198-199

✓ One who kills his wife, son, husband, preceptor with poison or fire, etc., should be punished by his nose being clipped and ears and lips being chopped and then killed near a cow yard. One who sets fire to the farm, crops, stocks or house or indulges with a queen should be burnt in the fire of straw—200-201

✓ A king's writer, if he by some defects more and less, in his writing on a stamp paper frees a thief, would be fined Uttama Sāhasa (1060) Panas—202

If he be a Kṣātriya, he would be fined Madhyama Sāhasa, if a Vaiśya he would be fined Prāhmana Sāhasa and if a Śūdra he would be fined half of it. One who defiles a Brāhmana by making him eat any thing unworthy should also be fined 1060 Panas, if he does so with a Kṣātriya the fine should be 405 Panas, if he does so with a Vaiśya the

Āgneyi Sānti should be performed when any untoward things happen before daybreak or during the night time in the first Yāma when Hasta, Svāti, Chitrā or Ashvini asterisms are seen with the Sun in the north-western corner, or when in the second Yāma of day or night Pūṣya, Viśākṣhā, and Bharani star go with the Sun and ominous signs are seen in the south eastern corner — 21 23

Āndri Sānti should be performed when any ill occurs in the third Yāma of night or day when Rohini or Jyeshtha star is seen with the Sun and ominous sign occurs in the south east corner — 21 25

Mahī Sānti should be performed when any ill happens in the fourth Yāma night or day when Ashlesha, Ardra, Pūṣya or Mūlā star is seen with the Sun and ominous signs appear in the west — 26-27

When any ill occurs at noon during day two propitiatory rites should be performed. Rites performed when there are no disturbances beget no consequence — 28

The prescribed propitiatory rites avert the ill as an armour saves one from a volley of arrows — 29

*Here ends the two hundred and twenty eighth chapter
on the propitiatory rites of Sāntis*

CHAPTER CCXXIX

Manu said — "Lord! be gracious enough to tell me about the chief and peculiar ominous signs, the consequences thereof and the ways of averting them, for you are the knower of all things" — 1

Matara said — O King! I shall relate to you what the hoary sage Garga told to Atri once upon a time sitting on the banks of the river Sarasvatī when the fiery sage Atri asked the most illustrious Garga — 2 3

Atri asked — Sage! pray tell me how men, cities and kings look before their destruction — 4

Garga said — "The gods become angry at the incessant evil doings of men and then untoward things crop up. They are of three kinds, viz illa pertaining to (1) Celestial, (2) Intermediate and (3) Terrestrial regions. When stars and planets are malefic celestial and intermediate portents become visible, e.g., the shooting of stars, the preternatural redness of the sky, modifications in the halo of the Sun and Moon the sight of the city of the Gandharvas in the sky, the unnatural rains, etc., are the portents in the intermediate regions. Disturbances among the movable and the immovable, earthquakes, changes in the waters of the rivers, etc., are the portents of the terrestrial region. The terrestrial portents show a little result and get fructified within a short time — 5 6

The celestial portents produce midling effects, and get fructified within a comparatively longer time. If there is a good rain within seven days of the happening of any kind of portent the latter becomes void of all effects. All the illa should be averted by the performance of the propitiatory rites, otherwise they are bound to produce their effect, the very

The Lord Fish replied —“King ! I shall now mention to you the ceremonies that one ought to perform to appease the three classes of evils. Out of them those relating to the terrestrial region should be attended to without delay”—2

The Abhaya ceremony appeases the evils of the intermediate region. The Saumya⁽⁺⁾ ceremony averts the evils of the celestial region. An ambitious man persecuted by another and desirous of prosperity and of conquering his enemies should perform Abhaya rites to obtain his desires and annihilate his enemies. When one becomes afraid in his abhichara practises (magic or charm for a malevolent purpose) or when one wants to destroy enemies, or when great danger comes up, Abhaya peace offering should be performed. Saumya Santi should be performed by the people suffering from plagues and other similar diseases. People used to the performance of sacrifices and those wounded should perform also Saumya Santi. Vaisnavi Santi is to be performed when there is an earthquake, or scarcity of grain, famine, excessive rain, drought, visitation of locusts or raid by daring thieves—3 7

When lower animals and men begin mostly to die and when terrestrial ominous signs become visible, Raudri Santi should be performed—8

Brāhmi Santi should be performed when the Vedic lore begins to decline, atheists begin to multiply and the unworthy ones begin to occupy the position of the worthy—9

Raudri Santi should also be best performed when a sovereign ascends his throne when there is a fear from any hostile monarch, when the country is disunited and when the destruction of enemies is intended—10

Vāyavi Santi should be performed when an uncommonly high wind blows for three days and all the eatables go bad and diseases arising from wind crop up—11

Vāyavi Santi should be performed when the rains hold off, agricultural prospects get ruined or when the tanks run foul—12

Bhūrgiri Santi should be performed when one has to obviate the effects of a curse or spell. And Prajāpatya Santi is to be performed when there is any irregularity in the delivery of children. Tāstri Santi⁽⁺⁾ should be performed when the vegetables become polluted. Karmāsti Santi⁽⁺⁾ is very beneficial for the young ones, Agneyi Santi⁽⁺⁾ is necessary to subdue fire and when commands are not duly executed by the servants when servants begin to perish. Gandhāri Santi is performed when horses begin to get unruly and when horses are desired—13 15

When there is an epidemic among the elephants or when elephants are desired, then Āgnyāsti Santi should be performed—17

Nairitya Santi should be performed when evil spirits cause danger, Yāmyā Santi should be performed when there is a fear of an untimely death, when one has bad dreams and when there is a fear of hell. Kauveri Santi should be performed when riches begin to decline—18 19

Parthivi-Santi should be performed when the trees and their fruits begin to decline, when riches begin to decline and when prosperity is desired—20

terrible ones last for three years by endangering the king his preceptor and city —10 12

Their fructification takes place on the body of the kings, ordinary men, in the entrance of the city, in the sons or in the treasury —13

I shall also explain to you the influence of the various seasons of the year on the various portents, that really turn their ill into good luck, as for instance, the falling of a thunder bolt, earthquake, the thunder in the evening, loss of agricultural prospects, the Sun and Moon being circled by a halo, the sky being covered with dust, or smoke the directions assuming a red hue at the time of sunrise or sunset, the gush of myrrh from a large number of trees, the increase of cattle, birds, and honey are all very lucky signs during the vernal season the months of Chaitra, Vaisākha. The appearance of a comet or a malignant star, the falling of meteorites, the Sun and sky in the evening turning tawny, the sky getting dark, tawny, red, or oceanlike, the loss of water in rivers, during the summer months are very lucky. The appearance of a rainbow, the falling of a thunder bolt, lightning and meteors, the peal of laughter, the crackings in the earth, the shaking of bridges, earthquake, the overflow of rivers and tanks the excitement among the horned animals and horse during the rainy season are very lucky. Cold winds, frost, the loud speaking of deer and birds, the sight of apparitions and spirits and voice speaking in the Heavens the pervasion of smoky darkness in the directions, the blowing of high wind, the sunrise and sunset at great altitudes are very good signs during the Hemanta season. The sight of Divine ladies, Gandharvas, extraordinary things seen in the Vimanas stars planets, the Daivavāni (celestial voice) the sound of music coming from the hills and wood, the increase in agricultural produce, the production of juices, in crops are very lucky signs during the autumnal season. Frost, wind, the production of young ones by the she-goats, birds and mares, the sprouting of leaves in the trees, the shooting of meteors, the sight of extraordinary forms the sky looking black the falling of stars are good signs during Śisira, the cold season —14 25

These are the lucky signs if they occur during the periods mentioned above, if anything otherwise happens, a king should at once take measures to avert those ills —26

*Here ends the two hundred and twenty ninth chapter
on Santi offerings,*

CHAPTER CCXXX

Garga said — Where the idols of the Devas begin to dance, shiver shine like fire, vomit smoke, blood, any unctuous substance fat, weep laugh, perspire stand up, walk, breathe, terrify, eat throw away the banner, etc at a long distance, cast their head down, or move from one place to another one should not stay there for the king with his Empire where such things occur, or sins increase, are ruined. Such things forebode ill of the country where they happen. Such portents manifest through

Lingas of the Devas or through the temple where the Deva is installed or through the Brāhmanas in the temples. Know that the country is in danger where evil signs are seen when the Devas march in procession in Deva Yātrās. One would quit that place even if it be the place of the grand-fathers. The mischiefs amongst animals are caused by Rudra, the mischiefs amongst kings are caused by Lokapāla, Svamikārtika causes them amongst the commanders of an army and Viṣṇu, Vasu, Indra, and Viśvakarmā cause the mischiefs among the rest of the creation —17

Ganeśa causes them amongst the chieftains, the Divine spies cause mischief among the spies of a sovereign, and the Divine ladies cause mischief amongst the ladies of a sovereign —8

These evil portents by the grahas are caused by Vasudeva. When the Divine images and idols undergo such uncommon changes the learned in the Vedas, the preceptors of a sovereign should worship the Divine images with incense flowers madhuparka, etc., and then decorate them with ornaments and should sacrifice and offer oblations in the Fire for a week without giving way to laziness —9-11

They should also feed the Brāhmanas with sweets and other things for a week and on the eighth day give away cows, land, gold, etc., which then averts the effects of all such omens —12

Here ends the two hundred and thirty eighth chapter on propitiations for the bad omens

CHAPTER CCXXVI

Garga said —The country where the burning takes place without fire and fuel and where fuel fails to produce it, is sure to be harassed by some foreigners —1

Where flesh is cooked only in water, where a part of a kingdom is burnt, where forts, gateways, palaces, temples, catch fire or be struck by lightning, the sovereign is in danger —2-3

Where darkness pervades during the day, the sky becomes covered with dust without a duststorm, smoke pervades without fire, great calamity befalls there —4

Where flashes of lightning are visible without clouds, stars are visible during the day time, great ills are sure to happen —5

When stars, planets become mortified and lose their colour or positions, where the stars become unusually mortified, where quadruped deer and birds are seen in cities, Vahanas and conveyances, where fiery weapons become pale, where wealth is being taken away from the Treasury, one should infer that great battle is sure to ensue —6-7

Where without fire, sparks appear anywhere, where arrows are fixed in bows in an unusual way, where weapons get deranged, war is sure to ensue. When these bad omens appear, the royal priest should fast for three days and pour offerings of sesamum and ghee into the fire kindled up by the

wood of milky trees and afterwards the Brahmanas should be fed and given gold, cloths lands which will then avert all the calamities that befall by the rage of fire — 6-11

*Here ends the two hundred and thirty first chapter
on Sānti*

CHAPTER COXXXII

Garga said — The cities where the trees, inhabited by the Devas, begin to cry, laugh eject and drop their branches without any cause or high wind, the plants that are only three years old bear fruit, trees begin to overflow with milk, only substances blood, honey, or water, they suddenly dry up without disease, the dead ones begin to sprout, the fallen ones stand up, the standing ones fall down, all such things forebode ill of them. The weeping of the trees indicates the approach of some epidemic, and the country becomes annihilated by their laughing — 1-5

The breaking down of their branches foretells a war, the bearing of fruits by the three years' old plants means the death of babies, plethora of fruit and flowers means the disunion in the empire, the flow of milk indicates the loss of milk in cows, and that of oil forebodes a famine — 6-7

The flow of wine means the destruction of conveyances, the flow of blood foretells war, the flow of honey means diffusion of great diseases, and the flow of water means drought — 8

The drying up of trees without disease means famine, the sprouting of the dried up trees means the loss of vitality and grain — 9

There is danger of disunion foretold by the fallen trees standing up and the standing ones falling down, and their moving from one place to another means the annihilation of the country — 10

There is loss of wealth where the trees begin to weep or laugh and their hearts are burnt. These are the portents which transpire through adorable trees — 11

Where the fruits and flowers of trees undergo change the sovereign is sure to die. Such ill forebodings should be averted. The tree in which the above signs appear should be covered with cloth and adored with sandal, incense and then an umbrella should be stretched over it. Then Lord Śiva should be worshipped and an animal should be sacrificed near the tree — 12-14

Then the mantra "Hudrobhyah, etc." should be uttered and oblations offered unto Fire and the Rudra Mantra is to be muttered. Afterwards Brāhmanas should be worshipped and fed with clarified butter, rice cooked in milk and sugar, sugar, etc., and then give them presents of land. Then rejoicings should be held in the house and Lord Śiva should be worshipped with music and dancing — 15

*Here ends the two hundred and thirty-second chapter
on Graha Sānti*

CHAPTER CXXXIII

Garga said —There is always fear of a famine by excess of rain as well as by drought or want of rain. Copious rain at an improper time (other than the rainy season) is dangerous. Rain without clouds means death of a sovereign and the weather getting warm and cold at unusual times means danger to the sovereign from his foes —1 2

Where there is a downpour of blood, there is always fear from weapons and war, and the city where there is a rain of dust and cinders perishes —3

Showers of marrow, bones, oily substances mean the increase in the death rate of men. Showers of fruits, flowers, grain mean a great danger and a downpour of dust, stones and small beings indicate the approach of an epidemic and a shower of bored grains foretells the loss of agricultural prospects —4 5

If there be no shadow seen while the sun shines brilliantly, there being no clouds or dust in the sky, it means ill luck to the country —6

If a rainbow is visible towards the north west during the night in the absence of clouds, if meteors shoot, and the directions become unusually red, and the Gandharva regions are visible and the Sun and Moon surrounded by halos, then there is sure to happen some unrest in the land and fear from some foreign power —7 8

To avert these ills, sacrifices should be performed in the name of the Sun, the Moon and the Wind and money, cows, and gold should be given to Brahmanas.

Here ends the two hundred and twenty-third chapter on Signs

CHAPTER CXXXIV

Garga said —If rivers, lakes, or cascades advance close to the town or recede to a great distance away from it, and if the waters of the tanks and streamlets, etc., become tasteless and if the water of the rivers turns warm, dark of an unnatural colour and full of froth and sand if it turns milky, oily, winy, or bloody, the empire where such things happen is bound to pass into the hands of another sovereign within six months from the time of such happenings. When reservoirs make unusual noise, and kindle up, or look as if smoke, fire and dust are coming out of them or water suddenly springs up, without there being dug a well or so, or a multitude of beings plunge into water, and when all the reservoirs begin to produce musical sounds, there is always a great danger of dreadful epidemics. To avert the calamity, Ganges water or other holy water, clarified butter, honey and oil should be poured into the waters and the head should be turned on the mantra sacred to Lord Varuna and sacrificial offerings should be performed in the water —1 6

Afterwards Brahmanas should be fed with clarified butter, honey, and given cows covered with white cloth and jars full of water —7

Here ends the two hundred and twenty-fourth chapter on the extraordinary price offering when reservoirs of water go bad

CHAPTER CCXXXV

Garga said —The bringing forth of children by women at unusual periods, their giving birth to twins the birth of other beings from human fetus the birth of mouthless offspring as well as of those having more than ordinary limbs, or of the lower beings, birds, scorpions, snakes mean the destruction of that country and family in which such birth takes place —1-3

The women giving birth to such progeny should be sent out of the country by the sovereign and he should then adore the women and the Brāhmanas are to be fed satisfactorily —4

*Here ends the two hundred and thirty fifth chapter on the extraordinary
Sants on the delivery of women*

CHAPTER CCXXXVI

Garga said —It is a most unlucky sign when first class horses and other similar conveyances do not move in an orderly manner, when made to do so while they go regularly when not intended so A great danger is sure to come —1

The drums and other sounding instruments not giving any sound when beat or struck or emitting sounds without being struck, the moving of the immovables, the not going of the movable objects when made to move, the sound of the drums, etc, coming from the sky as well as the singing of the Gaudharvas, the wooden ladles, axes, etc undergoing unusual changes, cows fighting among themselves with their tails cocked up and women kill women and changes occur in young ones, these indicate a war —2-4

Brāhmanas should be made to worship Lord Vāyu with barley meal and the head should be turned on the formula sacred to Vāyu Afterwards presents should be given to Brāhmanas and they should be fed with Paramāṇna and be given fees in abundance —5

*Here ends the two hundred and thirty-sixth chapter on unusual
peace offerings*

CHAPTER CCXXXVII

Garga said —The emigration of wild deer and jackals from the jungles into the town is a bad omen, so is the emigration of village birds and deer from village into the jungles The inauspicious howling of jackals fearlessly in front of a royal mansion and the entrance gate of the city is most unlucky When the land animals go to water and when the aquatic animals come over to land, the time is very inauspicious —1 2

The roaming about freely of the animals in course of the night, that usually prowl in the day and *vice versa* as well as the desertion of their usual habitation by the village animals forebode the desolation of the place where such place where such things occur —3

The sauntering about of the dogs and other animals of habitation in a circle in the evening, and their waiting in an unpleasant chorns, also forebode the desolation of the place where they do so —4

The crowing of the cock in the evening hoarsely, the laughing of the cuckoos and the howling of the she-jackal facing the rising sun are also most inauspicious signs —5

The swarming of pigeons in a dwelling house, the coming down of fire on a man's head, the laying of the honeycomb by the bees within the house, foretell the death of the owner —6

If fire occurs on an enclosure entrance gate or within a house or on any entrance, or on a shop, mart, banner or weapon and if any such place or things be covered with an anthill or if the honey flows out of a honeycomb in their places, the desolation of the country and the death of its ruler are certain —7-8

If a place be infested with too many rats and locusts, disease arises out of hunger or when there are seen charred pieces of wood bones, and dogs with horns, the diseases of the monkeys occur, where crows are seen with grains in their mouths and those who are skilled in the arts of warfare fearlessly subdue all people then a dire famine is sure to occur, and the people are doomed to bear the sufferings of a great war. If a monarch chances upon a white crow in course of his smorous pastimes he is either destined to die or his country and wealth are on the verge of ruin —9-11

The king in front of whose gateway or in whose palace an owl is visible, is doomed to die or lose his treasure —12

To drive away the ill-effects of such unlucky forebodings a sacrifice should be performed, and terrestrial Sântis is to be performed, and fees presents should be given to the Brâhmanas, and five Brâhmanas should be made to turn their heads on the prescribed formulæ viz, *Dovâ-kapotâh*, etc."

Afterwards some cows adorned with gold and cloth should be given away to obviate the impending disaster —14

Here ends the two hundred and thirty-seventh chapter on extraordinary Sântis due to birds and deer, etc

CHAPTER CCXXXVIII

1 Garga said —There is a fear of sovereign's death when his palace, gateway, balcony, fort, etc., fall down abruptly—1

The directions being covered with dust and smoke, the waning of the Sun, the Moon and the stars foretell the impending danger of a sovereign—2

When Rakṣasas put on their appearance, when Brâhmanas become void of their duties, when seasons are subverted, the unworthy ones are worshipped when stars fall, know these are the signs of death. When the Sun and Moon are eclipsed, when the halos of the Sun and the Moon appear porous; when Ketu rises and when the stars and planets look pale

they forebode ill and great danger Where women are quarrelsome where boys kill boys where prescribed religions are not practised, where fire in course of propitiatory offerings does not shine well, where the marching of ants from the north into fire takes place where jars full of water become empty or where the loss of charriied butter occurs or where there is the absence of propitious formulæ the waning of the voice of the Brāhmanas, the dimness of the musical instruments in the temples, the hatred towards the preceptors and friends and the worship of the enemies, the loss of the prestige of the Brāhmanas and friends, and honoured persons occur, where atheism prevails as to the auspicious effects of Homa and other sacred ceremonies and the destruction of the country or the death of its sovereign is at hand — 3 11

Now hear the signs that are seen on the impending ruin of a king The finding of faults of the Brāhmanas by the king the harassing Brāhmanas and usurping their wealth the wish of killing Brāhmanas the disregard of Brāhmanas in the performance of religious rites the presence of anger when anybody asks for cutting the love for decrying them the disinclination to praise them, the causing of pain to them out of avarice, not paying attention to one's own duties, the levying of fresh taxes out of avarice, are also most unlucky signs to obviate the consequences of which Indra with Indrāni should be worshipped, Brāhmanas should be fed and sacrificial offerings should be made to the Devas The Brāhmanas and good men should be worshipped and given presents — 12 15

High class Brāhmanas should be given cows gold and lands sacrifices should be performed, and Devas should be worshipped Thus sins will be destroyed and order restored again — 6

*Here ends the two hundred and thirty eighth chapter on extraordinary
Sāntis on unlucky signs*

CHAPTER CCXXXIX

Manu said — Lord ! How should a king perform Griha yajna Lakṣa homa and Koṭi homa the dispeller of all evils ? pray tell me all about them I want to hear in details the methods how these sacrifices are to be done by a king wanting to avert the danger and desirous of Sānti — 1 2

Lord said — ' King ! I shall answer your question fully please listen to me ' A sovereign who has the well being of his subjects at heart should always perform Griha yajna and Lakṣa homa Griha yajna should be performed at the confluence of rivers as well as before the Divine images and on the plains First a king should find out a suitable spot in company of his preceptor and Ritvikas which should be a level piece of ground A sacrificial pit measuring one hand in length and breadth should be dug then The sacrificial pit for a Lakṣa homa should be of double the size (i.e., two hands in length and breadth) and that for a Koṭi homa, four times (i.e., four hands in length and breadth) — 3 6

There should be two Ritvikas and eight Brāhmanas well versed in the Vedas who should live on fruits or curds and milk before they perform the sacrifice. Various kinds of gems should be thrown by them on the pit, the enclosure of sand should be made and afterwards sacrificial fire should be lit —7 8

Ten thousand sacrificial offerings should be made by reciting the sacred Gayatri, 6,000 by reciting the formula 'mānistokenau', 30,000 by reciting the prescribed formulae of the Navagrahas (nine planets), 4,000 by reciting the formula sacred to Viṣṇu, 5,000 by reciting the Kūṣmāṇḍa richas, 16,000 by reciting the Kuṣumādi formulae and 10,000 by reciting the Bidaṇa formulae, and 14,000 by reciting the formulae sacred to Lakṣmī, 5,000 by reciting the formulae sacred to Indra. Thus 1,00,000 offerings should be made after which one should bathe out of the sixteen pitchers of the consecrated water containing a piece of gold. Such a bath brings peace to the devotee and then presents given to the Brāhmanas avert all the ills of the household. The sacrificial fees given on such occasions are considered of high merit —9 14

Elephants, horses, chariots, lands, clothes, oxen and 100 cows and buffaloes should be given to the Ritvikas (priests) —15

Presents should be given according to the means of the devotee and he should never be miserly here. Lakṣmī-homa should be concluded within a month —16-17

Īkoti-homa should be performed on the banks of the Ganges, on the confluence of the Yamunā and the Sarasvatī or on the confluence of the Narmadā and Devikā —18

There should be 16 Ritvikas in this Lakṣmī-homa and presents should be given to Brāhmanas on the occasions of each sacrifice —19

A devotee should first commence the preliminary rites in the month of Chaitra especially in the month of Kārtika, then he should remain initiated for one year with Ritvikas and Achāryas and then sacrifice should be performed or he should perform it once every year. The devotee should live on fruits or milk —20 21

Barley, rice, sesamum, mustard, Māsakālā and Pālāśa fuel are best for the sacrificial fuel, and streamlets of clarified butter should also be run on walls. The priests should be fed with milk during the first month and rice and pulse cooked together, which helps one in Dharma, Kāma, and Artha should be used during the next month —22 23

During the third month they should live on barley gruel and in the fourth month laddūs should be given to the Brāhmana priests —24

During the fifth month they should be given curds and rice, Sattū during the sixth month, mālappās during the seventh month, ghevara during the eighth month, Samplī rice during the ninth month, barley during the tenth month and pradā during the eleventh month. The Ritvikas should thus be fed —25 26

During the twelfth month they should be given all the various kinds of eatables and fees should be given to them every month. The Brāhmanas should put on puro clothes (never torn clothes) and perform sacri-

fice in the noon and the devotee should always remain with the Brāhmanas which pleases Indra and other gods and for the satisfaction of the gods animal sacrifice should also be made. Afterwards Agnistoma sacrifice should also be performed, afterwards Purnahuti is to be duly performed. In one hundred Homas two hundred Purnahutis are to be performed, in one thousand (1,000) Homas twice that (i.e.) 2,000 Purnahutis are to be performed, thus up to one lakh Homas, this rule of doubling is to be followed. The Brāhmaṇas should then offer the sacrificial offerings for the Purohita for the satisfaction of the Devas. Afterwards the devotee should adore the manes, and offer libations as prescribed. Thus the ceremony is completed —27 33

A king should give handsome Dakṣiṇās on the conclusion of this sacrifice. He should give his weight in gold and queen's weight in silver. He should not be led away by avarice. He should give one lakh umbrellas of gold or silver. In fact if anyone gives away everything in this sacrifice, he will get the benefits of the Rājasya sacrifice. The Ritvijas should then be dismissed —34 37

Then the following is to be recited. Let the lotus eyed Hari the Lord of sacrifices be pleased. When Hari is pleased the whole world becomes satisfied —38

Thus I have described to you all the ills due to Devas, men or other beings and show they ought be appeased and the devotee the performer of these three sacrifices becomes virtuous when he does not grieve even in death. In fact nothing more is left for him to accomplish. He gets the benefit of having bathed in all the sacred tirthas. —39 40

Here ends the two hundred and thirty ninth chapter on Graha yajñas, etc

CHAPTER CXXI.

Manu said —Lord! now be pleased to tell me when and how a king should march for war? —1

✓Matsya said —A king should march when he finds his enemy pressed by some valiant king or his tributary chiefs. He should first see that he has abundance of strength and fighting men and materials and then he should leave a powerful guard to protect his stronghold before starting to face his enemy, without which he should never set out. To protect his own country, the base of all operations, there should be many more fighting persons and generals than the other kings and chiefs engaged in conquering his enemy. He should never start when his tributary chiefs and the neighbouring kings are not subject to him. It becomes very hot during the month of Chaitra so Chaitra should be chosen for an expedition as far as possible, or the month of Agrahayana when rains cease might be chosen otherwise he should take every advantage of his enemies' adverse circumstances —2 6

A king should take every advantage of the planets and celestial intermediate and terrestrial influences that completely harass for his

enemy, or when his enemy has broken his hands or legs or is become defective in any of his organs ~7

He should set out to the direction that gets unusually red where there are myriads of falling meteors, or thunderbolts when there has been an earthquake, and meteors come out of the earth when a comet is visible. He should also go to fight against the country when people lead a vicious life where there are too many flies and insects, where the king is addicted to some particular hobby and is oblivious of his affairs where the people are atheists and disrespectful, the country that is under the rage of diseases, plague or famine. He should certainly encounter foe upset with rage. A king is undoubtedly victorious when he invades the country of the infidels of the thoughtless and of those who have bad generals in the army. Where the people are divided against themselves —8 13 \

A king is to start against his enemy whose soldiers have no weapons and fighting materials, whose bodies tremble, and who see bad dreams. A king who is full of ambition, hilarity, and has valiant generals in his army and his soldiers energetic and glad, should face his foe. He should at once set out against his foe when his auspicious limb vibrates and when there are other similar auspicious signs, when the sweet peacocks echo etc —14 15 \

↓ He should start to conquer his foe when he is under the influence of the six lucky stars presiding over Janma, Sampat, Ksma, etc, when the planets are auspicious and when the astrologers predict auspicious times —16

A king should be blessed by the Devas, after worshipping them and he should consider the time, place, and circumstances and he should feel himself sufficiently powerful. An ambitious king should not lose the opportunity of vanquishing his foe who is under unlucky stars and has his country and times against him. As a crocodile is subdued by an elephant on land, an elephant by a crocodile in water, a crow by an owl during the night, an owl by a crow during the day, so should a king start against his foe taking a measure of the current circumstances —17-19

✓ He should march with a good force of infantry and elephants during the rainy season, of cavalry and chariots during the dewy and cold season, he should march with camels and mules during the hot weather, and with forefold forces during the vernal season. A king whose infantry is strong can attack his foe with great vigour —20 22

An elephant corps can win a foe situated in a muddy surrounding, or in a woody country, and a cavalry and chariots can vanquish a foe on even land. If the king be helped by a number of allies, he should respect them by presents and kindness. If a king who has a strong mule and camel corps should be subdued during the rains and taken prisoner, he should still fight on as there is chance of his recovery —23 25

↑ During the winter season a king should have a good store of straw and fire wood to enable him to vanquish his foe. Vernal season is known

as the best time. A king should set out in the summer season against a country that is wetty and covered with snow—26

A king should always think well over the present circumstances, past and future and take the advice of his minister and Brāhmanas before setting out against his enemy—27

Here ends the two hundred and fortieth chapter on the march of a King

CHAPTER CXLI

Manu asked —“Lord! you are the knower of all, so be pleased to tell me the auspicious and the inauspicious omens”—1

↳ Matsya said —The vibration of the right limbs is said to be generally auspicious. The left sides of the back and heart are also auspicious—2

Manu asked —“Lord! How should one know what is going to happen on the vibration of the several limbs of the body? Pray explain all that to me fully”—3

↳ Matsya replied —The vibration of the head in dreams means the acquirement of another empire, that of the forehead means acquisition of further lands, that of the eyebrows and the nose means the prospect of meeting some dear friend—4

The vibration of the eye means death, near about the eye begets wealth, if the centre of the eye throbs one becomes very anxious, the closing of the eyes begets an early victory, and of the outer corner of the eye means the enjoyment with a handsome lady. (The vibration of the ears makes one to hear good thing that of the nose brings happiness of the upper and lower lips begets progeny, of the neck bring enjoyments and pleasures of the shoulders means the increase of enjoyments—5 7)

↳ The vibration of the arm means the love of a friend, of the hand brings in wealth, of the back means defeat, of the chest means speedy victory—8

↳ The trembling of the belly means affection, the vibration of the breast means the unpregnation, that of the navel means the loss of one's position, that within the navel begets wealth, that of the knees means the union with some powerful enemy, and that of the ankles forebodes the destruction of some portion of the country—9 10

The vibration of the feet begets good situation, that of the soles gets wealth and other dress and presents—11

These are meant for men, that of the women are contrary. If the above mentioned right limbs of a woman vibrate, the results are contrary, but in the case of men they are most auspicious—12

Vibrations of the limbs contrary to those mentioned above are unlucky. Gold should be given to Brāhmins to avert the evils arising out of their throbbing.

Here ends the two hundred and forty first chapter on the vibration of different limbs and their effects

CHAPTER CCXLII

Manu asked — "Lord ! be pleased to tell me all about the effects of the dreams that a king may see as well the auspicious signs when he goes out on some purpose How should those different dreams be interpreted ?"—1

Matsya said — "Now listen to the effects of the various kinds of dreams If one dreams that grass has grown all over his body excepting on the navel, or that pieces of bell metal have been pasted on the head, or that his head is clean shaven, or that he is naked or that he has put on poor clothings or that he has fallen down from a height, or that he is besmeared with mud or oil, or that he is collecting molten iron, or sees the carcass of horses, red flowers, red trees, red halos, or that he is riding on a boar, bear, donkey or a camel, or that he is eating cooked flesh, oil or kichari (rice and pulse cooked together), or sees dancing, merry making marriage, hears songs, etc., or the playing of musical instruments other than the Vina or the guitar, or that he is plunging himself in the source of a river, or that he is bathing after rubbing himself in waters dirty with cowdung, or that he is bathing in muddled water, or that he is in his mother's womb, or that he is on a burning pole, or that the banner set up in honour of Indra has fallen, or the fall of the Sun and the Moon, or the various ills that arise in the Celestial, Intermediate or Terrestrial regions, or that the gods, the twice-born, the king or the preceptor are angry, or that he is embracing virgins, or the males committing unnatural offence, or that he has lost a limb of his body, or that he is besmeared with vomit or stool, or that he is going towards the south, or that is laid up with some disease, or that the fruits and flowers are on the decline, or that the houses have tumbled down, or the houses are being swept, or that he is playing with demons, monkeys, bears or men, or that he is discarded by his enemies, the sight of one wearing gerasa (red) cloth, or that he is drinking oil or bathing in it, or that he is wearing red garlands, or his body is besmeared with red paste are all unlucky signs. It is always good to tell such bad dreams to other people. Also it is advisable to go to sleep again after seeing such dreams —2-15

By bathing after rubbing over his body some grain paste, performing a sacrifice with sesamums, or worshipping the Brâhmanas, worshipping Vishnu, and by listening to the story of the liberation of the elephant by the Lord (Gyânamoksan) the evil effects of bad dreams are driven away. A dream dreamt in the first part of the night gives its fruit in the first year, if it is dreamt in the second part of the night it gives its fruit in six months, if it occurs in the third part of the night it gives fruit in three months and if it comes in the fourth part of the night, it undoubtedly gives its fruit within a month —16-18

If one gets a dream just before sunrise, it gives fruit within ten days If one gets a couple of dreams in the night, the last one bears fruit consequently one should not go to sleep after he has dreamt a good dream —19-20

If one rides on a horse, an elephant or an ox or climbs a hill or a palace or on a tree bearing white flowers, it is very auspicious —21

It is also equally auspicious to see in dream that a tree or some grass has grown in one's navel, or that he has several arms, heads, or the luxuriance of fruits, or that he is wearing white raiments and withered garlands or that he sees the eclipse of the Sun, the Moon or the stars or that he catches hold of the rainbow, or that he sweeps a floor or so or that the heaven and the earth are under his subjugation, or that he has killed his enemies. The seeing of these dreams brings victory in battle and gambling. When a man dreams that he has eaten raw flesh, fish or rice cooked in milk and sugar, or he sees a flow of blood, or that he is bathing in blood, or that he is drinking wine, blood, or milk, or that he is entwined in the intestines, or sees a clear sky, or the lioness, the she-elephant, and the mare or cow yields milk from their mouths, or that he is getting favours from the Devas, Brāhmanas or his guru or spiritual teacher, all these are auspicious dreams. When a man dreams that he is being anointed with waters from the cow's horns or moon, he will have chance of getting a kingdom. When a man dreams that he is being installed in a throne or that he is beherded, or that he is burnt in a fire and dead, or that his house or person is on fire, or that he has been blessed with the regalia of kingship, or that he is hearing the playing of guitar these also indicate the getting of sovereignty. The dream of crossing the water by swimming, or that he is crossing an uneven country, or that a mare, a cow or a she elephant is giving birth in his house, or that he is riding on horses, these are auspicious, or that he is weeping, or that he has obtained good women or that he is embracing beautiful women, or that he is fettered or that he is besmeared with filth, or is being visited by a living king or friends or the sight of the Devas or crystal waters, these are auspicious—22 34

One who sees such dreams readily gets wealth without any effort and if a sick person gets such dreams he is sure to be cured ere long—35

Here ends the two hundred and forty-second chapter on dreams and marching

CHAPTER CXXLIII

Manu asked — ' Lord ' be gracious enough to tell me the good omens that are propitious at the time when a king marches on his journey — I

Matsya said — The following are the bad omens at the time of a journey, viz the sight of useless medicinal herbs scattered, black grain, cotton hay, dried up cowdung firewood cinders molasses, oil, dirty men covered with oil, naked men poor head dress men with loose hair, diseased men, hermit clad in red, coloured robes, mad man distressed person eunuch, Chāṇḍāla, iron mud hide, refuse, Fowler, sinner, pregnant women husks ashes skulls broken utensils, utensils stained with blood Just before sunrise at the Brāhma Mubhārta if an indistinct sound is heard in front or a loud sound of a broken vessel letting waters flow in a stream be heard, it is auspicious, but if the sound be heard from the back, it is inauspicious ' Go if such a sound is heard in front it is auspi

cids, "go" on the other hand is most inauspicious, if it comes from the back "Where do you go." "Do not go" "Stay" "what use in going there," these are all inauspicious words and indicate danger —2 10

If a Rākṣasa sits on a banner it is unlucky and so are the falling down of the conveyances, the overlapping of the dress, the striking of the head against the door, the falling down of the banner umbrella, cloth at the time of departure are unlucky signs —11-12

If there is thus seen one bad omen at the time of departure one should adore Viṣṇu and praise Madhusūdana and then resume his mission, but if there is another one for the second time he should return home —13 14

The following are good omens, viz., the sight of white flowers, pitchers full of water, aquatic animals, bird's flesh, fish, cows, horses, elephants, goats, Devas, idols friends, Brāhmanas, blazing fire, dancing girls, green grass wet cowdung, gold, silver, copper, all the gems, all the medicines, harlot, sesamum bhodrapitha sword umbrella banner, clay weapons emblems of regality, clarified butter, curds, milk, various kinds of fruits, the eddy of a river, Kaustubha gem, melodious music, nice and deep songs, the trees Gāṇḍhāra, Śādeja, Rīṣabha, pot marked with Svastika sign —15 21

If a dry dust storm blows against at the time of departure it is unlucky —22

On the other hand if a gentle and pleasing wind blows favourably it is very auspicious and so is the chorus of kites, etc., as well as the mild thunder of glossy clouds resembling elephants, and the sight of rainbow —23 24

The sight of Sun's and Moon's halo is inauspicious as well the rains, the good influence of stars particularly the rising of Vrihaspati, (Jupiter) in anuloma, mind full of devotion the adoration of the worthy, the sight of the things very dear to one's mind are all lucky things at the time of departure —25-26

The hilarity of mind at the time of journey is the indication of victory and in fact it equals all the good omens in point of good luck —27

The king whose mind is full of joy is sure to win and so is the case with the one who hears auspicious words at the time of his departure and when all his conveyances are very eager to start —28

*Here ends the two hundred and forty third chapter
on auspicious signs at the time going out*

CHAPTER CCXLIV

The Rīṣi asked —Sūta! you have related to us the duties of a sovereign and also about the various omens and effects of dreams, now we are desirous of hearing the glory of Lord Viṣṇu. Pray tell us why the Lord in His Vāmana incarnation made Bali the great demon king a captive? How did He make His Dwarfish form increase all over the three worlds? —1 2

Sūta said —Rise! the same question was put by Arjuna to the Muni Śaunaka in Vāmanāyatan in days gone by when the former was on a pilgrimage. When Arjuna violated his promise with Yudhiṣṭhira about living with Draupadī, he went on pilgrimage for the expiation of his sin. The image of Vāmana was installed in Kurukṣetra. When Arjuna saw the image of Vāmana, he asked Śaunaka why Vāmana was worshipped? and why did He assume the Dwarfish form? Why Lord Viṣṇu incarnated Himself as Vārāha and how this Kṣetra became so dear to Vāmana? —3-7

Śaunaka replied —I shall relate to you in brief the glories of Vāmana and Vārāha. In the past decade, when Indra was vanquished by the Devas, then Aditi the mother of the Devas began to practise rigid austerities for sons again —8-9

For one thousand years she worshipped Lord Kṛṣṇa by living on air alone, and on seeing Her children oppressed by the Devas she said to Herself that Her sons were born in vain and she then saluted Lord Viṣṇu and became very distressed —10-12

Aditi said —O Lord! the Dispeller of all the troubles of the devotees on mere remembrance, the one who wears a garland of lotus flowers, the Prosperity of all beings, I salute Thee —13

O Lotus eyed one! Thou art the Prime Deva, Thou art more auspicious than the most auspicious. From thy navel sprang the lotus, O Lord of Lakṣmī, the One, armed with a quail, I salute Thee —14

My salutations to the One from whose lotus navel has sprung Brahmā, O Thou, the self manifested! the One armed with a conch, sword, etc., Thy essence is goldlike, salutations to Thee —15

O Ātmayogin! O Āviśesa! O Yogachintya! O Ātmajñān! O Vijñāna sampanna! O Nirguṇ! my salutations to the One within whom the universe exists but whose majestic glory the universe does not realize. I salute that Being, the Deva Hari, who is the gross of the gross and the subtle of the subtle. Who hold conch in His hand —16

I salute Him whom ordinary eyes do not see in spite of their seeing the universe, who although enshrined in every heart is not accessible to the mind of the wise even, in whom exist the grain, milk, rivers and in fact the whole universe, the sustainer of the whole universe, who is the very first Prajāpati, the Lord of all the creation, the Lord of all things, the Lord of all the Devas, who is Kṛṣṇa, the ordainer, who is adored both in the Pravṛtti Mārga and Nivṛtti Mārga by one's own karmas, who is the giver of heavenly joys and emancipation, who drives away all the ills by a mere devotional meditation of Him, by realizing whom the soul is liberated from the cycle of births and deaths. The Deva worshipped in the form of sacrifices the One Who is said to be inherent in all the Devas. The One from whom the universe emanates, the One in whom the universe ultimately merges, in whose infinite glory the whole universe from Brahmā downwards is sustained, the Supreme Lord Who sustains the universe in the form of water, by devoting to whom with all heart and soul people cross over all ignorance, Who exercises His influence in the minds of all beings by dancing in forms of dismaying, contentment, anger, etc., the Great Deva who

All the demons have become suddenly void of their glory and look like coals charred in fire. They therefore appear as if visited by Providential calamity. How is this? Are these the symptoms of their approaching death?—2

Have the enemies raised up a *kṛitya* for their destruction. Will they now fall on account of having thus lost their glory?—3

Prahlāda after a long pause said to Bali:—"All the mountains are being shaken, this earth has become unstable, the demons have become day by day, void of their lustre, the planets do not follow the Sun. I believe the lustre of the demons has been eclipsed by the glory of the Devas. The Devī Lakṣmī has become pleased with them. Lord of the demons! great calamity is going to befall us, do not consider this to be any ordinary sign of coming misfortune.—4-7

Śaunaka said:—Saying so, Prahlāda concentrated his mind devoutly and meditated on Hari, the Lord of the Devas.—8

He brought to his mental vision where the Lord Viṣṇu was then.—9

He saw Hari, in the form of Vāmana (dwarf) in the womb of Aditi and saw within Him the seven regions, Vasus, Rudras, Aśvini Kumāras, Maruts, Sādhyadevas, Viśvedevas, Ādityas, Gandharvas, Uragas, Rākṣasas, Virochana (his own son), Bali, Jambha, Kujaṃbha, Narakāsura, Vāna and other Asuras, his own soul, the seven oceans, sky, earth, air, water, fire, trees, Nandi, lower animals, deer, all the mankind, serpents, scorpions, Brahmā, Māna, the planets, stars, mountains, Devas and other Prajāpatis and became amazed; he then came back to his senses and said.—10-13

Prahlāda:—"I now know the reason of these demons turning so lustreless, hear it from me"—14

"The Deva of the Devas, the source of the universe, the Unborn, the eternal, the beginning of the universe, the most best, the greatest of the great, the authority of the authorities, the Guru of the Guru of the seven realms, the Lord of Lords, the one without beginning, middle and end, the Lord of the three regions, the Infinite, Lord Viṣṇu, has been born of Aditi by His own Amṣā.—15-17

Lord of the demons! He whom even Brahmā, Rudra, Indra, Sūrya Chandramā, and the sages like Marichi, etc., fail to know sufficiently, that Lord Vāsudeva has thus manifested Himself by His own Amṣā.—18

The very same Lord killed my father in His form of Nṛsiṃha in the past days: it is He who has now come down, the knower of all yogas, the Great Time and the Refuge of all.—19

He is eternal Brahmā, the knowers of whom through their knowledge are liberated from their sins and merge into Him. Those who merge into Him are not reborn, I salute the same Vāsudeva every day.—20

As the surges emanate from the ocean, so do all the creation, and the infinite beings spring from Him. I salute the Lord Vāsudeva in whom all the universe is ultimately absorbed.—21

I every day salute Lord Vāsudeva, the Supreme Being whose form, glory and desire are not properly known even to the Devas like Brahmā and Śiva.—22

I salute the One who has given eyes to all the beings to see, the skin to feel the tongue to enjoy the taste, the ears to hear, the nose to smell, the One who brought the land from Pātala on His one tusk in the form of Vārāha for the good of mankind, in whom all the universe reposes, the eternal Visnu, Who cannot be felt through the organs like the nose, and the ears, etc., and can only be discerned by the mind —23-24

I salute Him who has made the demons void of their lustre by coming into the womb of Aditi. He is endless, and is the hewer of the worldly tree (by ending there worldly phantasmagoria) —25-26

He is the great cause of the universe, He has entered the womb of the mother of the Devas by His one sixteenth part and He has taken away all your splendour and fire —27

Bali said —“Who is Hari who has caused us terror? There are demons more valiant than this Vāsudeva —28

Look at Viprachitti, Śivi, Saṃku, Ayah, Saṃku, Ayabasiṛā, Aśvasiṛā, Bhaṣmakāri, Mahātinu, Pratāpa, Praghosa, Saṃbhu, Kukura, and several other demons are the most valiant. They can lift the world even. Viṣṇu is not powerful like one of them even —29-31

Sannaka said —Prahāḷāda the most virtuous, hearing each word from his grandson, exclaimed —“Fie, fie unto you” —32

Bali! when there is a krieg like you, void of discrimination, vicious, I think all the demons will no doubt come to their end. Who else than you, so vicious, can utter such words regarding that Unborn illustrious Deva of the Devas, the Lord Vāsudeva. —33-34

Which other sinner than yourself can blaspheme the most Supreme, the Eternal, Lord Vāsudeva? —35

All the demons named by you, the Devas like Brahmā, etc., the Daityas, the world, the movable and immovable, the oceans the peninsulas, yourself, myself, the rivers, the trees, all the seven regions cannot become equal to the Lord Viṣṇu —36

Who else than you, who are on the road to destruction, indiscriminate, vicious and disrespectful of the sayings of the noble-minded old persons can use such words of Lord Viṣṇu who is highly adored, all pervading the Highest Self and on whose one foot this whole universe is established —37-38

I am awfully ashamed of your having been born in my house for you profane the name of Lord Viṣṇu —39

The devotion towards Viṣṇu is the dispeller of all the mundane sins. Nothing is dearer to me than the devotion to Kṛiṇa and every one knows about it, but you wicked do not know it. Hari is dearer to me than my life. You have the audacity to show me disrespect by despising Hari —40-42

Bali! Virochana is your father and I am his father and Nārāyaṇa who is my Guru is the Lord of the universe whom you despise. You shall therefore lose your kingdom ere long —43-44

Lord Vishnu, Janârdana is my Deva He is my Gura I have abandoned you for having despised Him and I pronounce my curse on you in consequence of it Thus Hari will be pleased with me —45 46

I feel as if you have wounded me more than if you had severed my head by using such words about the Lord You shall now be soon bereft of your realm and I may see that —47

I do not know of any one else excepting Śrīkrishna who could be my protector in this ocean of the world And as you have blamed Hari the Lord of the three worlds, I curse you thus. Love your kingdom and be fallen —48

Śaunaka said —'That demon king hearing such words of Prahlâda bowed down again and again and made repeated attempts to please him.—49

Bali said —' Be pleased I uttered such words through delusion ignorance and conceit —50

Delusion clouded my intellect I am indeed a sinner You have done well in cursing me —51

I shall certainly not be sadder to lose my realm than I am by being disowned by you —52

It is not difficult to attain the realm of the three worlds nor is it difficult to acquire even more than that, but it is indeed very difficult to get a Gura (spiritual teacher) like your worthy self in this world, therefore be pleased upon me and shake off your anger I am tormented by your wrath —53 54

Prahlâda said —I have no anger It has sprung up by your ignorance and consequently I have cursed you —55

If my sense had not been overshadowed by your ignorance how could I, the knower of Hari, the all pervader, have cursed you in whom Hari too resides?—56

Demon king ' the curse that I have pronounced on you is bound to take its effect, but do not be sorry for from this time forward your devotion in Lord Vishnu will take place and He will be your protector —57 58

Under the influence of this curse you will always remember me and I shall always seek your welfare —59

Saying so Prahlâda held his peace and later on in due time Lord Vishnu was born as Vâmana —60

After the birth of the Lord, Aditi the mother of the Devas, was freed from all her troubles —61

Bracing and balmy breeze began to blow, the sky became quite clear of its dusty layer, and all the beings were fixed in the path of righteousness, —62

And all the Devas, even the Demons, men, earth, heaven, sky became peaceful —63

On the hirth of Vāmana, Brahmā performed the prescribed natal ceremonies, etc., and began to pray—64

Brahma said —"Victory to you Eternal Lord O, Omnipresent, free from hirth, old age &c, endless, Achyuta, etc., O Unconquerable One! O destroyer of all! let victory attend on you! Thou art, the supreme object, the Supreme Knowledge, Victory, the Infinite, the great heholder of the universe, the Guru of the universe, Thou art immeasurable, unmanifested, Thou art the highest reality, Thou art knowable through knowledge, Thou always roamest in self Victory to Thee —65 67

"Thou art the witness of the universe! Thou art the Lord of the world! Thou art the world Teacher! Thou art endless Victory to Thee Thou art the protector of the world Thou art limit, Thou art limitless, the beginning, the middle, the end, the ocean of supreme intellect, the incomparable, the giver of emancipation to Yogis seated in the hearts of all, having thy ornament the virtues like Dama, &c, the most subtle, the incomprehensible, the image of the universe, victory to Thee Corporeal, most subtle, the Cogozance of the senses, beyond the senses, fixed in the Yoga of the great illusion caused by the Self, the Imperishable, the uplifter of the earth by the tip of a single tusk, victory to Thee —68 71

Thou art all this universe, Thou art resting on Thy Māyā, Thou sleepest on Śeṣa serpent O Aghora! Victory to Thee The opener of the hearts of the enemies, Nṛsiṃha, the Soul of the universe, Vāmāna, Keśava, victory to Thee —72

The unconquerable, covered by the Māyā of Thyself, Janārdana, Prahlu, victory to Thee —73

Hari, thou growest infinite by the evolution of the attributes of Māyā, all the virtues are centered in Thee, victory to Thee —74

Hari! even Śiva, Indra, Devas, Seers, Sanaka and other Rishis, ascetics cannot amply comprehend your nature —75

Deva! the whole universe is covered by Thy illusion, who can therefore penetrate this veil and realize you without Thy grace?—76

Deva! the one who only thinks of Thee and loves Thee can know you. None else can realize you.—77

Thou art sprong of Thyself for the creation of this universe mayst Thou grow ever Victory to Thee! Nandīśvara, Isāna, Lord, Vāmāna grow prosperous and sustain the universe —78

Sannaka said —Vāmāna thus prayed by Brahmā, smiled and gravely said —79

"Brāhmana! Kaśyapa had prayed to me along with you and the Devas like Indra, etc., and I knew your object. Later on when Aditi prayed, then I also said that Indra would be the Lord of the three realms free from any foes —80-81

Again I say this truly unto you all, that I will keep my promise by making Indm the Lord of the three realms."—82

Then Brahmā gave Vāmāna a deerskin, Vṛhaspati invested Him with the sacred thread, Marichi the son of Brahmā gave him Daṇḍa (mace),

the sage Vasiṣṭha gave him Kamandala, Angira gave Him Kuśa grass and the Vedas, the sage Pulaha gave Him Akṣasūtra, Palastya gave Him white raiments, then all the Vedas with the most sacred Oṃkāra, the Sāṅkhya and the Yoga Śāstra and the Sākhās of the Vedas began to worship Him —83-85

All the Śāstras such as Sāṅkhya Yoga, etc., were also attained by Vāmana. Afterwards Vāmana with his long hair, danda, kamandala and umbrella visited the sacrifice of the demon king Bali. The portion of the land on which Vāmana put His feet in walking sank down and a deep hole appeared there and He made the whole world with all its mountains to oceans, and earth with island quiver though He walked slowly —86-90

Here ends the two hundred and forty fifth chapter on the incarnation of Vāmana

CHAPTER CXXLVI

Śaunaka said —The demon king Bali on seeing the land quaking with all its forests and mountains, bowed down to his preceptor Śrī Sukrāchārya and said —1

"Preceptor! why does this land with all its oceans forests and mountains shake and why does Agni not accept the offerings made in the name of the demons? —2

On being thus questioned by Bali, Sukra said after a deep meditation —'Lord Hari has been born as Vāmana in the house of Kāśyapa and He is coming to your sacrifice. This earth is trembling on account of the thumping of His feet. For the same reason the planets are quivering, the oceans are being agitated. This land cannot bear His weight. The Devas the Gandhervas, the demons the Yakṣas, the Kinnaras united cannot bear the weight of Viṣṇu. He is holding this earth, therefore this earth is sustaining fire water sky, air all the Manus etc. He is the sustainer and the sustained, He is now tormenting this earth, it is the thick Māyā of Śrīkṛṣṇa that is the cause of this world.—3-8

The earth is so much agitated on account of its becoming the holder instead of remaining the held. The sacrificial fire refuses to accept the offerings owing to the Lord being in such a close proximity —9

Bali said —"I am indeed blessed for Lord Viṣṇu the lord of sacrifices is coming to grace my sacrifice with His presence, who can be really more blessed than myself. The Lord whom the Yogis wish to acquire through their asceticism will come to my sacrifice, which other man than myself will have the good luck of attaining the Lord whom the Hotas give a share in the sacrificial offerings and whose praises are sung by the Udgātas. Preceptor! be pleased to advise me as to what would be meet for me when Śrī Kṛṣṇa the Lord of all comes here' —10-13

Śrī Sukrāchārya said —'Demon! on the authority of the Vedas only the Devas are entitled to the sacrificial offerings but you have given that privilege only to the demons —14

Lord Viṣṇu, pervades the universe and sustains it through Satva and the very same Lord annihilates the creation in His manifestation of Śiva. Now the Lord Viṣṇu is engaged in sustaining the creation, so you should be on your guard. Demon king! If Viṣṇu finds a place, in your sacrifice He will grow stronger. So you should not commit yourself to Him. You should put Him off —15 17

You should simply say that you are not in a position to give Him anything for Lord Kṛṣṇa is coming here to fulfil the object of the Devas —18

Bali said —“Deva! I never refuse the prayers of anyone, how can I possibly do so in case of the Lord Viṣṇu who is the dispeller of all ills?—19

Lord Viṣṇu is worshipped by means of various ordinances what can be more to me than the asking of the Lord for something?—20

What can be the greater fruit of an asceticism to me than the asking of the Lord for something from me? It indeed means my uncommon good fortune that the Lord for whose sake various asceticisms, gifts, sacrifices, etc., are performed will accept my gift in person? Oh! certainly I did lots of good work in my previous births. I performed severe asceticism, and I did many sacrifices, therefore Hari will take gifts from my hand in my sacrifice —21 24

If I refuse to comply with the request of the Lord I shall indeed render my life fruitless —23

If Lord Viṣṇu the Lord of sacrifices asks me to give him my head even, I shall not hesitate to comply with His request —24

How would it be possible for me to say ‘No’ to the Lord when I do not do so with any other person? It is not my habit to tell “No” when anybody asks anything from me —25

It is said to be good even if one invites adversity on him through charity. The charity in the performance of which hitch arises is said to be void of good fortune —26

There are in my kingdom no poor, unhappy, suffering, agitated, angry people nor those void of ornaments, garland, etc. All my people are contented, strong and happy. I am happy in every way. Through your favour I have got such an opportunity of giving a gift to such a worthy personage! If I sow the seed of my gift in the receptacle of the Lord Viṣṇu, what will remain for me to achieve? If the Devas prosper by virtue of my gift, even then I shall have tenfold benefit. This is indeed an opportunity to win eternal fame. All the objects are attained by the sight of Lord Viṣṇu, what can be greater bliss to me than the acquirement of the Lord’s grace?—27 32

Deva! if the Lord comes to me in fury for my having stopped the sacrificial offerings of the Devas and even if He kills me in His wrath, that too would be best for me as my death at the hands of Lord Viṣṇu would lead me to Emancipation —33

It is indeed exceedingly kind of Lord Viṣṇu who has everything at His command to come and ask me for something —34

How would Lord Viṣṇu who creates and sustains the universe and annihilates it at His pleasure, devise means to kill me?—35

Noble Preceptor! keeping all this in view, you should not stand in the way of my charity Śrī Gaṇḍin, the Lord of the universe, and you should also present yourself before Him when He comes"—36

Saunaka said —As the discourse between the preceptor and the pupil was going on, Lord Viṣṇu the great incomprehensible, appeared there in His (dwarfish) Vāmana form—37

At His sight all the demons present at the sacrifice lost their lustre and all the sages present there began to pray the Lord and mutter Japam and the demon king Bali also thought himself blessed—38-39

The demons did not speak anything to any one and all present there adored the Lord mentally with great devotion—40

Lord Vāmana the witness of all, the Lord of the Deva of the Devas seeing the demon king Bali so meek and mild and looking at the seers assembled there, began to praise sacrificial Agni, Yajamāna, Ritvijās, sacrificial bricks and the courtiers engaged in the performance of sacrifices—41-42

After a few moments all assembled there became highly pleased with Vāmana and Bali the demon king also shared the feelings of all present, said —"Sādhu! Sādhu!" and got up to offer Argha to the Lord, and said —43-44

"Lord Vāmana! you look so dear and charming I shall be pleased to give you heaps of gold, gems, elephants, horses, fairest women, clothes, ornaments, villages, the land of the seven oceans Ask for anything out of these that you may like best I will give that to you"—45-46

When Bali uttered such words with so much feeling, Lord Vāmana smiled and gravely said —"King! give Me simply land measured by My three feet Give gems, gold, villages, etc., to those who ask for them"—47-48

Bali said —"Why do you ask for three feet of land only? What purpose of yours will be served by that? You are most welcome to take hundred or thousand feet of land"—49

Vāmana said —"I shall be amply satisfied with this much land I only want this much The rest of your gifts you may confer on other people who ask for them"—50

Hearing those words of Vāmana, the demon king Bali gave three feet of land to the Lord—51

After the Lord had received the promise that Bali would make the required gift He instantly began to grow, who is composed of all the Devas—52

He had the Sun and the Moon for His eyes, the heaven was His forehead, the earth became His feet, the demons were the fingers of His feet, the Guhyakas the fingers of His hand, the Vīdēdevas in His knees, Sādhyā Devas in His ankles, the Yakṣas in His fingernails, the nymphs in His streaks, all the solar rays in His hairs of the head, stars in His eyes

and hairs, the Risis in His small hair over the body. Similarly His arms were the intermediate directions, ears were the directions in which were enshrined *Āvanti Kāmāra*, the wind was located in the nose, the Moon in His cheerfulness, *Dharma* in His mind, Truth in His speech, the Goddess *Sarasvatī* in His tongue, the Divine mother *Aditi* in his neck, the knowledge in His wrists, *Maitra* on top of the skull, the door to Heaven, *Tvaṣṭā* and *Pneṣṭā* in His eye-brows, *Agni* was the mouth, *Prajāpati* the testicles, *Para Brahma* the heart, the sage *Kaśyapa* His manliness, *Vasus* the back, *Marudgana* in all the joints, the *Sāktas* and the *Richas* the teeth, planets and stars in His lustre. Lord *Śiva* was in His chest, the ocean was the forbearance, the valiant *Gandharvas* were the stomach, the Goddess *Lakṣmī*, Intellect (*Medha*), Steadiness (*Dhṛiti*), Lustre (*Kānti*) and all Knowledge (*Vidyā*) were in the waist. Then supernatural strength and energy came to that Being and the *Munis* saw that in His belly, breasts were the *Vedas*, in His belly, the great sacrifices and the loins were the eyes. The demons also saw that Form composed of the *Devas* and they were also blessed. They all were attracted to Him like the insects in the fire of His glory and Lord *Vāmana* assuming the huge form rubbed the sole of His feet, as if He was hugging the destruction of the race of the demons — 53-65

Thus, to protect the *Devas*, He spread His vast Form and He measured the earth in the twinkling of an eye. Then the Sun and the Moon came in a line with His breast, and when He brought out his third foot, they fell in a line with His thighs, when He started measuring the still more higher regions. They reached His knees. Thus the mighty Divine form of *Viṣṇu* spread all over and conquered all the three realms and killed the great *Aśuras* for the benefit of the *Devas*. He triumphed over all the demons and bestowed the three realms on *Indra*, and gave the lower region of *Sutala* to *Bali* to live in and said "King *Bali*! since you have given Me a gift which I have accepted therefore you will live a good long life for a *Kalpa*. After *Vaivasvata* Manu is succeeded by *Sāvarṇi* Manu, you will become *Indra* — 66-72

Now as I have given the three realms to *Indra*, I shall keep him here for a period till the four *Yugas* come and go 11 times. *Bali* in ancient times you had worshipped me most devoutfully, so I will always destroy your enemies. You go and live in *Pātala* at My behest. You go and enshrine yourself in the region abounding in excellent gardens, palaces, luxuriant flowers, lakes, rivers beautified by the dancing of dancing girls, where you will have various kinds of eatables at your command — 73-79

You will have all these enjoyments at your pleasures for a *Kalpa* as ordained by Me. You will prosper as long as you do not molest the *Devas* and the *Brāhmanas* and the moment you do so, you will be undoubtedly entangled in the noose of *Varuna*, knowing which you should never go against the *Devas* and the *Brāhmanas* — 80-81

Hearing such words of the Lord, king *Bali* saluted the Lord and most cheerfully said — "Lord! be pleased to tell me how I will be able to get all the things of enjoyments in *Pātala*" — 82-83

Sri Bhagavāna said :—“Bali ! you shall attain all such good things through misguided charities, through the Śradha ceremonies void of Brāhmanas, oblations on the Fire without any faith, sacrifices without any fees, works without following any rule through studies without any vow—performed by various persons.—(84-85.

Saunaka :—Having thus conferred the kingdom of the three realms on Indra and that of Pātala on Bali, the Lord vanished then and there—86

Afterwards Indra also began to sustain the three realms under his sway and similarly king Bali enthroned in Pātāla began to enjoy the best of the luxuries and comforts—87.

Thus the Lord had tied the demon king Bali for the benefit of the Devas, in the Pātāla who is there unto this day. O Arjuna ! your kith and kin, Lord Sri Kṛṣṇa Who is enshrined at Dvārīkā, is also there with the object of vanquishing the demon. He will be your charioteer O Arjuna ! as you wanted to hear the history of Lord Vāmana, I have narrated to you all about Him.

Arjuna said :—O Lord ! I have heard from you all about the glory of Viṣṇu. Now permit me to go to Gangādvārā Sūta said :—Thus saying Arjuna went away ; and Saunaka went to the forest of Naimiṣṭhanya. One who reads or listens to this piece of glory, of Lord Viṣṇu will be liberated from all sins—88-92

One who thinks of the discourse of Bali and Prahlāda, or that of Bali and Sri Sukrāchārya, or the dialogue of Bali and Lord Viṣṇu ; will be freed from all the doubts arising in his mind and will never be laid up with any dangerous illness nor will he even be deluded—93-94.

A king who has lost his realm regains it by hearing this narration and one who is separated from his dear and near ones get them back—95.

Here ends the two hundred and fifty-sixth Chapter on the incarnation of Vāmana.

CHAPTER CXXLVII.

Arjuna said :—“In the Purāṇas are narrated the glorious deeds of the Omnipotent Lord Viṣṇu but I do not know the doings, virtue, intelligence, of His Vārāha manifestation Which form did the Lord assume in His Vārāha manifestation ? What Deva was He ? What did he do in that manifestation ? Pray be pleased to tell me all about Him in detail, especially before this assemblage of Brāhmaṇas”—1-4.

Sauna said :—“Arjuna ! I shall relate to you all about the Vārāha manifestation of the wonderful Krishna. Hear the most interesting history of Vārāha as sung in the Vedas Hear attentively how He raised the earth from the oceans, assuming the form of a boar, and lifting the earth on His tusks It is most sacred and you should listen to it attentively. It should never be related before an atheist but before one who believes in the Vedas, the Purāṇas, the Sāṃkhya, the Yoga etc—5-9.

Viśvedevās, Sādhyas, Rudras, Ādityas, Advant-Kumāras Prajāpati, Saptarīṣis, other seers horn out of mind and thought, Vasus, Marudgana, Gandharvas, Yaśas, Rākṣasas, demona, evil spirits, serpents, all individual souls, Brāhmanas, Kṣatriyas, Vaiśyas, Śūdras, Mlecchhas, lower animals, birds, other moveables, and immoveables, all go to Nirvāna after thousand yugas pass and a day of Brhmā elapses, when Vṛśākapi manifests Himself like Fire and consumes the three worlds by His three-fold flashes. Then all the things and persons above mentioned become burnt and discoloured by the rays coming out of that Fire. At that moment the Upaniṣadas, Vedas, Purāṇas, Itihāsas, entire knowledge, Dharmas, the 33 crores of Devas with Brāhmā merge into Nārāyaṇa the Supreme Being having mouths on all sides that high souled, Supremely imperishable soul, the Lord Hamsa. This is known as their death as the Sun rises and sets continually, so the creation and re-absorption again and again, of all these worlds which I am relating to you. When the thousand yugas forming a kalpa expire, all the karmas of all the Jivas get finished. Then the universe sleeps within the Supreme Brahma. In other words Lord Viṣṇu after annihilating the Devas demons, men and all the regions remains all by Himself. He then begins to create the universe in the beginning of the next kalpa and destroys everything at the end of it. He is Avikāśī, (eternal) Dbrava and the whole universe belongs to Him—10 23

When the Sun loses his lustre, the Moon and the planets vanish, when wind emits fire and smoke, when the sacrifices and Vasaṭ become weak and powerless, when the roads become void of birds and other beings, when the Raudra become void of their honour, when all the quarters become covered with darkness, and when all the regions or Lokas disappear due to the want of any work, then there being no enmity everything assumes a peaceful aspect and this universe rests in Nārāyaṇa. When He goes to sleep He looks beautiful with His red eyes, yellow garments and cloud like colour, and with his thousands of black rays resembling matted hairs. A garland of one thousand lotuses hangs on his breast, He becomes anointed with red sandal paste, Lakṣmī Devī rests on Him. Then He goes to wonderful yogic sleep, that peaceful Son, bringing good to all the worlds, till the completion of a thousand yugas. Then discarding His yogic contemplation He gets up, becoming the Lord himself. He thinks to create the world and through the perseverance of Brāhmā, He creates the universe with the Devas, men, insects, etc. The very same Nārāyaṇa is the Creator, Abstainer from business, Annihilator and Prajāpati. Verily Nārāyaṇa is the supreme truth, final beatitude, the Highest region, the highest sacrifice, the self manifested, He is Sarva, the All, worthy of being known by the Devas, etc. He is the sacrifice and Prajāpati—21 37

What is worthy of being comprehended by the Supreme Lord of the universe, cannot be known by anyone. Prajāpati along with the Devas and Rīṣis contemplate and do not get the end of the very same supreme spirit, His highest form cannot be seen by the Devas. Brāhmā and the Devas only adore that form of His which He manifests Himself and which the Devas see—38-40

And if he does not like to show His form, His form then cannot be seen by any. He is the strength inherent in the Devas, Agni, Vāyu and all the beings of the village.—41.

He is the repository of fire, asceticism and immortality, the ruler of the Dharmas of the four Āśramas, the enjoyer of the sacrificial fruits of Chāturhotra, the grantor of salvation up to the four oceans and the originator and mover of the four yugas. He withdraws Himself the whole universe and places it within His comb for one thousand years. He then brings forth the great egg of the universe. That Lord then created the whole universe with all the Devas, demons, lower animals, birds, serpents, Siddhas, Chāranas, Gandharvas, Yakṣas, nymphs, mankind, mountains, trees, medicinal herbs and Guhyakas; by means of His glory. At that time the Vedas did not exist.—42-44

Here ends the two hundred and forty-seventh chapter on Vārāha incarnation.

CHAPTER CXLVIII.

Saunāka said —In olden days, this world was in the form of a golden egg; and this egg was in the form of Prajāpati. This is the Vedic Śruti.—1.

This very egg was ripped open on its upper side by Lord Viṣṇu at the end of a thousand years; O king! The Creator then pierced the lower end of the egg, for the creation of Lokas.—2-3.

Again it was divided by Viṣṇu, the Creator and the great Divider, into eight parts. The hole in the upper half of it became the sky, and that in the lower half formed the Pātāla. Kāncanagiri was formed by the water that came out first of the egg created by Viṣṇu for the formation of the Lokas.—4-5.

Then thousands of mountains sprang up, and these extended to many thousands of yojanas wide; the earth was overweighed with them and, becoming unable to bear the load, the earth became very much tormented. She became void of the golden tejas (energy) of the all-powerful Divine Nārāyaṇa, and being oppressed with the weight of the above energy became unable to bear the weight and sank down. Seeing the earth sinking down, Viṣṇu wanted to raise Her for Her welfare, and He said :—"This Universe, unable to bear my glory, is going down like a cord sinking in a swamp"—6-11.

Hearing those words of the Lord, the Universe began to pray to Lord Viṣṇu. "I salute you, O, the most valiant one, in all the three realms, the most illustrious Mahāvarāha, the most powerful of all the Devas, the one armed with sword, quoit, club, &c. This world has come out of you, and the Puskara land is born of you. Brahmā, the Creator of the Universe, has been horn out of your body and has acquired sempiternity amongst the beings.—12-13.

Through your glory alone, Lord Indra enjoys the pleasures of heaven, O, Lord Janārdana! the demon king Bali, has been conquered by your

wrath You are the Sustainer the Creator and the Annihilator The whole creation rests in you The Manus, the Dharmarāja, Agni, Vāyu, Clouds, Varnāśramadharmaś, oceans, trees rivers, Dharma, Kāma, sacrifices, with rituals, are all the component parts of your supreme person — 14 16

You are knowledge and that which is to be realised through knowledge You are all these beings, Modesty, Lakṣmī, fame stability, forgiveness, Purāṇas, Vedas, Vedāṅgas Saṃkhyā, birth and death, immovable objects, the three periods, these all are the products of your glory — 17 18

You are the giver of higher fruits to the Devas, you are the winner of the hearts of heavenly ladies you are the mind of all, you captivate, you are the great forest like, wide expanse of ether (anākāśa), the minds of all, of which the rain clouds are the shoulders, satya loka is the branches, the oceans are the juice extracted, the nether regions are the basins for water dug round the tree Airavata is the foot of the tree, all the beings are the birds, and you are the great tree, consisting of all the Lokas, with goodness, gentleness and the other best qualities forming the sweet scent, you are the great ocean in the form of the three Lokas, the twelve Ādityas are the islands thereof, the eleven Rudras are the foundations and towns, the eight Vasus are the mountains the Siddhis and the Sadhyas are the billows, the birds are the winds, the Daityas are the crocodiles, the Uragas and Rāksasas the fishes, Brahmā is the great patience, the heavenly ladies are the gems, Buddhi Lakṣmī, modesty and fame, are the rivers Time is the great knot, sacrifices are the ornaments thereof O Narayana! you are mighty by your yoga, you are the great time and become delighted by the clear waters of your own — 19 26

The three regions created by you are annihilated again by your fury All the yogis, impelled by you, again merge into you You are the fire that is ablaze at the end of each yoga, you are the time, the clouds, and you manifest yourself in all the yogas to bring deliverance to the universe — 27 28.

You assume white appearance during Satayuga, like champaka during Treita and red in Dwāpara, and black in Kaliyuga, and you get discoloured and pale in the evening of the yugas and the Dharmas also get pale You are shining, you are walking, giving heat protecting trying, becoming angry, getting fame, illumining giving rains, laughing, remaining quiet, waking, and annihilating all the beings at the end of a yuga. — 29 32

perity, etc., to all the beings, you are Ananta, for the Devas, Brahma, etc., and sages do not find your end —35 38

You do not wane or perish, even in course of eras of Kalpas, consequently, you are called Akshaya Viṣṇu, you are Viṣṇu, for you pervade the universe, moveable and immovable. You are omnipresent in the three Lokas in the immovable objects, and the Yakshas, Gandharvas, serpents and the Universe rest in you, hence Brahmā calls you Viṣṇu. The philosophers call the waters Nāra and you first reposed yourself in the Waters, therefore, you are called Nārāyaṇa. You revive at the end of every yuga the lost Vedas, that is why you are known by the Rsis as Govinda. You are the master of the senses (Irisas), therefore, you are known as Hṛdī Keśa —39 44

You are Vāsudeva, for at the end of the ages Brahmā and other Devas rest in you, as well as on account of your Omnipresence in all the beings. You absorb everything by drawing them unto you at the end of each Kalpa, that is why you are named Saptakarsana. You are Pradyumna, for the Devas, the demons are sustained in their respective orders and taught duties by you. You are Aniruddha for there is none other in the creation that can act as a brake on all the beings. You bear the whole universe, you annihilate it, I only hold what is held by your glory. I can never hold anything which you do not hold yourself —45-51

Nārāyaṇa! You give deliverance to the world at the end of each age, when it is oppressed heavily —52

Supreme One! come to my rescue. I have gone down on account of my not being able to cope with your glory. I am at your mercy —53

I am greatly oppressed by the demons and Rākshasas, and O, Sanātana! I am at your mercy since eternity —54

Deva! You are the Bull, and I had all fears till I do not seek mentally your support from my heart, and now what is the fear when I have placed myself under your shelter. Lord of the Devas! when the Devas, like Indra etc., are not in a position to sing your praises adequately how can I do so? "There is no other equal to you. You alone are your equal, and you know only who is your equal —55 56

Sāunaka said —Hearing such a prayer of the Earth, Lord Viṣṇu was pleased to meet its wishes, and said —"Devi! One who repeats the prayer just uttered by you will never be overtaken by any misfortune. He will also attain the pure loka of Vaisnvas. Its repetition will give the benefit that one attains by reading the Vedas —57 60

Dharaṇi! Kalyāṇi! do not fear. Be in peace I shall sustain you nicely —61

Afterwards Lords Viṣṇu thought of all His Divine manifestations as to which would be most appropriate to enable Him to relieve the sufferings of the Earth at that moment —62 63

Then the Lord manifested Himself as a boar that He might enjoy the playing in waters. That mighty Lord, incomprehensible by mind and speech of all the beings that Brahmā extended Himself to hundred yojanas in length and twice that in height. Shining and thundering like

the blue clouds looking like a mountain, with white sharp tusks, full of lustre like the sun, lightning and fire, with a high waist, with such a formidable form adorable by all, He sank down into the Rasātala to lift the world. The Lord in that mighty manifestation, having the Vedas for His feet, the sacrificial post for His tusks, the sacrificial pit for his mouth, the fire for His tongue the Kuśa grass for His hair, Brahmā for His head, night and day for His eyes, Vedīngis for His ears, sacrificial clarified butter for His nose, the sacrificial ladel for his snout, the chant of the Sāmavedā for His breast, truth, virtue and deeds for His courage and effort, purificatory rights for His claws, sacrificial beings for His knees, all the sacrificial emblems as the seed, medicines for the results, the sacrificial altar for His inner self, sacrifices for His bones, soma for His blood, the Vedas for His shoulders, Sākalya for His aroma, conjoint with the divisions of havya and kavya, the sacrificial fees for His heart, the Vedas as His passages, Upāvarmas for His lips Pravargyas for his ornaments, with mysterious Upanisīdas for His seat, the protector of His shadow like better half, majestic like the mountain, He raised up the earth on His tusk from the Rasātala, and located it in its proper place. In other words, He let the Earth drop that was sticking to His tusk, though holding Her mentally after which She felt blessed and made Her obeisance to the Lord. Thus Varāha came to the rescue of the Earth for the welfare of all, and then wished to make partitions on Her—64 78

The Lord Vṛṣakṣipī, of unequalled valour and prowess, has thus brought deliverance to the Earth in the most excellent Boar form, by means of His single tusk—79

Here ends the two hundred and forty eighth chapter of the Matsya Purāṇam on the incarnation of Vardha

CHAPTER CXXLIX

The Risis asked —We do not feel amply satisfied by listening to the glory of Nārāyaṇa that you have been pleased to relate to us. We feel keen to hear more and more about it. Pray tell us how the Devas became immortal. What karmas they did, what tapasya they practised, or whose favor they gained, or whose energy they imbibed, that they obtained immortality in ancient days—1 2

Sāta said —They became immortal when Nārāyaṇa and Śiva helped the Devas in ancient days—3

In days gone by, when war ensued between the Devas and the Asuras hundreds of Devas used to be killed, but amongst the Daityas, when they were killed, they were restored to their lives by Sukrāchārya, the son of Bhrigu with the help of Sanjivani mantra. Lord Śiva was pleased with Bhārgava and gave him this wonderful Mṛta Sanjivani mantra. Knowing that Sukrāchārya was acquainted with the above Māheśvarī Vidya direct from the mouth of Lord Śiva, the Daityas began to fight with the Devas when Sakra restored to life the Daityas that were killed. Sakra obtained from Sankara that knowledge, which all the worlds, the Devas, Rākṣasas, Nāgas, Risis, Brahmā, Chandra and Viṣṇu could not get,

so Sukra became very pleased. Thus, when the great war ensued again between the Devas and the Dānavas, the Danavas' army, when killed, were early called to their lives. Then Indra and Vrihaspati, and the other Devas became powerless and greatly depressed. It dismayed the Devas, seeing which, Brāhmā addressed them thus on the summit of the Mount Meru —4-12

"Devas! You should follow My advice and make peace with the distracted demons, then you should make an effort to churn the ocean of milk for nectar. You should win the sympathies of Lord Varuna, and then appeal to the mighty Viṣṇu for help. You should in churning the ocean employ the Mount Meru as churning-stick, the Śeṣa serpent as the string of the churning stick. For the time being you should appease Bali, the king of the demons, so that he may be the supervisor in this work and pray to Kṛmā, the tortoise incarnation of the eternal Viṣṇu, in the Pātāla as the base, and the Mount Māndara also for help —13 16

Hearing those words of Brāhmā, all the Devas went to Pātāla and said to the demon king Bali, —"Bali! Do not be hostile to us now, we are your slaves. Endeavours should be made to churn the milk-ocean for nectar, for which purpose Śeṣa has to be utilised as the string of the churning stick. Demon king! we will undoubtedly become immortal by the nectar obtained through your grace." Bali said —"Devas! I shall do what you say. I can alone churn the milky ocean. I shall certainly acquire nectar to help you to become immortal, because one who does not oblige his enemies that come from far, is ruined in this life as well as in the next. I shall therefore give you my full support" —17 22

Saying so, that demon king Bali, accompanied the Devas, and they all prayed to Mandarāchala as follows —23

"Mandarāchala! the king of the mountains, he pleased to help us in churning the milk ocean for nectar. Befriend us for this is a great work for the Devas and the demons —24

In accepting their prayer, the lord of the mountains said "I shall be the churning stick, and let some one who may be strong enough to volunteer himself to act as a receptacle, on which I can revolve, then I will be able to churn the ocean, also the Śeṣa serpent to coil round the stick. Afterwards the most valiant turtle and Śeṣa endowed with $\frac{1}{4}$ of Viṣṇu's power, went to support the Earth, and haughtily the Turtle said — "When I can easily hold all the three regions on my back, how can I feel the weight of this Mandara mountain?" —25 28

Śeṣa said —"I can coil round the three regions, what difficulty can therefore, be in my coiling round this Mandara mountain?" —29

Afterwards all the Devas and the demons hurled Mandarāchala into the milk-ocean, after which Śeṣa coiled round it, and kṛmā (turtle) placed Himself underneath it as the support of the mountains. When the demons and the Devas could not manage to turn the floating Mandarāchala, all the Devas with Bali went to the abode of the Lord Viṣṇu, in Vāikuntha, that was shedding its lustre like a white lotus, where the mighty Lord was lying absorbed in deep meditation, wearing yellow

clothes, adorned with armlets &c, shampooed by the Goddess Lakshmi, fanned by the wings of Garuda and prayed for by the Siddhas and Chêranas and the Vedas incarnate, reclining on His left hand, placed under His head. All the Devas and the demons prayed to the Lord —30 36

By surrounding Him with folded hands, they all saluted Him, and said "Lord of the three regions, overpowering by your lustre more than the myriads of the suns, the enemy of Kaitabha, the Great Cause of the universe, the Protector of the creation, we all salute you —37 38

O, Annihilator of all, invincible even by the trident, enemy of and as it were a conflagration of the demons, we salute you —39

From your navel like lake, the lotus-wombed great mountain has sprung up, you are the creator of Brahmâ, we salute you. O, one who measured the universe with three strides, the Creator of the three regions, the destroyer of the formidable demons, the originator of the highest attributes, shining like a great blaze, the Creator of the universe out of the lotus stalk springing up in your navel, the most dear one to all, we salute you —40-41

Lord of all the realms, the cause of deeds and all causes, the destroyer of the enemies of the Devas. Participator in the great war, we salute you. The one who draws in the honeyed aroma of the Goddess Lakshmi's lotus-like face, the receptacle of fame, we salute you. Pray, do churn the ocean by holding the mountain by one of your valiant arms to make us immortal. Hearing this prayer, Lord Viçnu shook off His yogic repose, and said —42 45

"Devas and others! Hope you had no inconvenience in the way, Pray tell me the object of your having come here —46

The Devas said —"Deva! In order to obtain nectar to make ourselves immortal, we all are churning this ocean, but without your assistance we are helpless. We will be successful, if you lead us. Hearing those words, Lord Viçnu followed the Devas to that spot where Mandara was floating. The great mountain was then encircled by the Sêsa and the Devas and the Asuras took hold of the string. The Devas took hold of the tail end of the Sêsa and the demons, Râhu and others, took the head ends. Lord Viçnu caught hold of the summit of Meru with His left hand and Bali held the thousand herds of Sêsa with His left hand, and with his right hand he caught hold of his body, Sêsa firmly coiled round the Mandarâchala, after which the Devas and the demons started to churn the ocean for a hundred Divine years —47 54

When all the Devas and the demons were overcome with fatigue in churning the ocean, Indra caused the rains and cool wind to refresh them. But, in spite of all that when the Lord Brahmâ found them giving way to fatigue, He shouted out "Go on churning. Those who persevere are undoubtedly blessed with the highest prosperity" —55 57

The Devas, thus encouraged, applied themselves heart and soul to the task of churning the ocean, when the motion of the Mandarâchala 1,000 yojanas high, caused herds of elephants, wild boar, Sarabha, other

animals residing on that mountain, trees began to fall down into the ocean —58 59

Afterwards the juice of the fruits, flowers, the sap of the medicinal herbs, falling into the ocean, was churned along with it, when all the contents of the ocean assumed a curdy appearance —60

Innumerable beings were powdered in that violent churning the fat and marrow of whom, coming in contact with the waters, produced wine, the smell of which pleased all the Devas and the demons and the taste of it recouped the vigour of the latter. They then churned the ocean most vigorously and the Mount Mandarāchala became fixed —61 63

Viṣṇu came forward, and with his arms, holding the lotus and as long as Brahmānda caught hold of the Mandara mountain, placing His hand on the hood of Vāsuki. Viṣṇu turned black on account of His having covered the mouth of Śeṣa. Then emitted from the oceans sounds like thousands of thunders. Indra, Sūrya, Rudra and Vesus, Guhyakas placed themselves at the second end of Vāsuki —64 66

At head of them, Vipracitti, Namuchi, Vritra, Sampara, Dvimūrdhā, Vagradampatrā, Rāhu, Bali, &c, facing the mouth of Śeṣa, applied themselves to the churning of the ocean —67-68

Now here, then, was a thundering din caused by the churning of the ocean, thousands of the aquatic beings fell dead by the blow of the Mandara mountain —69 70

Many of the aquatic beings living in Pātāla also met with the same fate —71

Later on, the trees on Mandarāchala fell down into the ocean along with birds on them rubbing against one another —72

The rubbing of the trees produced a blaze of fire like lightning which enveloped all that mountain and also consumed all the elephants, lions, &c, residing on it which also fell charred dead into the ocean. Afterwards Indra quenched the fire by bringing down rain —73 75

When myrrh of the various trees and the juice of several plants trickled into the ocean —76

Through the potent sap of those plants the Devas of golden colour felt themselves immortal (?)

Then the ocean turned like milk and clarified butter came out of it by admixture of the various saps —78

The Devas then said to Brahmā —“We all feel quite exhausted and the nectar has not yet come out. Excepting Nārāyaṇa the Devas and the Daityas won't get nectar, even if they go on churning for a long long period.” Hearing which Brahmā prayed to Nārāyaṇa —“You are the supporter of them all, therefore, be pleased to impart them strength” —79 81

Viṣṇu said —“I am imparting strength to those that are exhausted, now move the Mandarāchala carefully and steadily” —82

Here ends the two hundred and forty ninth chapter of the Matsya Purāṇam on the churning of Amrita

CHAPTER CCL

Sûta said —Hearing such words of Nārāyaṇa, the Devas and the demons began to churn the ocean with great force —1

Then the beautiful Moon with its refreshing rays came out of the ocean —2

Next came out the Goddess Lakṣmī, wearing white raiments followed by Surā Devī, after whom was obtained the horse Uchaiṣrava, later on came the precious divine Kaustubha gem, necktarlike, cheering which Viṣṇu took it and placed on His chest Afterwards came out the charming Pārijāta flower shrub with bunches of golden flowers Shortly after the Devas and the demons found the sky covered with smoke which gradually spread in every direction and caused terrible headache to everyone making them senseless and lie down They all sat down on the coast holding their beads In the meantime that smoke turned out to be the unbearable Bīrabānala (conflagration) by the the heat of which many Devas and demons were singed and began to run about in all directions, after it Dundubha snakes, various kinds of red and black snakes, living on air alone, came forth Also came out serpents with long teeth, red-coloured snakes, snakes living on air alone, also white, yellow and variously coloured snakes, also snakes came out of Gnasa class —3-10

Next came forth mosquitoes, flies, centipedes, and innumerable kinds of venomous insects and terrible beings —11-12

Then came out most deadly poisons by the mere fumes of which the mountain summits were consumed as well as Śaruga, Hālāhala, Musta, Vatsa, Kangaru, Bhasmaga, and Nilapatra and hundreds of other poisonous things —13

Shortly after the Devas and the demons beheld in that vast ocean a terrible form of blue colour, like Bhrīṅga Anjana and mountain, shining like golden clouds, full of precious gems and roaring like clouds, the most deadly poison—Kālākūṭa—strong like fire It is throwing off awful breath, and enveloping all the Lokas by its body, its hairs blazing like fire Its body was decked with golden gems, it was dressed in yellow robes, a crown on the head and adorned with various flowers It began to make dreadful noise in the ocean Its fumes pervaded all round and caused an awful consternation among those present there Under its deadly influence, many became petrified most of them began to vomit froth They all were awfully terrified and most of them were rendered senseless.—14 17

By its fumes Viṣṇu, Indrī demons, etc., became burst and other divine beings turned into cleaned coals Lord Viṣṇu addressing this form said —18

“Who are you of this death like nature and what is your object? Whence have you come? How will you be pleased?” Hearing those words of Lord Viṣṇu, Kālākūṭa thundered out like a huge kettle drum —19 20

"I am Kālakūta poison born out of the churning of the ocean. I am born to kill the Devas and the demons for their having churned the ocean so furiously.—21-22.

I shall now destroy them in a moment. They should now either swallow me or go to Lord Śiva."—23.

Hearing those fearful words, the Devas and the demons placing Brahmā and Viṣṇu in front of them repaired to the abode of Lord Śiva and stood at His gateway. They were announced to the Lord by His attendant Gaṇeśa and with His permission went inside His cave in the golden Mandarāchala the steps of which were studded with precious stones, having pillars of Vaidūrya gem. Then they knelt down and prayed to the Lord under the leadership of Brahmā.—24-27.

The Devas and the demons:—"Virūpākṣa! having divine eyes, armed with bow, thunderbolt and Pīśāka, we salute you.—28

O, One armed with trident, the Lord of the three realms, the receptacle of all the beings, we all salute you.—29.

O, destroyer of the enemies of the Devas, having for your eyes, the Sun, the Moon and the fire, the one who manifest yourself as Brahmā, Viṣṇu and Rudra, Sāṃkhya Yoga, ordaining welfare to all the beings, we salute you.—30-31.

Annihilator of Cupid! destroyer of the Lokas and time! the Lord of all the Devas, our salutations to you Ekavīra! Śarha, the one with plaited hair, the Lord of Pārvatī, the destroyer of the sacrifice of Dakṣa and Tripura, the cause of the universe and giver of bliss and freedom to all, of the forms of Indra, Agnī, Varuna, the three Vedas, Rik, Yajur, Sāma, you are the Puruṣa, you are Īśvara, Vipra, having Śrutis for your eyes as well, you are Sattva, Rājo and Tamogunas, eternal, we salute you. You are the foremost; you are the formidable.—32-36.

Note.—*virūpākṣa*=Pre-eminent warrior, hero. |

śarha=An epithet of Śiva.

The darkness is also Your Form; you are eternal and changeless; you are manifested; you are unmanifested; you are both manifest and unmanifest; you are dear to Nārāyaṇa; we salute you.—37.

Beloved of the Goddess Pārvatī, residing in the mouth of Nandī, you are the seasons, the Manvantaras, the Kalpas, fortnights, months, days; the one who manifests himself in many ways; you are Muṇḍī (with shaved heads), Rātibī, Dhānvi Yati, and Brahmachārī. Holder of the lotus, having directions for your garments, we salute you."—38-40.

After that prayer the Lord Śiva became pleased and said:—"Devas and demons! why have you come here? Why do you look so helpless and suffering? What shall I do for you? Tell me your object outright." Hearing such words of the Lord the Devas and the demons said.—41-42

"We have churned the mighty ocean for nectar, out of which has come out the most deadly Kālakūta poison which threatens to destroy us all, if we do not gulp it down.—43-44.

We are unable to devour that poison. We have come to you being overpowered by it. It sends up its fumes powerful like the

flashes of lightning and has blackened Viṣṇu dismayed Dharmarāja, rendered many unconscious and killed several —45 46

Lord¹ as the pelf of the unfortunate becomes the source of misfortune, and as in misfortunes the objects of the weak are not fulfilled, similarly this deadly poison has come deadly to us. We have, therefore, come to you for succour and be pleased to give your helping hand to us —47-48

You are clement on your devotees, knower of all motives, the recipient of the first share of sacrificial offerings the most Supreme Lord, the annihilator of Kāma, you are Soma and Saumya and doing well to the Devas, you alone are our strength, you are the protector of the attendants, pray be pleased to swallow it and thus rescue us from the danger of our being destroyed by the formidable poison"—49 50

Mahādeva said —"I shall swallow the Kālakūta, and shall also fulfil if there is any other difficult mission to be accomplished by you"—51 52

The Devas and the demons were filled with extraordinary delight on hearing those words of the Lord, their eyes were moist with tears of joy and their voices got choked —53

Afterwards Lord Mahādeva set out on his quick going buffalo as swift as wind on the aerial track when the Devas and the demons also followed Him on their respective conveyances, favouring the Lord with chowries —54

The Lord's knotted hairs standing up on high became tawny coloured by the fire of His third eye. Then the Lord saw Kālakūta on getting to the coast of the ocean —55

He went to a shady place and quaffed it holding it in His left hand. The Devas and the demons thundered out with glee when they saw the Lord drinking it. They also danced and sang, and Brahmā and other Devas began to pray. When the venom was deposited in the throat of the Lord, Bali along with the Devas and the demons said "O Lord! white like the lotus, the venom looks awfully beautiful like bees in your throat —56 59

It looks as if you are wearing a garland of black bees. Let this remain in your throat." The Lord replied that if that be the case He would let it lie there and not allow it to settle down, Śiva thus returned home after quaffing the poison and the Devas and the demons again resumed the churning of the ocean —60-61

Here ends the two hundred and fifty fifth chapter on churning the milk ocean

CHAPTER CCLI

Sūta said —When the ocean was churned again the great physician Dhānvantari, the author of Ayurveda, came out —1

Next came out the broad-eyed Madirā, the nectar and the cow Surābhi, the dispeller of the fears of all beings —2

Lord Viṣṇu took Lakṣmī and Kanṣṭubha gem. Later on came out the famous elephant Airivata, and they were taken by Indra and Dhanvantari, the giver of health to all the beings, was taken by the Sun —23

Dhanvantari, the great professor of Āyurveda, brought relief to the sufferings of the creation. The famous umbrella that came out of the ocean was taken by Varuna. Then came out two earrings which were taken by Vayu —4

Pārjāta tree was taken by Indra. Then Dhanvantari assuming a charming form and taking a Kamandalu came out with the pot of nectar in his hand. At that time the Devas and the demons shouted out for nectar "It is ours, It is ours," when Lord Viṣṇu assumed the appearance of a bewitching damsel —5-7

And He fascinated the demons who being deluded, placed the pitcher of nectar into the hands of the Lord and then ran towards the Devas to fight with them, with various arms in their hands. In the meantime the Lord most ingeniously brought the pot of nectar before the Devas and the demons when the Devas began to drink it. The demon Rāhu assumed the form of a Deva took his seat along with the Devas and was going to drink the nectar —8-12

The Sun and the Moon drew the attention of the Devas to this for their benefit. When the nectar had gone into the throat of Rāhu, Lord Viṣṇu severed his head by His quail, but the severed head of the mountain like demon, that fell down and shook the earth remained alive and became immortal which is known as Rāhu. Thus Rāhu became the enemy of the Sun and the Moon and he takes vengeance on them even up to the present day at the time of their eclipses —13-16

Afterwards Lord Viṣṇu leaving His form of that enchanting damsel began to inflict blows on the demons with his various weapons. —17

Hundreds and thousands of powerful sharp Paśastras then began to fall. The Asuras got pierced with Chakra which made them vomit blood —18

Most of them fell on the ground by the blows of sword, trident etc., and the skulls of many were ripped by the terrible Paṭṭiśastra and fell down with garlands round them. —19

Then most of the mighty demons, soaked in blood, shining like burnished gold fell dead on the ground —20

The battle went on till evening. They fell down like the mountains of red chalk and a huge din was made by their fight and fall —21

In that terrible fighting all the arms were dyed in gore and the universe resounded with the war cries "Cut them clean into two, break them, run away, throw them down, etc." —22-23

When the universe was filled with that din then Nara and Nārāyaṇa resorted to the battlefield, Lord Viṣṇu, seeing the bow in Nara's hand remembered His Sudarśana quail, and at that very instant Sudarśana, the destroyer of the enemies, descended from the heaven and seeing that mighty weapon, the annihilator of the enemies, shining like the Sun, burning

like fire, Lord Viṣṇu violently hurled the terrible Chakra at the demons which repeatedly struck them—24 28

Then that quoit shining like the brilliant form of fire, mercilessly killed thousands of demons. At some places it burnt them like fire aided by wind, it cut them into pieces, then it rose into the air and hurled flames of fire on the demons and drank their gore. The demons began to hurl mountains after mountains on the Devas and crushed them. But by the force of that quoit many mountain chains looking like the banks of clouds fell down with mighty trees when the world began to quake and rumble. The mountain tops were also shattered by the arrows of the Devas and the demons. Then Nara hurled his great arrow, decked at its fore-end with gold, and covered the atmosphere. The Devas were frightened when He cut assunder all the tops of the mountains by arrows. Then the demons harassed by the Devas entered into the ocean, and others down into the bottom of the earth—29 34

The power of the fiery weapon Sudarśana then subsided. And the mount Mandarāchala was put back into its original position through the glory of Sudarśana. The Devas worshipped the mountain Mandāra duly before refixing it and uttered sounds of joy. The Devas then returned to their abodes with joy and stored the nectar most carefully and kept it under the charge of Viṣṇu.

Here ends the two hundred and fifty first chapter on the churning of the ocean

CHAPTER CCLII

The Rishis asked — Sāta! be gracious enough to tell us how royal palaces and other houses are constructed. Also explain to us what is Vāstu Deva —1

Sāta replied —(1) Bhrigu (2) Atri (3) Vasiṣṭha, (4) Viśvakarmā, (5) Maya (6) Nārada (7) Nag rjū, (8) Viśal keśa (9) Indra (10) Brahṁā, (11) Svāmīkārtikī (12) Nandīśvara (13) Śaunakī, (14) Garga, (15) Śrī Kṛṣṇa (16) Anuruddha (17) Śukra and (18) Vṛihaspati are the chief eighteen preceptors of the Vāstusūtra. Lord Matsya had explained briefly the Vāstusūtra to the king Vāivasvata Manu,—2 4

Which I will now relate to you. In days gone by, perspiration (water) trickled from the forehead of Śiva at the time of His fighting fiercely with the demon Aṁbhaka in course of which the latter was killed, and out of this sweat of the fatigued Śiva was born an attendant grim in appearance who looked as if to swallow the whole universe with seven islands and the sky. He then began to drink the blood of the Aṁbhaka demons that lay scattered on the ground, but he was not satisfied with it. Then that hungry attendant began to practise tapasyā with the object of devouring the three regions in honour of Śiva. The Lord Śiva in due time was highly pleased with the devotee and asked him to select a boon.—5-10

The devotee said — "Lord' be pleased to permit me to eat of the three realms" and the Lord said — "Be it so" Then that devotee besieged and brought all the three regions, under his clutches and then fell down on this earth —11-12

The terrified Devas, Brahmā, Śiva, demons, Rākṣasas got round and captured him from all sides, the being, thus imprisoned, remained there and since then, owing to all the Devas remaining there and living round him, he came to be recognised as Vāstū Deva.—13 14

Seeing the Devas thus predominant and finding himself thus besieged the being, that sprung from Śiva's sweat said "Devas! you have now made me motionless, be pleased, how can I stay, thus imprisoned, with my head downward?" The Devas replied, "You will enjoy the sacrificial offerings of the Visvedeva sacrifice and the offerings that will be given within any dwelling house and one who will perform sacrifices without the prescribed method will also be your food —15 17

You will also enjoy the sacrificial offerings made in course of other ordinary sacrifices. That Vāstū Deva then became highly pleased to hear those words and since then the Vāstū worship became extant to appease Vāstū Deva"—18 19

Here ends the two hundred and fifty-second chapter on Vāstū Deva

CHAPTER CCLIII

Śūta said — "I shall now tell you about the different auspicious periods of building a house. One should always select an auspicious time to start a building —1

If the foundations of a house be laid in the month of Chaitra, the owner of it gets ill, if in Vaiśākha, he gets cows and gems, if in Jyēṣṭha, he dies, if in Āśāḍha, he gets good servants, gems and domestic animals, if in Śrāvana he gets good servants, if in Bhādra, he becomes a loser of something, if in Āśvin, he loses his wife, if in Kārtika, he gets wealth, if in Mārgaśīra, he gets plenty of grains and eatables, if in Pauṣa he has a fear of thieves, if in Māgha he gets good lots of various things but there is a risk of fire also, if in Phālguna, he begets a son and gold, such is the influence of time, of these different months. Now I shall tell you about the influence of different asterisms. Āśvinī, Rohiṇī, Mṛga, Uttara śāḍhā, Uttara Phālgunī, and Mīṅgaśīra, Śāṭhī, Hāsta, and Anurādhā are said to be the auspicious asterisms.—2 8

Barring Tuesday and Sunday all the other days are said to be auspicious. The following are known to be the evil Yogas for building a house, viz, Vyāghāta, Suta, Vyatipāta, Atigāṇḍa. The following Yogas are beneficial —Viśkambha, Gāṇḍa, Parigha and Vajra. The following are said to be the best Muhūrtas, viz, Śveta, Maitre, Mahendra, Gāṇḍharva, Abhijita, Rohiṇī, Vairāja and Sāvitra. First see that the Sun and Moon are benefic, and fix an auspicious Lagna; then leaving all other work, fix a pillar within the ground. This is the rule to start a building, well or tank —7-10

In laying the foundations of a building or digging a tank or well first it is necessary to test the nature of the soil before commencing the operations and lying Vāstua. White earth is lucky for the Brāhmanas, red is good for the Kṣatriyas, yellow earth for the Vaiśyas, and black earth is auspicious for the Śūdras. This can be ascertained by digging. The earth tasting sweet is good for the Brāhmanas, pungent one is suited for the Kṣatriyas, the bitter earth is fit for the Vaiśyas and the astringent earth is good for the Śūdras. After the earth is examined a hole is to be dug one foot and a half square and it is to be leaped with cowdung, melted butter is then to be placed on a kuchcha earthen pot and four wicks should be placed in it, one in each direction. If the eastern wick burns more bright than the rest, it means the plot of land is good for the Brāhmanas, similarly if the southern wick is more bright, the land is good for the Kṣatriyas, if the western wick is more bright the land is good for the Vaiśyas the brightness of the northern wicks shows that the land is good for the Śūdras, and if all the four wicks are equally bright the land is good for all the four class of people. Such is the test of the land dugged in one and a quarter cubit of land —13-16

The hollow is then to be filled with excavated earth, if the excavated earth be greater than the hollow filled, then the buildings reconstructed on that ground will bring in riches and influence, if the earth be insufficient it means loss and if it be just equal, then the result will be normal. The second test is to get the land ploughed and sown with some seeds, if the seeds sprout and become big in three five or seven days the land should be known to be best, if the sproutings are small, that land is to be avoided, if the sproutings are tolerably high, that land is middling —17-18

After thus testing the land one should wash it with Panchagavya and sprinkle with the water of all the medicinal herbs, then lines should be drawn in gold forming 81 squares (a square containing eighty one smaller squares in it). Then the lines should be encircled with a thread dyed in lime or any other mixture of colours. Ten lines should be drawn towards the east, ten towards the north and on the nine divisions on each side $9 \times 9 = 81$ divisions are known to be 81 feet or rooms of Vāstu Deva (ten lines are to be drawn to have nine divisions within them) and 45 Devas should be worshipped there and out of these 32 Devas should be worshipped outside (the smaller squares lying on the eastern, southern, western and northern sides) and 13 inside. The 32 Devas outside should be worshipped with ghee in the north east (Iṣāna) corner. The following are the 32 outside Devas —(1) Śikhi, (2) Parajanya, (3) Payanta, (4) Indra, (5) Sūrya, (6) Satyā, (7) Bhṛīṣa, (8) Ākāśa, (9) Vāyu, (10) Pūṣa, (11) Vitatha, (12) Gṛihakṣatṛ, (13) Yama, (14) Gandharva, (15) Mṛiga, (16) Bhṛngarāja, (17) Piṭṛis, (18) Dhruvārjaka, (19) Sugriva, (20) Puspādamta, (21) Palādhīpa, (22) Asura, (23) Śeṣa, (24) Papa, (25) Roga, (26) Abi, (27) Mukhya, (28) Bhallāṭa, (29) Soma, (30) Sarpa, (31) Aditi, (32) Diti, these 32 Devas (31?) are worshipped outside Vāstu in the north-east corner and the following are worshipped inside the Vāstu. Agni, Sāvitrī, Paya Rudra and Brahmā and the other eight Devas close by

these 13 Devas are worshipped in the nine feet of Vāstu and around Him are eight Devas, the Sadhyas in their respective stations viz, Aryamā, Savitā, Vivasvāna, Virudhādhipa, Mitra, Rajyakṣa, Prithvidhara, Apavatsa, these are to be worshipped in the eastern side and the five Devas, viz, Āpa, Apavatsa, Parajanya, Agni and Diti are to be worshipped in south eastern corner. This is the mode of worship of the Devas at several corners. Āryamā, Vivasvāna, Mitra Prithvidhara, these are worshipped amongst the twenty and on the outside, and on the eastern and southern side are worshipped the Devas presiding over three feet. Brahmā is in the centre of all. In such a way 45 Devas are present in Vāstu — 19 33

N B — Draw the figure Vāstumandalam of 81 Padas and put the Devas and colours in it. Then everything will be clearly understood.

Now the Vamśas are being stated in due order, viz, from Vāyu to Roga, from Pitṛis to Agni, Mukhya to Bhṛiśa, Śeṣa to Vitatha, Sugriva to Aditi, Mṛiga to Parjanya, at certain other places from Mṛiga to Jaya is considered one family or Vamśa. The smaller equarees where the Devas are located are termed Pada. Madhya and Sama, they are named also Medhya, Trisula and Konaga. These are always to be avoided in the ceremonies. Stambhanyāsa and Tulāvidhi (where gifts are made in gold equivalent to the weight of the performer of the ceremonies). The Vāstu is always to be fixed on the lines of Pitṛis and Vasvānara. Impurities (Uchhiṣṭa) and Upaghāta, etc., are to be carefully avoided — 34 38

Agni is on the head of Vāsta, Āpa on the mouth. Prithvidhara and Āryamā on its breast, Āpavatsa on the chest, Diti and Parjanya on the eyes. Aditi and Jayambhaka on the ears, Sarpa and Indra on the shoulders, the Sun and the Moon on the two arms. Rudra and Rājyakṣmā on the left hand, Sāvitra and Savitā on the right hand, Vivasvāna and Mitra on the stomach, Pūṣā and Aryamā on the wrist. Asura and Śeṣa on the left side, Vitatha and Grāhakaṣṭa on the right side. Yama and Varuna on the thighs, Gandharva and Puṣpadanta on the knees, Sugriva and Bhṛiśa on the shanks. Danvārika and Mṛiga on the ankles, Jai and Sakra on the organ, manes on the feet, Brahmā in the heart and on the ninth feet in the centre — 39 46

Brahmā has said that Vāstu with 64 feet should be worshipped in the Prāsāda (verandah or outer yards). There Brahmā is located in the 4 feet or smaller squares in the centre, the Devas with half feet are in the corners. The Devas with $1\frac{1}{2}$ feet are in the outer corners, 20 Devas are with 2 feet. Vāstu thus has 64 feet — 47-48

N B — Draw the figure Vāstumandalam of sixty four smaller squares in a bigger square to mark the rooms and the Devas and their colours.

At the commencement of a building if the owner feels an itching sensation on his body, it is to be inferred that there is a nail or some foreign matter under the ground. And he should remove the nail from the portion of Vāstu in which corresponding part of his own body he feels itching — 49

REFERENCES

CHAPTER 253 verso 25 35 VASTU MANDALAM--No 1. House of 81 Pādas

East

North										South									
1	2	3	4	5	6	7	8	9											
32	1/33	3	4	5	6	7	2/31	10											
31	31	13/45	6/38	38	38	7/39	11	11											
30	30	12/44	87	37	37	3/40	12	12											
29	29	44	37	5/37	37	40	13	13											
28	28	41	37	37	37	40	14	14											
27	27	11/43	42	10/42	42	9/41	15	15											
26	4/36	23	22	21	20	19	3/35	16											
25	21	23	22	21	20	19	18	17											

West

Colours										Pādas									
Rakta	Pita	Sukta	Pita	Rakta	Sveta	Kṛtsna	Rakta	Sveta	Rakta	1	Sukhi	2	Parjanya	3	Jayanta	4	Kulisa	5	Saurya
Rakta	Pita	Rakta	Sveta	Pita	Rakta	Rakta	Sveta	Rakta	Rakta	6	Svaya	7	Bhṛisa	8	Akṣa	9	Vāyu	10	Paṇā
Sveta	Kṛtsna	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	11	Vitatha	12	Gṛbhakṣita	13	Yama	14	Gandharva	15	Bhṛagīroja
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	16	Mṛiga	17	Pitṛbhṛga	18	Dauvārika	19	Bṛghava	20	Paśupadanta
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	21	Jaladhupa	22	Asuri	23	Soma	24	Rudra	25	Brahma
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	26	Abi	27	Mukhya	28	Bhallaṅga	29	Soma	30	Śarpa
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	31	Aditi	32	Pitṛ	33	Asuri	34	Savitrī	35	Jaya
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	36	Asuri	37	Mukhya	38	Bhallaṅga	39	Soma	40	Śarpa
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	41	Aditi	42	Pitṛ	43	Asuri	44	Savitrī	45	Jaya
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	46	Asuri	47	Mukhya	48	Bhallaṅga	49	Soma	50	Śarpa
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	51	Aditi	52	Pitṛ	53	Asuri	54	Savitrī	55	Jaya
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	56	Asuri	57	Mukhya	58	Bhallaṅga	59	Soma	60	Śarpa
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	61	Aditi	62	Pitṛ	63	Asuri	64	Savitrī	65	Jaya
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	66	Asuri	67	Mukhya	68	Bhallaṅga	69	Soma	70	Śarpa
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	71	Aditi	72	Pitṛ	73	Asuri	74	Savitrī	75	Jaya
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	76	Asuri	77	Mukhya	78	Bhallaṅga	79	Soma	80	Śarpa
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	81	Aditi	82	Pitṛ	83	Asuri	84	Savitrī	85	Jaya
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	86	Asuri	87	Mukhya	88	Bhallaṅga	89	Soma	90	Śarpa
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	91	Aditi	92	Pitṛ	93	Asuri	94	Savitrī	95	Jaya
Sveta	Rakta	Sveta	Rakta	Sveta	Rakta	Rakta	Sveta	Rakta	Rakta	96	Asuri	97	Mukhya	98	Bhallaṅga	99	Soma	100	Śarpa

four classes are each 8 hands less respectively The length of all of these is $1\frac{1}{2}$ of their breadth —15-16

Similarly the mansion of his heir apparent is also of five different classes viz, the first heat is 80 hands broad, and the remaining four are each six hands less respectively They are in length $1\frac{1}{2}$ of their breadth Now the dimensions of the Commander in Chief's mansion will be described —17 19

His best house should be 64 (sixty four) hands in breadth and the remaining four are each six hands less respectively Their length is $1\frac{1}{2}$ (one and one-sixth) of their breadth Now the mansions of the other chief servants of the sovereign are described —20-21

The Prime minister's house should be 60 sixty hands broad and the remaining four are each 4 hands less respectively Their length is $1\frac{1}{2}$ (one and one-eighth) of the breadth —22

The houses of captains and other ministers —48 (forty eight) hands wide and the remaining four are each four hands less respectively Their length $1\frac{1}{2}$ (one and one-fourth) of the breadth The houses of the architects, artisans, sentries, concubines are also of five kinds The best one is 28 (twenty eight) hands in breadth and the remaining four are each less by two hands —23

Their length is twice their breadth Now the quarters of the maids, etc., will be described —24

Their best house is 12 hands in length, the remaining four can be made $2\frac{1}{2}$ hands less each respectively Their length should be $1\frac{1}{2}$ of the breadth —25

Now the five kinds of houses of the Astrologer, Preceptor, Physician Councillor and Priest will be described The best of their houses are 40 hands in breadth and the remaining are each four hands less respectively Their length is $1\frac{1}{2}$ of the breadth —26 27

Now the dimensions of the houses of the men of the four castes are described The best house of a Brāhmana should be 32 hands in breadth of the remaining four each should be less by four hands respectively The house of a Kṣatriya should be 28 hands in breadth, that of the Vaiśya 24 hands and of the Śudra 20 hands The length of a Brāhmanas house should be $1\frac{1}{2}$ th times of Kṣatriya $1\frac{1}{2}$ th times of Vaiśyas $1\frac{1}{2}$ th times of Śudras and $1\frac{1}{2}$ th times of their respective breadths The houses of the lower castes are to be upto (sixteen) hands wide A sovereign should have his own residence between the capital and the house of the commander-in-chief and at the same place should be built the store-room The houses of the Brāhmanas etc those revered always by the king should be round the mansion of the commander-in-chief Besides these, the sleeping rooms of other lower men and those residing in the forest are to be fifty hands long Similarly the sleeping rooms of the king and the commander-in-chief are to be seventy hands long Within 35 hands from that the outer verandah is to be laid Thus are related the arrangements of houses —28-33

The house of a Brāhmana should be 36 hands and seven angulas

long. He ought never to discard the above figures and follow other dimensions. Similarly the length of the house of a Katriya ought to be 36 hands and 10 aṅgulas and that of a Vaisya ought to be 35 hands and 13 aṅgulas. The measurement of a Śādra's house ought to be as previously mentioned and fifteen aṅgulas more. If the building be divided into three parts where there is a road way in the first (front) part and whose back side is elevated and beautiful it is named Sosutea. Where there is a road way on one side, that is named Savastīmha and where there are road ways all round the building that is named Susthita, all these buildings are auspicious to the Brāhmanas and three other classes. The height of the ground floor of the building erected on small areas is to be one-sixteenth of its breadth together with four hands ($\frac{1}{16}$ breadth + 4 hands). The height of the upper floor (on the ground floor, i.e., the first floor) is to be $\frac{1}{16}$ th of the height of the first floor, that of the second floor is to be $\frac{1}{16}$ th of the first floor and so on. The foundations should be of well burnt bricks and its width is to be one sixteenth of the breadth of the house, the foundations may be of timber or it may be of mud also. In the latter case its dimensions is to be the same as that of the middle of the house. The width of the door way is to be in a certain ratio to the width of the room and the height of the door way to be twice the width.

The thickness of the jambs of a door [two inside pieces (vertical)] should be as many fingers as many hands there are that will give their height and the thickness of the lower horizontal piece (the sill) is $\frac{1}{16}$ th of the thickness of that of the jambs—34-44

Here ends the two hundred and fifty fourth chapter Vāstu vidyā

CHAPTER CCLV

Śūta said — 'Now I shall tell you the measurements of the pillars.' Multiply the altitude of the house by 7 (seven) which divided by 80 (eighty), will give the breadth of the pillars. If the pillars be square, they are known as rucaka and if they be octagonal they are called Vajra—1-2

A sixteen sided pillar is known as Dvi vajra and the one with 32 sides is known as Prallakṣa and the one that is circular in the centre is called Vṛtta—3

These five pillars are mahā stambhas (huge pillars) and are auspicious for all the buildings. Paintings and beautiful carvings should be made in all these pillars. Lotuses, creepers leaves, earthen pots and jars, are to be nicely carved. Divide all the pillars into nine parts and the lowest one for carving should be made the base of the pillar. Above it in one part should be made ghṛta and in the other one lotus. Then in the other part beautiful carvings should be made and the rest of the parts should be left in a clean polished square. The weighing balance (sūta) is also to be carved equal to dimension of the pillar, $\frac{1}{3}$ or $\frac{1}{4}$ of that can also be done, and then it is called upatula—4-6

Now the ways of locating the doors in a house will be described. The eastern doorway should be named Indri and Jivanta the southern ones should be named yūmya and vitatha—7-8

The western doorways should be named Puspadaṁṭa and Vāruṇa and the northern ones should be named Bhaḷāta and śrūmyā. Thus the experts say—9

The doorways should never be blocked with anything. The exits and entries should not be hindered by anything. These being blocked by a thoroughfare, tree, corner of another house are inauspicious. By its being blocked up by a lane means the annihilation of the family, by being blocked up by raised earth it brings jealousy, by being blocked up by moist soil or mud, it brings misery, by being blocked up by a well it gives epilepsy, by being blocked up by a waterfall, it brings in some evil, by being blocked up by some nails it brings in danger from fire, by its being blocked by any Deva there is danger of destruction. If there is the corner of another house in front of it, it means the death of the master. The doorway being blocked by a filthy drain or other impurities causes sterility to women. If there be any obstruction in the shape of pillar it indicates difficulties to the wife, and if it be obstructed by the house of a lower caste, it indicates the fear from weapons. No obstruction is recognised at a distance greater than twice the height of the house—10-14

The family of the houseowner whose doors open by themselves becomes mad and whose doors shut by themselves become extinct—15

The houseowner whose doors are higher than the specified height has a danger from a king and if they be lower than the fixed standard then he has a danger from thieves. If the doors be above one another the house is known as the den of death—16

A very big house, impregnable and situated on an open roadway is like a vajra, it brings in ruin of the owner of the house within a short period—17

The house the doors of which interlap with other doors get and obstruction with other things is very inauspicious. Other doors of a house should not be made like the main entrance door and the latter should be decorated with the ornamental work containing pitchers, flowers leaves or the images of Lord Śiva's attendants. Every day the main entrance gate should be attended to with water and durva grass—18-19

A banana tree to the east of the house is auspicious and all desires are fulfilled and a fig tree to the south a pipul tree on the west, and Plākṣa tree (webbered fig tree) to the north of it brings fortune to the owner. If Kautaki trees, milky trees Asana tree and the straight trees be planted in the house in the above mentioned directions respectively then it means misery to the lady of the house and her children. If one does not cut down such a growth, he should plant auspicious trees near them. A house with the following trees in its vicinity is very auspicious viz Pan nāga Aśoka, Bakulā Samī Tilaka Champaka Pomegranate Pippalī, Drākṣā (grape) Kusumamṛdapa. The following trees bring prosperity and increase riches, viz Jambīra, Puga, Malikā coconut, kadālī, Pāṭālī—20-24

Here ends the two hundred and fifty-fifth chapter of the Matsya Purāṇam on Vastu vidyā

CHAPTER CCLVI

Sûta said —A wise man should first of all examine the site well and then construct the pillars as above mentioned and the building with specified heights and having downward slopes towards the north with the turrets level and gradually ascending heights—1

A dwelling house should not be made close to a temple, or near a wicked man's house or near a minister's house or near a square where four ways meet. By doing that one invites grief and misery on himself—2

Some space should be left all round a building. The front of a building should not be covered with trees, rather the back of the house should be so covered in the trees. If the house be built on the southern side of the ground, then ruin ensues, for the south is the place where the head of the Vâstu deva remains so it is best to construct houses on the left side for thus all the desires of persons are fulfilled. After choosing a good and lovely site one should lay its foundation in an auspicious hour ascertained by an astrologer after putting some jewels underneath it. Over the jewel is to be placed a stone and on the stone all sorts of seeds are to be kept, then a pillar is to be erected and worshipped by the Brahmanas. Then that pillar is to be bathed with all medicinal plants by the Brahmanas wearing white clothes and versed in the Vedas. Then that pillar is to be fixed by the artisans after putting round it clothes and ornaments, when the vedas are chanted and the auspicious musical instruments are sounded next the Brahmanas are to be fed. Lastly, Homa ceremony is to be performed with ghee and honey with the mantra "vastospate Pratiñāhi" etc. after the Brahmanas are feasted with Pāyasanna. The fixing of the pillars, the laying out of threads, placing a pillar at the entrance gate and doing the ceremonies and worships above mentioned at the time of entering the house are to be performed—3 10

If there be any defect, then to make up for the deficiency the Vâstu Deva should be appeased by performing five fold Vâstujanya. A string should be drawn in the N. E. pillar is to be then fixed in S. E., the house should be circumbulated, and foot prints of Vâstu should be written by the forefinger, thumb, middle finger with young shoot gems and gold waters. This is the best—11-13

Vâstu should never be designed by nails, weapons, leather ashes, burnt wood, bones of horns skulls etc. It is most inauspicious to do so with these things. It brings in grief and calamities. At the time of entering the house the artisan is to make these especially things all the auspicious ceremonies laying out of thread and fixing of pillars etc., are to be done—14 15

When an evil omen occurs *eg* a vulture shrieks, facing the sun or it touches some part of the body of the owner, it is to be understood that on the corresponding portion of Vâstu underneath it there is the bone of an elephant or of a terrible carnivorous animal, indicating danger—16-18.

If a dog or a jackal jumps over the thread spread out or an ass starts braying hoarsely when the loe is stretched, it shows that there is some *śalya* or foreign matter underneath and great misfortune is store for the

owner If a crow be crowing not harshly in the N E corner it shows that treasure is buried there at one of the four corners If that string is cut it means the death of the owner and if the nail is curved downwards it shows that illness is in store for the owner If at the time of digging the ground coals come out, it means the owner is to run mad and if skull comes out the owner is to get confused —19 21

If a conch is unearthed the lady of the house is to turn loose and the confusion of the artisans indicates the end of the owner or of the house itself — 22

If the pillar or the pitcher falls down the owner gets some disease in the head and if the jar be stolen the family of the owner is perished The breaking of the vase of water means the death of the artisan and if the computation on the fingers goes wrong it means the death of the owner —23 24

There is a fear of evil spirits in the house in which seeds and medicinal plants are destroyed The pillars should be circumambulated from right to left otherwise there is a fear of misfortunes The prescribed propitiatory rites should be performed to drive away the ill arising from fixing up the pillars wrongly and not circumambulating it —25 26

The ceremony "Prākudakṛavan" is to be performed with regard to the pillar, but one should be careful not to make error as to direction, on the top of the pillar is to be placed a young twig with fruits attached to it If there are confusions and errors as to the directions with reference to pillar houses rooms or doore or dwelling room, it means the extinction of the family —27 28

Such a flaw should be carefully avoided in fixing up the pillars making the doorways and also in the dwelling places for if it is allowed to remain in them, it means the destruction of the household The house should not be extended in one direction only If extension is to be made, it should be made uniformly and symmetrically in all directions If it is to be extended towards the east it creates enmity —28-29

If it is go to the south it means death, if to the west it means the loss of wealth if it is to the north it means misery, if to S E it means the danger from fire —30-32

If it is to S-W it means the loss of children, if it towards the N W it means maladies and goat, if it is so to the N E it means the loss of grain. In the north east corner of the house the place of worship should be made as well as the śaṅkha gṛha kitchen should be made In the S E corner, close to the north should be made the water godown and the general godown of the household should be S-W —33 34

Bathing place and Badhasthan (place of killing) should be made outside the house granary should be made in the N W corner and the office is to be located outside Such a house is lucky to the owner —35

*Here ends the two hundred and fifty sixth chapter of Matsya
Purānam on Vāstu Vidyā*

CHAPTER CCLVII

Sūta said — "Now I shall tell you the ways of hewing trees for the supply of wood for a building' Dhruvāṣṭā, and the four Nakṣatras following it, (viz, Śataviṣā, Pūrvabhādrapada, Uttārabhādrapada and Revatī) and Viṣṭā and the following Kāṣṇas should be avoided. On an auspicious day one should go to the forest and first he is to offer the sacrifices and worship to the trees proposed to be cut — 1 2

If the tree falls towards the north east it is very lucky and it is unlucky if it falls towards the south — 3

The wood of ba-tree and of other milky trees should not be used for a building nor should the wood of trees inhabited by a large number of birds or one burnt up by fire, be used. Nor the tree cut and torn by wind is auspicious — 4

The wood of the trees broken by elephants, struck by lightning, semi dried up, or dried up of itself or those growing near a chaitya or sacrificial place, temple, confluence of two rivers burial ground well and tank should in no case be used for house building by one desirous of great influence and wealth. These trees are to be specially avoided — 5 6

Neep, Neem Bibhitak, Slesmāṣṭak, mango and Kantakī trees should be avoided. Asana, Aśoka Malinā (madhuka), Sarja Śila, are the auspicious timber trees — 7 8

. It is very auspicious, to use sandal, and Panasa wood for a building — 9

Deodār and Haridra are auspicious when used in the building in one two or three pieces. But if more pieces are used, it is, dangerous. Sinsapī Śriparī or Tindukī are suspicious in house building when only one of these is used, but the mixture is inauspicious. Similarly Syandana, Panasa, Sarala, Arjuna and Padmaka trees alone are suspicious, but when mixed are inauspicious. A tree cut and brought down to the ground is named Godhā. If the colour of the tree at the time of cutting down a timber tree is that of a Bengal madder, the tree is termed Bhikā, if the wood is of the blue colour, it is named Sarpa, if it is red, it is termed Sarata, if it is of the colour of the pearls it is termed Sukādī, if it is of tawny colour it is termed Mūṭika, if the wood is of the shape of a sword, it is known as Jalakheda, one should avoid the use of such timber for building purposes — 10 14

If the wood of an auspicious tree previously cut be lying somewhere, one should fetch it and use it multiply the length of the tree by the circumference in hands and then divide it by eight, if the remainder is 1 it is dhvaja, if the remainder is 2 it is Viṣṇa if the remainder is 3 it is Śinḥa if the remainder is 4 it is Vṛṣabha if the remainder is 5 it is Gaṇḍhava, if the remainder is 6 it is Hastī and if the remainder is 7 it is Kaka. Of these dhvaja is auspicious in all directions and is good. Especially it brings all sorts of happiness when used in towards the western door in direction — 15 17

Śinḥa is auspicious towards the north, Vṛṣabha, towards the east,

owner If a crow be crowing not harshly in the N-E corner it shows that treasure is buried there at one of the four corners If that string is cut, it means the death of the owner and if the nail is curved downwards it shows that illness is in store for the owner If at the time of digging the ground coals come out, it means the owner is to run mad and if skull comes out the owner is to get confused —19 21

If a conch is unearthed the lady of the house is to turn loose and the confusion of the artisans indicates the end of the owner or of the house itself —22

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Bathing place and Badhasthan (place of killing) should be made outside the house, granary should be made in the N W corner and the office is to be located outside Such a house is lucky to the owner —35

Here ends the two hundred and fifty sixth chapter of Matsya Purānam on Vāstu Vidyā

The image representing the incarnation of Lord Śrī Kṛṣṇa should be made to hold a club in the left hand, this is better, and the conch and quoit may be placed high or low if so desired by the devotee —10

Earth is to be located below between His legs Garuda is to remain in a bowing posture on His right side —11

The Goddess of wealth and prosperity—Lakṣmī Devī with auspicious face and lotus in hand is to be placed on the left of the Lord Those who desire prosperity should place Garuḍa in front of Him and Śrī and Puṣṭi adorned with lotus on either side of the image The temple and the entrance gate should be made with an ornamental arch containing the image of Vidyādhara, sounded with Deva Dundubhis (sweet sounding musical instruments) furnished with Gandharva couples ornamented with leaves, floral works, lions and tigers and kalpa latikās (creepers) —12 14

The figures of the immortal Devas in praying posture, and chanting hymns should also be made close by The pedestal of the image should be divided into three parts —15

The heights of the Devas, Dānava and Kinnaras are 9 tālas (1 tāla = the space between the thumb and the middle finger stretched respectively) —16

Now a table of measurement is being enunciated The particle of dust that is seen dancing in a sunbeam is called a trasarenu Eight trasarenu = 1 balāgra, 8 balāgras = 1 likhyā, 8 likhyās = 1 yūkā, 8 yakās = 1 gava 8 gavas = 1 angulī (finger), —17-18

and twelve Angulis (as far as one's own finger goes) = 1 mukhya The several parts of the body of the image should be made of proportionate dimensions to be in this Mukhya measurements —19

An image may be made of gold, silver, copper, gems, precious stones, stone wood, iron brass, compound of copper and bell metal, sandalwood or other beautiful wood —20 21

A household image should not be bigger than one cubit, the long span measured by the extended thumb and little finger —22

But an image in a temple in a royal palace should be 16 cubits or vitastā and not more One may make madhyamā (better) uttamā (best), and kanisthā (good) images according to his means —23

and Hasti is auspicious towards the south. This is what the Rsis have said and all these are lucky. The other trees face the corner directions and they should be avoided —18 19

Similarly multiply the remainder above obtained by eight and divide by twenty seven, whatever remains is known as Vyaya, if this figure be in excess, it means inauspiciousness. Therefore the excess in Vyaya is to be avoided. Bhṛgavan Hari says —Peace comes in Āyādhikya (excess of incomes or profits) —20-21

After building according to the above prescribed formulae the brick work one should place a vase full of water, curds uncooked rice fruits, flowers gold along with the Brāhmanas. Then gold and clothes should be given to the Brāhmanas, and then entry into the auspicious house should be made on Tuesday. Homa and sacrifices should be made according to the Vedas for the expiation and appeasing of any defects or faults that may arise to the Vāstu Deva. The Brāhmanas are to be feasted with various delicious food, then the owner, wearing white dress should enter and take his seat in the house incensed with Dhūpa, etc —22 23

*Here ends the two hundred and fifty-seventh chapter
on Vāstu vidya*

CHAPTER CCLVIII

The Rsis said —How do the householders attain success through karma yoga? It is said that karma yoga is superior to thousands of jñāna yogas —1

Sūta spoke —“I shall explain to you the karma yoga of Divine worship and reciting the name of God for there is nothing like it in the three realms to bestow enjoyments and Mukti (freedom)” —2

Know that as the karma yoga which severs the bondage to this world which is the installation of the Devas' images the worship of the Devas reciting their names and holding sacrifices and Utsavs (festivals) in honour of them —3

The ways of making the image of Lord Viṣṇu that is highly beneficial will now be described. It should be made holding conch quail club and lotus having a canopy over the head with neck like a conch beautiful eyes raised nose ears like the shells of mother of pearl, peaceful and serene in appearance —4 5

Eight, four or two hands should be made and the image is to be installed in the abode by the priest —6

The image with eight hands should be made to hold a sword a club an arrow and a lotus in the right hands and a bow a shield a conch and a quail in the left hands. The image with four hands should be made to hold a club and a lotus in the right hands and a conch and a quail in the left hands. Thus persons desirous of wealth and opulence should follow with regard to the four-armed Viṣṇu —7 9

front and the breadth of the centre of the knees is 21 fingers, their height is 1 finger and their circumference should be three fingers —50-54

The middle of the thighs should be 28 fingers and above of that they should be 31 fingers, the scrotum should be three fingers and the organ two fingers and 6 fingers in circumference and the marks of the hair should be made near the root of the organ. The pedestal of the organ should be 4 fingers in length. The length of the waist is 18 fingers, but if the Divine image be female it should be 22 fingers and the space between the breasts is to be of 12 fingers and the circumference of the portion at navel should be 42 fingers. If it be of a male the girdle should be made of 55 fingers. The shoulders should be six fingers, and the thickness of the neck should be 8 fingers and the length eight kalas and the length of the arms should be 42 fingers. The length of the arms should be 16 fingers, the top of the arm is to be of 12 fingers and the palm of the hand should be 5 fingers and the middle finger is to be of 5 fingers. The nameless finger is to be $\frac{3}{4}$ th less, the little finger $\frac{1}{4}$ th less than the middle finger and the ring finger, one-fifth less than the middle finger. The thumb is to be of four fingers. The joints of the middle finger are two fingers long. The joints of the thumb are like those of the ring finger and the upper joint should be made greater by two yavas. Nails should be made in half of the top joint which should be smooth, reddish and glossy. The back of the fingers should be somewhat round and the corners should be raised by one kala. The hairs of the hand should hang on the shoulders by 10 fingers. The limbs of the Goddesses should be made slender and shorter. The breasts the thighs, the hips and loins, should be made bulky. The abdomen should be in a space of 14 fingers. All the images should be adorned well with the various kinds of nice ornaments to their arms etc. Their necks should be somewhat longer and curved with excellent curls of hair. The neck, nose, and forehead are to be three fingers and a half, and the lower lip is to be of half a finger. The eyes should be more than $\frac{1}{4}$ th of the lips. The ridge of the neck should be a little more than $\frac{1}{2}$ a finger in height —55-70

Thus about the images of the goddesses. These signs of the images are destructive of sins —71

Here ends the 258th chapter of the Matsya Purāṇam on the measurements of limbs of the images of the Devas, etc

CHAPTER CCLIX

Śūta said —“Now I shall tell you more minutely about the forms of the images of the different Devas. The image of Śrī Rāmachandra, Bali, the son of Virochana, Varāha and Narasiṃha should be of ten (10) tālas and that of Vāmasa is to be of 7 tālas. The images of Matsya and Kūrma may be made of the dimensions that may appear fit to the devotees to make the image look beautiful —1-2

"Now hear about the construction of the images of Śiva" The thighs of the images should be bulky and the arms and the shoulders should be of the colour of burnished gold. They should possess lustre like gold, His matted hairs should be like the rays of the Sun, His forehead is to be marked with the crescent of the Moon. He is to have a crown and His form should be like a youth of 16 years of age—3-4

The arms should be like the hands (trunk) of an elephant, the thighs and ankles should be beautifully round, the hairs should be straight, the eyes should be broad and extended, the image should be represented to be wearing a tiger skin, and a girdle of three strings should be made round the waist. Then the image should be decorated with garlands, necklaces, armlets and serpents. The cheeks should be represented fatty, and earrings should be placed in the ears. The hands should be made long enough to reach the knees and the general appearance should be serene and peaceful. Khetaka (sword) should be placed in the left hand and axe in His right hand, trident, Śakti, staff should be placed on His right side. To the left of the image should be placed a skull, snake and Khaṇḍiga. When He is about to dance on His bull, He has two hands. With His one hand he bestows boons, with the other he holds, armlets (or Rudrākṣa should be placed in the other hand). The image should be made in the peculiar posture to appear as if the Lord was witnessing a dance—5-10

The image of Lord Śiva in the dancing posture should be made with ten arms wearing the hide of an elephant. His image representing the scene of the destruction of Tripura should be made with sixteen hands. Couch, quail, club, bow, Uhanus, Pināk and Viṣṇu Śara (arrow) in His eight hands when He presents a form having eight hands—11-12

The image of the Lord with 4 or 8 hands represents His Jñāna Yogeśvara form. The image of His Bhairava form should be made with an aquiline nose, sharp teeth and formidable appearance and can be placed in every house. The images of Bhairava, Naraṇḍha and Vārāha are also formidable and these should never be placed in the Māla-ayātana (main dwelling house)—13-15

No image is to be made with lesser or greater number of limbs than usual. An image with some limb missing or one with a formidable appearance brings ruination on the owner, the one with limbs in excess destroys the sculptor, fern images devastate the riches, the one with a lean and thin abdomen brings about famine, the one with less fleshy appearance ruins wealth, the one with a crooked nose brings about misery, the one with sparse limbs are terrible causes of misfortune and fear—16-17

The one with flat face and eyes causes grief and anguish, the blind image causes injury to the eyes, the one without a mouth or with decrepit limbs causes misery—18

The one with defective limbs especially without thighs, causes fear and madness, the one with a dried face or without waist troubles the king, the one void of hands and feet brings some epidemic, the one bereft of ankles and knees causes joy to the enemies—19-20

The one without a chest destroys sons and friends. The image complete in every way brings prosperity and long life. So the image of Lord Śiva should be made in full as described heretofore and all the Devas, Indra, Nandikeśvara, eight Lokapālas, Ganeśvara, should be located surrounding the image in a praying posture so that one can have a view of the Lord. The devils, fiends and Vetalas should also be made in a dancing posture and praying before the Lord. All these images should have the appearance of infinite joy and absorbed in their devotion to the Lord. The image of the Lord should be made with three eyes, surrounded by the praying Gandharvas, Vidyādharas, Kinnaras, nymphs, Guhyakas, attendants, sages etc., etc.—21-26

Here ends the two hundred and fifty ninth chapter of the Matsya Purāṇam on the characteristics of the images of the Devas

CHAPTER CCLX

Śūta said —“Risīḥ” I shall now tell you about the Ardhanārīśvara image”—1.

Note—अर्धनारीश्वर—The image of Lord Śiva with half male and half female form blended into one

In the one half of the image, in the plaited hair of the Lord, a crescent should be made and in the other half portion of the body the image of the Goddess Parvatī should be beautifully made. Here a partition is to be made in the hair of the head and the tilaka (a sectarian mark on the forehead) is to be marked on the forehead—2

In the right ear the serpent Vāsukī should be made and in the left one an ear ring should be put on. In the right hand should be placed the skull or trident and in the left one, a mirror or a lotus. Garlands are to be suspended from His neck—3-4

The left arm should be adorned with armlets, etc., and a sacred thread of pearl string or gems should be put in the proper place. A chubby breast and a bulky lip, should be made on the left hand side and a girdle should be put on the half part of the waist—5-6

Then in the half portion of the body covered with tiger skin an organ should be made and the left part is to be covered with hanging cloth decked with various jewels and the right side is to be covered with serpents. The right foot of the Lord should be made to rest on a lotus and a little above that the left one should be adorned with gems and ornaments worn by ladies—7-9

The feet of the Goddess Parvatī should always be made to appear dyed in myrtle (red lac dye). Such should be the image of the Lord and the Goddess blended into one. “Now hear about the location of their several limbs in their Leelā (sportive) forms”—10-11

The image of the Lord and Umā should be made either with 4 or 2 hands, the matted hair on the head are to be adorned with a crescent of the Moon, having three eyes, with one hand resting on the right

shoulder of Pārvatī, having trident and lotus on the right side, placing the left hand on the breast of the Goddess, wearing the tiger skin, decked with various jewels. The situation is charming and pleasant and half the face is adorned with semi moon, the right hand of the Lord lies on the thigh of Umā. The Goddess Umā should be seated on the left side of the Lord. The head of the Goddess should be decorated with the usual ornaments and having nice tresses of hair, with Alakā and Tilakā, adorned with the beautiful ear rings, armlets, and fondly looking at the face of the Lord—12-16

Sportively touching the left side of the Lord, with Her left arm stretched out and touching the abdomen of the Lord with Her fingers. A looking glass and a beautiful lotus, are to be placed on Her left side and a girdle is to be hung on the waist. On both the sides of the image of the Goddess should be placed the forms of Jayā, Vijaya, Svāmī Kārtika, and Ganēśa, near the gateway should be placed the images of Guhyakas. The images of the Vidyādharas wearing garlands and the nymphs holding guitars in standing postures—17-20

A man eager for prosperity should make such an image of Umā and Mahēśvara. Now hear about the form of Siva-Nārāyaṇa, destructive of all sins—21

Note—विश्वरूपः=The forms of Lords Śiva and Nārāyaṇa blended into one single image.

Nārāyaṇa should be made in the left half of the body and Lord Śiva in the right. Both the arms of Lord Viṣṇu should be decorated with jewels and armlets holding conch and quail. The fingers should be reddish. Instead of quail, club can be placed or conch can be placed on the opposite side. In the waist yellow cloth studded with white gems should be made to be worn. The feet should be adorned with the ornaments, and gems—22-24

The half of the right side of the body should be adorned with plaited hair and crescent. The right arm with armlets of serpents should be made in the posture of making a gift, the other one should be decorated with a trident, putting on a serpent in place of the sacred thread, wearing a tiger skin, and the two feet adorned with jewels and serpents. Such should be the image of Śiva and Nārāyaṇa blended into one—25-27

Now I am describing to you the form of the Vahā Varāha. Lotus and club should be placed in the hands of Varāha. The teeth should be sharp, and at the left elbow (knee) should be placed the world uplifted by the teeth from the Patāla and which bears calmly everything on Her. His teeth are very sharp and face full of joy and wonder. Thus for the upper part. The right foot should be the turtle. The left foot on the hood of the Sesā and his right hand is to be located on his left Śakti. All round the image should be made the images of the Līkṣṇas in praying postures. Now about the image of Nara-Siṃha. The image of Nṛsiṃha should be made with eight hands—28-31

The altar or seat of Nṛsiṃha should be made formidable. His face terrible, the eyes should be split. The mane should be raised, and the scene of ripping the breast of the demon Hīṃyakāśyapu with blood gushing

from it, as well as the angry looks of the Lord should also be well depicted —32-33

The fight of the Lord Nṛsiṃha with the demon with His nails and His terrible form and the attacks of the latter made repeatedly should also be shown —34

At the same place the image of the demons armed with swords should also be made and the Lord is to be represented as frequently chastising the demons, and the images of Indra and the other Devas in praying posture should be made near Nṛsiṃha —35

Now about the Vāmana form of the Lord striding the three worlds, as if pervading all the Universe. The upper portion of the image of Vāmana should be made with arms by the side of His legs raised upwards, and the form of Vamana holding a goblet in the left hand and a small umbrella in the right. This is to be represented in the lower part of the figure. The face of the Lord should be extremely meek and appealing —36-37

Near by should be made the image of Garuda holding the Bhṛingāra. The image of Mātara should be in the form of a fish and that of Kūrma in that of a turtle —38-39

The image of Lord Brāhmā should be made with four heads holding a kamandalu in one hand. He should be made riding on a swan or seated on a lotus, as the case may be —40

The complexion should be reddish like the bed of the lotus with four hands five faces, holding a kamandalu in the left hand, sacrificial ladle in the right and a staff and Sruva in the left and right of the other set of hands, and with the Devas, seers Gandharvas praying all round Him. He should be represented as engaged in the work of creation, wearing white sauntents, deer skin, and a sacred thread —41-43

To the right of the image should be located the site for Homa with ghee, etc., and the four Vedas, and to the left should be placed the image of Sāvitrī, and on the right that of Sarasvatī. The Rṣis should be placed in front of the Lord. Now about the image of Kṛtukeya. The image of Svāmi Kārtika should be made with a youthful appearance illustrious like the newly risen sun, of the hue of a lotus holding a staff and a deer skin, having a peacock for His conveyance —44-46

The image of Svāmi Kārtika with twelve hands should be placed in His newly chosen city, with 4 hands in a small town and the one with 2 hands in a forest or a small village —47

In the right hand decorated with a golden armlet should be placed a javelin, a noose, a sword, an arrow and a trident and the other hand should be left blank but in the posture of offering some gift, and holding out the idea "No fear" —48

All the arms arrow, and legs fist, pointed ring fingers and other ornaments and a sword should be made in the left hand. The two-armed figure is to have a Śakti in His right hand and the left hand resting on the peacock. The one with 4 hands should be made with a noose and a javelin in the left hand and Varabha in the right hand —49-51

Now about the image of Ganeśa, the face of Ganeśa should have the trunk of an elephant, with three eyes, four arms, huge stomach ears like those of an elephant, wearing a sacred thread, one large and long tusk holding with his right hand, a lotus and above a ball of sweet and with his left hand a battle axe and a ball of sweet, with extensive shoulders and huge arms and feet full of bliss riding a mouse. He is the owner of *Riddhi* (success, prosperity) and *Buddhi* (intelligence) — 52 55

The image of the Goddess *Kātyāyanī* should be made of ten hands and as holding the weapons that are seen in the hands of Brahma, Viṣṇu and Śiva, with matted hair on Her head and a crescent with three eyes, face like the moon, shining like the *Āśvī* flower, having beautiful eyes, youthful in appearance, adorned with all the ornaments having five teeth and full breasts, standing with Her body curved in three directions — 57 58

The Destroyer of *Mahīśasura*, armed with a quoit, a trident, sharp pointed arrows, a javelin, holding a sword, a bow, a noose a goad a bell a battle axe in the left hands. Below Her image should be made the figure of the monster *Mahīśasura* with his severed head holding a sword in one hand soaked in blood, ferocious looking tied in the noose ejecting blood, his breast being pierced by the javelin of the Devi and his intestines coming out. The conveyance of the Goddess in the form of a lion should also be made. The right foot of the Goddess should be placed on the back of the lion and the toe of the left foot should be made touching the body of *Mahīśasura*. *Mahīśa* is made as encircled by a snake and *Durga Devi* as holding the hair of the Demon with Her left hand. Such a form of the Goddess should be made and *Devas* should be placed all round in praying posture — 59 65

Now about the image of *Indra* the image of *Indra* should be made with a thousand eyes riding on an infuriated elephant with extensive thigh, chest, and face, shoulders broad like those of a lion, having long and mighty arms, holding a thunderbolt and lotus wearing a coronet and a couple of ear rings having beautiful eyes, armed with a club, adorned with various ornaments, adored by the *Devas*, the *Gandharyas* and the nymphs surrounded by a retinue of lady attendants each holding an umbrella and waving *chāmara*, seated on a throne with *Indrānī* on his left holding a lotus in Her hand — 66 69

Here ends the 260th Chapter of the Matsya Purāṇam on the forms of the images of the several Devas and their characteristics

CHAPTER CCLXI

Sūta said — The image of the Sun should be made with beautiful eyes seated in a chariot and holding a lotus — 1

There should be seven horses and one *chakra* (wheel) in the chariot of the Sun and a coronet beaming red should be placed on His head — 2

He should be decorated well with ornaments and the two hands holding blue lotuses, the latter should also be placed on His shoulders as if in a sport. His body should be shown covered with a bodice and two pieces of cloth. The feet should be made brilliant

Two other figures named Dandi and Pingala should be placed as guards with sword in their hands—5

Somewhere close to the image of the Sun an image of Brahmā should also be made holding a pen. The image of the Sun should be surrounded by a number of Devas. Aruna, the charioteer of the Sun, is resplendent like the lotus leaves and the horses nice and with long necks and well decked and to be on His either side. They should also be properly held by reins of snakes. The seven horses yoked to the chariot of the Sun should be tied together with the string of the serpent. The image of the Sun should thus be made either seated in the chariot or on the lotus and holding a lotus. The image of Agni, the bestower of all desires, should be made shining like gold seated on a throne looking like crescent having the face like that of the Sun, wearing a sacred thread and holding a pendant kuncha (hunch) with broad shoulders holding a Kamandalu in the left hand and a rosary of beads in the right. A shining canopy [over its head] should also be made, and also the conveyance of goat—6-11

Or he is to have seven heads with seven burning rays and He is to be placed in the kundī sacrificial pit. The image of Dharmarāja should be made holding a mace and a noose, riding a huge buffalo black like soot and seated on a throne, with eyes sparkling like fire. Round His image should be made the images of Chitrāgupta some formidable attendants, groups of quiet and formidable Demons and the great buffalo—12-14

The image of Nairṛi Lokapāla the Lord of the Rakṣas should be made riding on a human being followed by a band of demones, armed with a sword, resplendent like a mountain of soot, wearing yellow robes decked with ornaments and having a chariot drawn by men. The image of Lord Varuna should be made holding a noose in his hand looking courageous, having a colour white as a crystal, wearing white apparel riding a fish peaceful in appearance, adorned with armlets and a coronet. The image of Vāyu should be made seated on a deer, smoky in complexion nicely dressed looking quite young, with knitted brows, adorned with banners, granting boons. The image of Kuvera should be made wearing ear rings, with a huge form and a huge abdomen having a huge store of pelf and eight Nidhis surrounded by a number of attendants Guhyakas adorned with armlets &c, wearing white dress and a coronet, seated on a Vimāna drawn by men and giving wealth. He is holding a club in one hand and with the other hand He is holding out the idea of 'No fear'—15-22

The image of Lord Isāna should be made white with white eyes, armed with a trident, having three eyes, riding on a bull—23

The images of the different Mātṛikās should be made according to the forms of their respective Lords, viz—the image of Brahmāni should be seated on a crane having a Kamandalu and a rosary with four heads and four arms. Mahesvari should similarly be made according to the resemblance of Mahesvara—24-25

She should have matted hairs seated on a bull with Her forehead adorned with a crescent, armed with a sword and holding a skull, trident, khṛtvaṅga having 1 hand—26

The image of Kṛmānī should be made of the form of Kārtika riding on a peacock, dressed in red, armed with a trident and a javelin, adorned with armlets, garlands holding a cock in Her hand—27

The image of Vaiṣṇavi should be made with 4 hands, riding on Garuḍa holding a conch, a quoit, a club, &c, seated on a throne, having a child—28-29

The image of the Goddess Vārīhi should be made riding on a buffalo, armed with a club, a quoit with a chowrie over Her head

The image of Indrānī should be made like Indra armed with a bolt, a club, and trident riding on an elephant, having many eyes, holding a keen sword, adorned with various divine ornaments, and of the colour of burnished gold—30-32

The image of Jogēsvarī should be made with a long tongue, hair, standing on their end adorned with pieces of bones having a set of ferocious teeth, slender waist, wearing a garland of skulls and heads covered with flesh and blood, holding a head in the left hand, soaked in a fatty liquid, holding a Sakti in the right hand, riding on a vulture or a crow, lean, with a scanty stomach, having a ferocious appearance She has three eyes—33-36

When she assumes the form of Śrī Chāmundā she is to wear tiger skin having a bell in the hand When she assumes the form of Kālīkā she is represented as riding on an ass, holding a skull, undressed adorned with red flowers and banners with Vardhaṇī The image of Gaṇeśa should be made near the images of these Mātrikās.—37-38

The image of Bhagavān Viśveśvara should be placed in front of the images of the Mātrikās it should be on a bull, having plaited hairs, holding Vina and trident in a standing posture—39

The image of Śrī Devī Lakṣmī should be made with a very youthful appearance, having thick cheeks, red lips, knitted brows, with thick and raised breasts adorned with jewels and ear rings with a round face, wearing head ornaments and lotus having conch, and beautiful separate tresses of hair, adorned with garlands, armlets, having arms like the trunk of an elephant holding a lotus in the left hand, the fruit of an wood apple tree in the right, adorned with a lotus, a śaṅkha, a conch, earrings and Alaṅkā, breast covered with a bodice and wearing a necklace, with a girdle of bells shining like gold, dressed in fine robes Close by the image should be made the images of two female attendants holding chāmaras in their hands The Goddess should be seated on a lotus-bed surrounded by the buzzing black bees and bathed by a couple of elephants with vases, prayed by the Gandharvas Guhyakas Similarly should be made the image of Yāgyaṇī prayed by the Gods and placed close to the Lakṣmī Devī—40-47

Near Her image should be placed vases The images of the Gods and the demons armed with swords as well as of the serpents should be made close by—48

The lower parts of the serpents should be like (Prakṛiti) those of the natural serpents and the upper part is to be represented Pauruṣī and hood on the head They have each a pair of tongues—49

Many demons, Rāksasas, Bhūtas and Vetālas should be made to reside at the gateway of Lakṣmī Devī. They are without flesh, terrible and hideous looking—50

The images of Kṣetrapālās should be made with plaited hair, formidable in appearance, undressed, surrounded by dogs and jackals, holding a head covered with the hair in the left hand, and a javelin in the right to destroy the demons—51 52

Afterwards the image of Cupid with two hands should be made and close to it should be placed the head of a horse with the sign of a Makara (crocodile)—53

A floral arrow should be placed in the right hand of Cupid and a floral bow in the left one. To the right should be made the image of Prīti holding all kinds of victuals and to the left should be made Ratī in a reposing posture having a bed and a crane. The drums and the figure of a donkey passionate with sexual desire, wells and Nandanā garden should also be made—54 55

Near by should also be made a pleasure grove with a pool of water reached by nice steps. The god Cupid is very well dressed and his posture is somewhat bent—56

Sūta—Rishi! I have just given you a rough idea of the construction of the different images. It is indeed very difficult to explain all the broad details which even Vṛihaspati cannot do—57

Here ends the 261st Chapter of the Matsya Purāṇ on the forms of Gods, etc

CHAPTER COLXII

Sūta said—“Now I shall tell you about the pedestals of the different idols. The pedestal should be divided into 16 parts—1

The first part should be put underground. Above that, the earth should be taken in 4 parts. Afterwards the round part should be covered with a coating. Then the neck of the pedestal should be made in three parts and the throne should be made in the other three parts.

The next four parts are known as Jagatī, the next one part is termed Vṛitā, the next one is Paṭālā or Vṛitā, above it three parts are denominated Kanthā, next two parts are named Ūrdhapāṭṭā, and the last part is Paṭṭikā—2 3

The first five parts up to Jagatī are imbedded within the earth, the other parts up to Paṭṭikā are above the ground and on the uppermost part Paṭṭikā, a passage is to be made for the outlet of water—4

This is the general characteristic of all the pedestals—5

The following are the ten different kinds of seats for different Devatās—(1) Sthandilā, (2) Vāpī, (3) Yakṣī, (4) Vedī, (5) Maṇḍalā, (6) Pūrṇā chandrā, (7) Vajrā, (8) Padmā, (9) Ardhaśaṣṭī, (10) Trikṇā—6 7

Sthandilâ is the one that is without any girdle or circular boundary and is square-shaped Vapi has two girdles, Yakṣî has three girdles The Vedit is rectangular —8-9

Purnachandriâ has two girdles variously coloured, Vajriṣî has six corners and three girdles —10

Padmâ has sixteen corners and it is shorter below Ardhakṣî is like a bow —11

Trikonâ is triangular in shape like the upper part of a trident. The one that is lower towards the east and the north is said to be somewhat sloping, and extended and endowed with auspicious signs —12

The three parts of the circumference should be outside and outlet for water should also be made there and at the base, front and top, there should be space equal to that amount and there a good outlet for water should be made, and half of the Phallus should be made thick —13-14

Then the girdle is to be made of a dimension of the three parts of the Laṅga or the girdle should be without any foot. Only the prescribed limit should be dug or it should be artistically made without any division —15

To the north a channel should be made a little bigger than the prescribed dimensions Sthandilâ is the giver of much health grain and wealth. —16

Yakṣî is the giver of cows, Vedit of prosperity, Mandâlâ of fame, Purnachandriâ good hoons —17

Vrajâ, of life, Padmâ, of good luck, Ardhachandriâ, of sons, Trikonâ is the destroyer of enemies —18

Ten such thrones have been described for Divine worship. If the Devata be made of stone, then the pedestal is also to be made of stone. If the Devata is made of earth then the pedestal is to be also made of earth, and if of wood, then the pedestal also of wood, and if the Deva be of a mixture, then the pedestal should be also of both mixed. The persons desirous of auspicious results should not deviate from the above prescribed rules. Round the idol a big platform should be made and the Consort of the Lord should be located with His image —19-21

Thus is described, in brief, about the pedestals

Here ends the 262nd Chapter of Matsya Puranam on the pedestals on which the Devatas are placed

CHAPTER COLXIII

Sûta — 'I shall now explain to you the good points of the Phallus of Siva. A wise man should make it of gold and agreeable looking —1

The size of the Phallus should be according to the size of the temple or vice versa —2

CHAPTER COLXIV

The Rsis said —“Pray now tell us about the consecration of the different Divine images and idols”—1

Sûta said —“Rsis! now listen to it and I shall relate it to you I shall also tell you the dimensions of kundas (sacrificial pits), mandapas, altars”—2

Mîgha, Phâlguna, Chaitra, Vaiśākhā and Jyāisthā are the most auspicious months for the consecration of the images—3

In the Uttariyāna season, the second, third, fifth, seventh and tenth days of a bright fortnight, the full moon day, especially the thirteenth day of a bright fortnight are most auspicious for the consecration of idols—4 5

Pârvīśādhā, Uttarīśādhā, Mula, Pârvatībhadrāpadā, Uttarābhadrāpadā, Hastā, Ashvini, Revatī, Pûṣyā, Mrigashīrā, Anurādhā, and Svātī are the best asterisms for the consecration of idols—6 7

Mercury, Jupiter, and Venus are the auspicious planets for the consecration of an imago, and the asterisms and Logans under the influence of these three are also auspicious—8

At such a conjunction of auspicious planets and stars avoiding the influence of evil stars, one should consecrate an idol in an auspicious place after worshipping the planets (doing the Grabh pñā) Good omens are to be watched for, evils, e.g. adbhuta, etc. are to be avoided And on an auspicious day and in an auspicious place, when the Lagna (rising asterism) is free from malific planets and under an auspicious star one should consecrate an idol—9 11

Installation is best when it is done according to the rules prescribed for Ayana, Visuva and Sadasiti The installation is to be performed in the Brāhma Mahūrta at the time of Prajāpatya Sayana and Sukla Uthāpanam—12

The Mandapa should be made on the east or north of the temple It should be of 16, 10 or 12 hands in length—13

An altar should be made in the centre of the Mandapa which should be 5, 7, or 4 hands long The altar is to be neat and clean

There should be 4 doors with archways round the Mandapa and of those the eastern door should be of Plakṣa tree, the southern one of the fig tree the western one of aśvatthā tree and the northern one of Nyagrodhā tree The Mandapa should be buried 1 hand in the ground and it should be 4 hands in height—15 16

The earth should be washed well and cleaned and then the interior should be decorated well with various kinds of cloths, flowers and leaves—17

After making such a Mandapa, eight jars full of water and containing a lump of gold should be placed at each doorway on either side Those vases should not be leaky—18

They should be covered with mangoe leaves and should be filled in with medicinal herbs, flowers, sandal, water, and covered with white cloth—19

After thus placing the vases within the Mandapa, flags and bunting should be hung all round the pandal and incense and fragrant gums burnt before the idols —20

Mandapa is a temporary building created for performing a ceremony. The banners of the Lokapālas should be hung all round and in the centre of the pandal a banner of the shape of the clouds should be hung —21

Afterwards offerings should be made to the Lokapālas and worship offered to them by repeating their prescribed mantras and giving Balis (making sacrifices) in honour of them —22

The offerings to Brabmā above should be made by reciting the first part of the mantra, to Vāsukī below by reciting the middle portion of the mantra and then to the Lokapālas in all directions. The mantras given in Samhitā and Sruti are to be repeated —23

Preliminary ceremonies (Adhivāsa) of images should be observed for three nights, one night or 5 nights, or 7 nights as the case may be —24 25

Thus finishing the gateways and Adhivāsa ceremonies the bathing ceremony of the Mandāl should be performed in the second, third, or fourth period —26

Then the wise should bring the Phallus or the image and worship the sculptor with cloth, jewels and ornaments. Then "excuse me" should be said by the Yajamān (the sacrificer or worshipper) and the sculptors, &c., dismissed —27 28

Then the idol is to be placed on the seat and his eyes are to be imparted. The following, in brief is the way —First offerings should be made all round with sesamam, clarified butter, rice cooked in milk and sugar. Then after decorating the Brahmanas with white flowers, guggula, incense with clarified butter should be offered to the image and then gifts to the Brahmanas should be offered according to his means —29 30

Cows, land, gold, &c., should be given to the priest who officiates at the consecration of the image, and the Brāhmana should name the image after reciting the mantra contained in the following couplet —31

Salutations to the Lord Viṣṇu, Śiva, Thou art the Supreme Being, the Hiranya retā, Salutation to Thee 'O Viṣṇu' —32

The above mantra is generally used to impart light in the eyes of all idols. After invoking the Divine spirit into the image, the eyes should be given sight to with a bar of gold —33

Pleasant music should be played and sweet hymns should be sung, and Veda hymns chanted. To win prosperity and dispel ill-luck the Vedas should be recited —34

The image should be divided into three parts and afterwards three lines at a distance of eight Yavas from one another should be drawn which should be broad, thin and crooked. They should not be broken (i.e., should be continuous) —35 36

In the Jarāṭhṛ Phallus, the lowermost line should be of the dimension of one Yava, the middle one is to be finer still —37

Then eight divisions should be made and three of them should be discarded. Then seven lines should be drawn on either side and four divisions are to be noted. Afterwards the lines should be allowed to meet at the top of the fifth line. This is the union of the lines, on the back of these lines, two divisions are to be made. These are, in brief, the Lakṣaṇas (characteristics). Thus the Lakṣanoddhāra of the Lingam is described —38 40

Here ends the 264th Chapter of the Matsya Purāṇam on the consecration of the idols

CHAPTER CCLXV

Sūta said —“I shall now tell you about the persons who should consecrate and worship the idols”—1

Now, in brief, about the qualifications of the Sthāpaka (who places the idol). The Sthāpaka or Āchārya should be well versed in the Vedas, Purāṇas, Sāṃkhya free from avarice, born in a country abounding with black deer, handsome of full limbs, of clean habits, free from hypocrisy, making no difference between friend and foe, having equal devotion for Śiva, Viṣṇu and Brahmā, accomplished in Logic, having no vices, belonging to a good Kula family and versed in the building science or Vāstu Śāstrā. The Murtipa Brāhmaṇas should consecrate the images according to the prescribed rites. Thirty-two, 16 or 8 persons should be employed for consecration. These three distinctions indicate as superior, middling and ordinary. There should be great rejoicings at the time of consecrating the idols, which should first be taken to the bathing mandapa and washed with Pañcagavya, Pañchalaśaya, earth, ash, and water while reciting the four Vedic mantras, viz., (1) Samudra jyēṣṭha etc., (2) Āpodivyā, (3) Jāsim-rājā (4) Āpohiṣṭhā. Then the idol should be purified with Pañcagavya and other three substances and then bathed, it should then be adored with sandal and incense after which it should be covered with two pieces of cloth by reciting “Abhi Vastre,” then after reciting the mantra Uttiṣṭha Brāhmaṇaspathē the idols should be placed in standing posture. By reciting the two mantras “Āmuraya and rathotiṣṭha,” they should be placed in the chariot and conducted into the temple —2-12

Later on it should be placed flat on a bed after strewing Kusā grass and then by turning the face to the east flowers should be strewn and at the head of the idol should be placed a vaso full of water, with gold also and then the image should be covered with a piece of silk cloth after reciting the mantra “Āpodeve Apomāna mītaripi” or the silk cloth may be put upon the head of the idol. The Deva is then to be bathed with honey, ghee, mustard and then worshipped with the mantras “Āpyāṣva and “Yato rudra Śiva” and with incense and flowers also —13 17

By reciting "Bārhaspataye" mantra a white thread should be tied round the wrist of the idol which should then be covered with various kinds of fine clothes, and umbrella, chamara, mirror, awning with flowers, should be placed close by as well as jewels, various kinds of medicinal herbs, utensils, bed, seats. All these should be placed after reciting the mantra "Abhi tvā Śura" and then gradually make offerings of milk, honey, clarified butter, other eatables, rice cooked in sugar and milk. Then after reciting the mantra "tryamvakam yjāmahe" a number of Valis (sacrifices) are to be offered in all directions and then the image is to be installed. Then four gate keepers should be placed at the gates, and the Brāhman priest Bahvichra is to recite in low voice Srisukta, Pāchamāna Śukta auspicious Soma Śukta, Śāntikādhya, Indra Śukta and Rakṣoghna Śukta (facing towards the east)—18-25

The learned Adharyn seated to the south should recite Raudra Purusaśukta, Ślokādhya Śukriya and Mandaladhya—26

The Ohhandoga Brahmanas sitting in the west should recite Vama-devya, Vrihatsāma, Jyesthāsāma Rathantara Purusaśukta, Rudra śukta with Śāntika and Bhārunda Sama. And in the north the Atharvans should recite Nilarudra, Aparajitā, Saptasūkta and Rudrasūkta Śāntikā dhyāya—27-29

Towards the head of the idol the priest who consecrates it, should perform Hōma ceremony with Vyāhṛti and Śāntik and Pausṭik mantras—30

The wood of Palāśa, Udumbura, Asvattha, Apāmārga and Sami should be used as sacrificial fuel in the Homa ceremony and a thousand offerings should be made taking at each time a stick and every time the feet of the image should be touched and when the thousand offerings are over the navel, chest and head should be similarly touched. Afterwards the four priests officiating at the consecration ceremony should perform Homa ceremony over the Kunda (pit) with a girdle and a Yoni measuring one hand with the greatest care. Next a Yoni is to be made on it one cubit long and resembling the lips of an elephant. It should have a hole and be extended and ornamented on both sides with beautiful ornamental workmanship. This Yoni is to be 4 fingers higher than the level of the sacrificial hollow (Kunda). This part should be square and be made to look beautiful. At a distance of thirteen Angulas from the foundation of the Veda (altar), nine other Kundas are to be similarly made—31-36

Then the priests should perform Achman and with a calm mind perform Homa ceremonies by reciting the mantras sacred to Agni in the East and Indra and the other Lokapālas in the South. Afterwards rites to propitiate the several Devas should be performed—37

Afterwards the sacrificial offerings should be made to the presiding Deity of the idol (Earth) Vasudhā, Vasuretā (Agni), Yajamāna, Sūrya, Jalā Vāyu, Chandramā, Ākāśa are the eight Devas to be remembered in the Kunda—38-39

Prithvi is protected by Śarva Mahādeva, Agni by Paśupati, Yajamāna by Ugra, Āditya by Rudra, Jala by Bhava Vāyu by Isāna, Chandra mā by Mahādeva, Ākāśa by Bhīma Muru. In this way at the time of

the conseration of any idol these eight are the Mūrtipās, i.e., protectors of the component parts of the idol—40-42

Homa ceremonies should be performed according to one's means by reciting the prescribed Vedic mantra and a vase (Śāntighāta) should be placed in each Kunda—43

Pārnābūti should be offered after 100 or 1,000 Homas. These offerings are to be poured on the Pārna Kumbha (jar filled with water). The base, middle and head of the Devatā are to be sprinkled with water, also the several Devas there are to be bathed also with the water frequently. At each prahara incense, sandal, etc., should be offered and Homas (libations of ghee) should be offered and the devotees should repeatedly make gifts (offer sacrificial fees) to the priests—44-47

The priests should be given white garments, golden ear rings, girdle, rings, etc., as well as a bedstead with all the necessary things. As long as they officiate, they should be provided with food—48-49

Offerings should be made to the Bhūtas in all the three parts of the day. The Brahmins should be fed first and afterwards the members of all the castes are to be fed—50

In course of the night festivities should be observed. Dancing singing should be performed. Till Chaturthī Karma Brahmins should be fed. Adhivāsa should be observed for 3, 5, 7 or 1 nights. On some occasions Adhivāsa may be observed at once. The Adhivāsa ceremony performed on such occasions gives the benefit of having performed all the sacrifices—51-52

*Here ends the 265th Chapter of Matsya Purāṇam on Adhivāsana
Vedhase*

CHAPTER CCLXVI

Śūta said—After performing the Adhivāsa ceremony of the Devas the dimensions of the Lingam are to be determined in proportion to those of the temple. It is to be sprinkled with clean water and flowers after uttering mantras over them and a string should be spread in front of the door to the side and N E should be determined; for the Devas adore the Deva of the North eastern corner—1-3

The idol of Śiva when located facing the North, gives long life, health, prosperity. Other directions are not auspicious and bring ill luck—4

The Kūṛma śūla should be put under the Lingam, above the Kūṛma śūla should be placed the Brahmaśūla and above it the idol Śiva mentioned before which should be bathed with Pañchagavya. The mantras prescribed for the Divine worship should be recited and then the idol should be taken to the pedestal by reciting the mantra "Utiṣṭha Brahmanā. Then water should be offered and afterwards Madhuparka. After one muhūrta one should place precious stones, viz., pearls, Vaidūrya crystal lapis lazuli, sapphires, according to one's means, in the directions, according to the prescribed rite—5-10

Afterwards yellow orpiment, Śilāvajra, soot yellow clay, lead, red chalk, wheat, barley, sesamum, mûnga, Nivâra, Samâ, mustard, Vrihî, rice, sandal, red sandal wood, nguru, nujjina Uśira khas Vaisnavî, Sahadevî Lakṣmî, should be placed after repeating their Devîs and Om, in all the directions. Then after reciting the name of Svargâ and the prescribed mantras conjointly with the sacred Om, all sorts of seeds, metals, jewels, gold, Padamarâga mercury, lotus Padmâka and the images of turtle, ox and earth should be placed duly in all the directions commencing from the east. In the consecration of Brabmâ-Śilâ, gold, coral, copper bellmetal, brass silver, nice flowers, iron, and baritâl should be placed in due order. If all these are not available then only gold and yellow orpiment should be put and in the place of seeds and herbs sahadevî or barley should be substituted —11-18

The following are the Nyâsa mantras for the consecration of the Lokapâlas, viz —The most valiant Indra is the Lord of the Devîs. He is armed with a thunderbolt and is always illumined by His fire. I salute Him every day. Agni is red, is the emblem of all the Devîs, conjoint with flashes has smoke for His banner, unbearable to all, I salute Him, the presiding Person in the fire —19-21

Salutations always to Dharmarâja who is shining like the blue lotus, adorned with a coronet and sceptre. He is the witness of all actions and righteousness. Salutations always to Nirriti who is black in appearance, the Lord of all the Rakṣasas, armed with a sword and endowed with glory —22-23

Salutations always to Varuna who is white in appearance, the image of Viṣṇu, the Lord of waters armed with a noose, having sturdy arms. Salutations to Vayu who diffuses all the noxious has a banner in His hand. I salute Chandramâ who is fair, ample, presiding over all herbs the Lord of all the stars and planets. My salutations to Iṣṭâ Puruṣa who is white, the master of all the lores armed with a trident and of three eyes. I always salute Lord Brahmâ born of a lotus, with four faces, dressed in the garment of the Vedîs, the Lord of sacrifices. My salutations to Viṣṇu of infinite form who holds the whole universe, and who holds this earth as if she were a flower. At the time of sacrifices and of making gifts these mantras should be recited and the mantras should be prefixed with the sacred Om. They are the givers of prosperity and progeny. After finishing the Nyâsa with these mantras the consecrated idols should be rubbed with clarified butter and then they should be dressed in white cloths and devoutfully worshipped —24-32

Then raising the Devî with the mantra 'Dhruvî Dyau,' it should be placed on the desired Śrîbhîrî, fully ornamented. Then placing one's hand on the head of the Devî one should recite Soma and Śudra Saktas. At that time one should make himself Divine like by placing himself under the influence of Somasukta or Balaśukta mantras and should then meditate on the Devî according to His form —33-31

He should say. I consecrate Lord Viṣṇu the holder of conch and who has the lustre of Uśa flower after making myself Divine —35

I consecrate the three eyed Śiva riding on a bull, adorned with a crescent, having ten hands, and the master of the attendants —36

I consecrate Lord Brahmā born from the Lotus prayed by the seers, having four faces, plaited hair, and mighty arms.—37

I consecrate the Lord Śun having thousand rays, peaceful in appearance, surrounded by nymphs, having a lotus in His hand —38

In consecrating Śiva the mantras sacred to Him, the Deva mantra and Rudra Mantra should be recited, and similarly in the consecration of Viṣṇu mantras sacred to Him, the Vaiṣṇava and Brahmā mantras should be recited —39

In the consecration of the Sun, the mantras sacred to the Sun should be recited, and similarly in the consecration of the other Devas mantras sacred to them should be recited, for one gets everlasting benefits by consecrating the Divine idols by reciting the Vedic mantras of the respective Devas —40

The Deva consecrated in a temple should be looked upon as the chief God and other images placed close by should be treated as secondary Deities. They are also to be worshipped —41

All round Mahādeva should be located the attendants Nandi bull, Mahākālā, Bhṛingī, Riti, Guha, the Goddess Pīrvati, Gaeśa, Viṣṇu, Brahmā, Rudra, Indra, Jayanta, Lohapālā, nymphs, Gandharvas, and Guhyekas —42 43

The meditation of the particular Deity should be made on the spot where His image is located and the Lord Śiva should be invoked with the mantra mentioned below —44

"I invoke Lord Śiva in whose chariot are yoked lions, demons, serpents, seers, Lohapālas, Svāmīkātika, oven attendants, Mātara, Soma, Viṣṇu, Brahmā, Nāga, Yakṣa, Gandharva, and the other celestial inhabitants. I invoke Him with His Consort and attendants. Lord! be gracious enough to come. I salute you. Be pleased to accept my worship —45-48

O Bhagavan! O Rudra! kindly grant my welfare. O Bhava! you are the eternal Puruṣa, accept my worship. I salute you. O Bhagavan! welcome to you! O Soma! be pleased to accept along with your attendants and relations this mantra purified Padya, Arghya, Āchmantya and Āsana. I salute you' —49

Afterwards Vedic hymns should be recited for a long time and then the idol of Śiva should be bathed in curds, milk, clarified butter, water, sugar, honey, flowers, and incense along with sweet music. Then Lord Śiva should be devoutfully worshipped and the following mantras should be recited —50 51

"Īajīṣṭatodūry munda," 'virāḍajāyata, Sahasraśīrṣṭ puruṣa, abhit vāṣṭaranonuma puruṣavedam, tripādurdhva, yenedamāliḥṭama, &c, natvā vāmanya.' These mantras should be constantly repeated in the installation ceremonies, and then the middle, the base and the head of the idol should be touched four times with water. After the idol has been duly consecrated, the devotee should give with due respect dresses and ornaments to the officiating priest, Murtipr, Āchārya —52 53

Then the blind, the poor, the miser, etc., assembled should be dismissed with clothings, ornaments, etc., At the time of adhivāsa the installed Deva should be rubbed with honey, the first day, with turmeric and mustard the second day, with sandal and barley on the third day — 54 55

With red arsenic and Priyanga (a kind of creeper, long flapper) on the fourth day By performing these ceremonies one gets prosperity, happiness and health, and the diseases are all cured The idols should be rubbed with kṛṣṇaṇjan and sesamum on the 5th day and with clarified butter, sandal, lotus-dust, saffron on the 6th day, and gôrôchana, agurnu flowers on the 7th day — 56 58

These things should be used all at one time when the period of adhivāsa is instantaneous The image once installed and fixed should not be removed again from the spot, for it is a sin to do so The holes should be filled in with sand, lime, etc The Lokapāla in whose direction the image leans should be appeased and the following offerings should be made, viz — 59 61

Ornaments should be offered to Indra and gold to Agni, buffalo to Dharmaraja, goat and wealth to Naniṭa Rikṣasa, — 62

Pearls and mother of pearl to Vātuna, brass and cloth to Vāyu, cow to Chandramā, hull and silver to Śiva — 63 64

The Lokapālas towards whom the idol is drawn, should be appeased with Śinti And if the prescribed worship be not performed under such circumstances there is always a fear of destruction of the family, so the chinks round the idol should be well filled in with sand, in order to make it fixed and immovable — 65

Festivities should be held for 3, 5, 7 or 10 days at the time of the consecration of the idol when grain, cloth, etc., should be freely distributed The Kīrtan (singing the name of Hari), reciting Rāmāyana, Kathakātā and other meetings should be performed — 66

At the end of the fourth day, one should perform the Chaturthi-karma after having his bath and gifts should be made accordingly — 67

I have explained to you the ceremonials of consecration that drive away all ills as described by the learned and performed by the Vidyādharas and Devās — 68

Here ends the two hundred and sixty-sixth chapter of the Matsya Purāṇam on installing an image, etc

CHAPTER CCLXVII

Sūta said — "I shall now tell you briefly how an image is installed and the best way of offering Arghya — 1

Arghya consists in the offering of eight things viz, of curds, uncooked rice Kuṣa, milk Dūrvā grass, honey, barley and mustard (Siddhārathak) Fruits should also be offered The earth of the stable, elephant yard, chariot house, anthill, earth dug up by a wild boar, that of

a sacrificial hollow, of the cowshed and of the beds of the sacred rivers like the Ganges, etc., should be placed in the jar (kumbha) by reciting the mantra "Udhritāḥ, etc.," and afterwards the jars should be filled with water by reciting the mantras "Sannodeḥ, etc." and "Āpohiṣṭhā, etc." —24

Cow's urine should be placed after reciting the sacred Gāyatrī, cowdung by reciting "Gandhadrāḥ," milk after reciting "Āpyāyāsva," curds by reciting "Dadhukrāva," clarified butter after reciting "Tejost, etc.," water after reciting "Tad Devasya—tvā etc." All these are mixed and then Kusa is thrown therein. Thus Pañchagavya is prepared. The idol should be bathed with this Pañchagavya of the jar thus filled in —5-6

Afterwards they should be bathed with curds, and then with water repeating the mantra "Devasya tvām" and then again with the Dīdhī Krāva, etc., with the juice of fruits by reciting the mantra "Agnā-gyāhi," and then water should be sprinkled with Kusa grass after reciting the mantra "Devasyatvā," and then again with perfumed water after reciting the sacred Gāyatrī. Then the idol of Lord Śiva should be bathed with 1000, 500, 125, 64, 32, 16, 8 or only with 4 jars [of water]. Those jars should be made of gold, silver, copper, brass, bell-metal or of earth if one cannot afford the more expensive ones. The following medicinal herbs should be mixed with the water in the jar, viz —(1) Saha-devī, (2) Vachā, (3) Vyāghrī, (4) Valī, (5) Atirālā, (6) Samkhyapūṣṭī, (7) Simhī, (8) Savarchālā. These eight are necessary in the Mahāsnāna. The powder of barley, Nirāra, sesamum, Syāmāka, Sīlī rice, Priyangu, Vrihī, should be rubbed on the idol before bathing it —7-10

The following substances viz —Svastikā, Padmaka, Saṅkha, Svetapadma, Kamala, Śrīvatsa, Darpaṇa, and Nandīśvara and cowdung, auspicious earth, five colours, etc., five coloured powders, Dūrva grass and black Sesamum should be used in Nirājana ceremony after which should be offered water for rinsing the mouth and then Ganges water should be offered. Then two pieces of dress should be put on after reciting the following mantra —17-20

1. Note —*śikha*=adoration of the idol by waving lights perfumes fans &c

"Be gracious enough to put on the clothes of variegated colours woven with Deva sūtra and conjoint with sacrifice and gifts. These are very nice. Accept them" —21

Afterwards taking Kusa grass in the hand camphor should be offered mixed with saffron, when the following mantra should be recited, viz — "Deva! I do not know your body and form and your movements, be gracious enough to accept this incense offered by me" —22-23

Then 40 lights should be lit up and offered after circumambulation, by reciting the following mantra — "You are the light of the sun and the moon. You are the flash of lightning and fire. You are the light of all. Be gracious enough to accept the light offered by me." Then incense should be offered by reciting the following mantra, viz —24-25

"Deva! be pleased to accept this incense made of herbs and choice ingredients full of delicious odour" —26

Then after reciting the mantra "Mṛhābhūṣāya te namaḥ," ornaments should be put on. Thus after keeping up rejoicings for seven nights, the devotee should get himself sprinkled with the remainder of the Abhiṣeka water—27 28

The sprinkling should be performed out of the water of 8, 4, 2 or 1 jar or from Pañcharatna jar wrapped up in a white piece of cloth after reciting the mantra Devasyatvā. The other mantras of the occasion have been mentioned in Atharvina mantra of Navagraha sacrifice which might also be recited. Afterwards he should bathe, put on white clothes and worship the idols and give to the officiating priest gifts of money, ornaments dresses with great devotion, and should send all the utensils employed in the sacrifice, mandapa &c, to the house of the priest for the Devas are satisfied by the satisfaction of the Guru—29 32

The consecration of an idol should not be performed by men of angry disposition, hypocrites, Lāgis who put on some peculiar garb, &c. It should always be performed by a virtuous householder who is well accomplished in the Vedas and is a Brāhmana—33

He who discarding a man versed in the Vedas gets a hypocrite to officiate at the consecration ceremony, surely brings ruin on his household or an evil spirit gets hold of the temple and no one worships the idol thus consecrated. But where Brāhmanas officiate there is always prosperity in that house and the idol thus consecrated is worshipped for a very long time to come—34 35

Here ends the 267th chapter of the Matsya Purāṇam on the bathing of the idol

rice and fruits with clarified butter to Parjanya, yellow flag, ground corn and turtle to Jaya, Pañcharatna (five jewels), ground corn and holt to Indra, smoke colour awning and barley meal to the Sūrya —3-11

Clarified butter and wheat to Satya, fish to Bhṛiṣa, fried cakes to Antarikṣa, barley meal to Vāyu, fried rice to Pūṣā, gram to Vitatha, honey and grain to Gṛibhaksata, powdered meals to Yama, incense and food to the Gandharvas, green leaves to Bhṛingaraja, barley to Mṛiga, rice and pulse boiled together to the manes, Dantakāṣṭha and powdered grain, and flowers to Sugriva, golden coloured cakes and wine to Asura, —12-16

Pāyasa to Puṣpadanta, lotus with Kusastamba to Varuna, rice and clarified butter to Soma, barley to Pāpa yakṣamā, balls of clarified butter to Roga, fruits and flowers to Nāga, —17

Clarified butter to Mukhya, clarified butter and milk to Soma, cooked māṅga to Bhallāta, —18

Powdered Sāll rice to Bhaga, fried cakes stuffed with powdered grain to Aditi, fried cakes to Diti. All these offerings should be made outside the Maṇḍal —19

Milk should be offered to Yama, curds to Āparātā, balls of sweet, chillies and Kuśa to Sāvitra, —20

Fried cakes of flour and red sugar to Śrutā, clarified butter and sandal to Jaya, red sandal and rice cooked in milk and sugar to Vivasvān, —21

Yellow orpiment, rice, clarified butter to Indra, clarified butter, and rice to Mitra, plain rice and rice cooked in milk and sugar to Rudra, —22

Cooked and raw meat to Rāja Yakṣmā, meat and pumpkin to Prithivīdhara, —23

Clarified butter and sugar to Āryamā, Pañchagavya, sesamum, rice, and other victuals to Brahman. The Devas residing in Vāstu thus worshipped give peace and prosperity —24-25

Gold is to be given to all and a milch cow and gold should be given to Brahman in the name of all these Deities. Now hear about the offerings that ought to be made to the Rākṣasas, viz —26

Flesh, rice, clarified butter, lotus blood and these should be offered to Chavakī in the N E, flesh, rice, blood, turmeric and cooked grain should be given to Vidārī in the S E, —27-28

Curds, rice, blood, chips of bones should be given to Pātāṅ along with her Rākṣasas, fish, wine, rice cooked in milk and sugar to Yajña in the N W and all round. At every sacrificial offering one should mention his name and use the sacred expression Om. Afterwards the devotee should bathe in the water mixed with herbs —29-31

The Brahmanas who come to the house should be well honoured and in such a way Vāstu should be worshipped —32

At the time of starting the building of palaces, temples, gardens and entering newly laid cities and houses, festivities should be held

The Amalaśara Kanthā (top most part) should be made in the 4th part and the projecting parts (Kapālā) should be made twice the length it should be decorated with floral designs. Such is the plan of the 3rd kind of temple. The other characteristics of the temple are now being mentioned —19-20

Sūta said — Twice born! Now hear about the dimensions of the other kind of temples. Divide the place where the image is to be located into 3 parts, and in the outer portion of the above dimensions the Rathāṅga is to be designed, and the Nema is to be one-fourth wide and the temple (or buildings) to be built all around. The Garbha is to be made twice the size of the Nema. The walls are to be of the dimensions of Garbhā mānas. And the top should be twice the height of the walls and in the 5th part of the temple a doorway should be made. Now about the outlet. In the 3rd part of the round walls the Susemā (hole) is to be made. In some particular cases in the fifth part Prākgriva is to be located. In the fifth part at the Karnamūlā the two Prākgrivas are to be located. And golden pieces should be put at the base of the door. The temples are of three sorts Jyesthā Madhyā (middling) and Kanisthā (small) according to the differences between the sizes of the temples and Lingams. Now hear the names of the different kinds of temples —21-27

They are —The Meru Mandarā Kailāsa Kumbha Simha, Mriga Vimānā Chhandalā Chaturasrā, Astasrā, Sodāśasrā, Vertulā, Sarvabhadra, Simhāsya Nandana, Nandivardhanaka Harpa Vṛṣa Suvarnedā, Padmakā and Samudgrīkā. Now hear about their descriptions —28-30

A temple with hundreds of tops having four doors 16 flats, lofty, imposing and beautiful looking is called Meru —31

A temple with 12 flats (Bhūmikās) is Mandarā, with 9 flats is Kailāsa, one with several tops and doors is called Vimāna and Chhandakā. One that has 8 flats or 7 flats is Nandivardhana, one with several tops is Nandana. One with 16 petals (or corners) and various tops and 5 flats and with Chaturāślā is Sarvabhadra. One with many faces is Balabhiichhandakā, one like a ball and void of petals is Mandala —32-35

One with the appearance of Simha and having figures of lions is the Simha. One with the appearance of an elephant is called Gaja. One with 9 flats and of the appearance of a pitcher is known as the Kumbhaka. One with 16 petals all round ornamented with Pāñchāndakas is called Samudgrīkā and it has two Chandraśīlas measuring two flats on either side and two flats, such is also Padmakā. One with 16 petals and nice tops is called Sodāśasrā. Its height is three flats —36-39

One adorned with Chandraśīlā and big Prākgriva is called Mrigaraja, one with many Chandraśīlas is Gaja. The Garuda class is superior to Gribharījā, its height is seven flats, and it has three Chandraśīlas, outside this there are 6 flats —40-43

Another class of Garuda Prāsāda is 10 flats high, sixteen petalled and has two flats in addition to those mentioned before. Grikriśaka Prāsāda is like Padma. Panchāndakā has two flats and 40 hands square

Asṭāśra and Chatuśśra are octagonal and quarto in shape respectively. The one resembling a crane in appearance is called Hamsa. Vṛiṣa has one flat one top of 10 hands and round from all sides. It yields all desires — 44-45

The other ones like those mentioned above are like Simhasya having Chandrasūtras. All these are made of bricks, wood or stone, and flags and buntings should be put on to them — 46

Meru is 50 hands in extent. Mandara is 45 hands in measurement — 47

Kailāsa is 44 hands. Vimānaka is 34 hands. Nandivardhana is 32 hands. Nandana is of 30 hands and Sarvatōbbhadra is of 20 hands circular and having Padmākṛas — 48

Gṛiṣ, Simha, Kumbha and Valabhhichandaka are of 16 hands and devr to the Devās. Kailāsa, Mriguraja, Vimānachandaka are 12 hands, Garuda is 8 hands. Hamsa of 10 hands — 49-51

All these temples if of these dimensions are lucky. The hands of the Yakṣas, Rakṣasas and serpents are said to be good and called Mātṛilā hands — 52

It brings good luck to locate a big phallus Jyestā Linga in each of the 7 temples such as the Meru &c. Medium sized phallus should be located in the 8 temples such as Śrī Vṛiṣaka &c, and small size phallus should be put in the 5 temples such as Hamsa, &c — 53

In the Valabhhichandaka temple the goddess with plaited hair and a coronet should be located. She grants boons, fearlessness, she holds a rosary and a Kamandala, she is fair and giver of auspicious things — 54

The Goddess holding a goblet adorned with a red coronet, lotus and goad along with Lord Śiva should always be worshipped in the Prasāda named Gṛiṣa — 55

The other kinds of the images of Goddess should be placed in a forest and worshipped there. Gaṇeśa the son of Gaṇī should be located in Valabhhichandaka temple and is auspicious — 56

Here ends the two-hundred and sixty ninth chapter of the Matsya Purāṇam on the dimensions, etc. of temples

CHAPTER CCLXX.

Sūta said — "I shall now relate to you the characteristics of the various Mandapas (halls attached to the temple) in accordance with the dimensions of the temples — 1

(The Mandapas are of three kinds, viz — uttama, māhayan and kaniṣṭha — 2

Their names are — (1) Puspaka (2) Puspabhadra (3) Savratī (4) Amṛitanandana (5) Kauśalya (6) Budhisukhina (7) Gṛjabhadra (8) Jayāvaha, (9) Śrīvatsa (10) Vajaya (11) Vastakṛtī (12) Śrutimajaya (13)

Yajñabhadra, (11) Viśala, (15) Saśaṣṭa, (16) Śātrunardana, (17) Bhāga paçcha, (18) Nandana, (19) Manava, (20) Mānabhadra, (21) Sugrīva (22) Hanta, (23) Karmikāra (24) Śātarthika, (25) Simha, (26) Śyāma, and (27) Subhadra. Thus twenty seven classes of Mandapas are named — 36

Now hear their characteristics. A Mandapa with 61 pillars is Puspala, one with 62 pillars is Puspabhadra, one with 60 pillars is Suvrata, one with 58 pillars is Amritamanthana, one with 56 pillars is Kauṣalya, one with 54 pillars is Budhasampatna, one with 52 pillars is Gajabhadra, one with 50 pillars is Jayasikha, one with 48 pillars is Śrīvāta, one with 46 pillars is Vijaya, one with 44 pillars is Vastukṛti, one with 42 pillars is Śrutinaya, one with 40 pillars is Yajñabhadra, one with 38 pillars is Viśālaka, one with 36 pillars is Saśaṣṭa, one with 34 pillars is Śātrunardana, one with 32 pillars is Bhāgapāçcha, one with 30 pillars is Nandana, one with 28 pillars is Manava, one with 26 pillars is Mānabhadra, one with 24 pillars is Sugrīva, one with 22 pillars is Hanta, one with 20 pillars is Karmikāra, one with 18 pillars is Śātarthika, one with 16 pillars is Simha, one with 14 pillars is Śyāmabhadra, one with 12 pillars is Subhadra — 7-14

Now the plan of the Mandapas — They should be made triangular, circular, octagonal or with 16 sides or they are square. They promote kingdom, victory, longevity, sons, wife and nourishment respectively. Temples of other shape than these are inauspicious — 15-17

In the centre of the hall should be made the doorway measured by sixty four Padas (feet). The height of the temple should be twice its breadth, the plinth should be one-third the breadth and the Garbha (inside) should be half the breadth and walls should be made all round. Taking one fourth of the Garbha as the unit, three times of this will be the Āyāta (breadth), twice will be the width of the entrance and it will be built of Uduumbara wood. The two Śikhās should be a quarter of the width of the door. There should be 3, 5, 7 or nine Śikhās which will make up the door. The doors are divided into three classes, Kausṭhīra, Madhyama, and Jyēṣṭha — 18-21

The principal doorway is to be 140½ Angulas high, other medium and good doors are 120 and 130 fingers high. A door 180 fingers in height is the best for ventilation. 110, 116, 100, 90, and 80 fingers are the other prescribed heights of doors. Doors of other heights than these are not good. There should be no obstruction in front of the doorway. It is to be carefully avoided in every case — 22-25

The obstruction caused by a tree, a corner, a curve, a pillar, a banner, a well, a wall and a svastika are not good — 26

Destruction, misery, banishment, starvation, ill luck, imprisonment, disease, poverty, quarrel, disunion and loss of wealth are caused by the obstruction of a doorway. Fruit trees to the east and milky trees to the south of it are the best — 27-28

To the west should be made a charming pool of water full of lotus flowers to the north should be planted palm trees and flowers — 29

Divākara's (successor) will be the illustrious (7) *Sahadeva*, whose (successor) will be (8) *Dhruvadeva*, the high minded —6

His (successor) will be the most lucky (9) *Bhavya* (*Bhānuratha* or *Bhavyaratha*.) And his son will be (10) *Pratipāsa*. The son of *Pratipāsa* will be even, (11) *Supratipa* —7

(12) *Marudeva* will be his (*Supratipa*'s) son, after whom was (13) *Sunakṣatra*. After *Sunakṣatra* will be (14) *Kinnarāśva*, the harasser of his foes.—8

After *Kinnarāśva* will be the high minded (15) *Antarikṣa*. After *Antarikṣa* will be (16) *Susena*, and (17) *Sumitra*, the conqueror of his enemies (*Amitrajit*) —9

Note.—According to another reading *Susena* was the son of *Antarikṣa*, whose son was *Sumitra-Amitrajit*. Or, after, *Antarikṣa* will be *Suparna* (*Susena*) and after him *Amitrajit*.

(18) *Bṛihadrāja* will be the son of *Sumitra*. *Bṛihadrāja*'s (son) will be (19) *Vīryavān* (*Dharmavān*). Again (20) *Kṛitānjaya*, by name, (will be) the virtuous (*Dhārmika*) son of *Vīryavān* —10

The son of *Kṛitānjaya* will be the wise (21) *Ranejaya*, (22) *Sanjaya*, the warrior king will come after *Ranejaya* —11

[*Sanjaya*'s son will be (23) *Śākya*. After *Śākya* will be the king (24) *Sudhauḍana*. The son of *Sudhauḍana* will be (25) *Siddhārtha*, the eminent (26) *Pushala* or *Rāhula* will be the son of *Siddhārtha*] —12

After him will be (27) *Prasenajit*. After him will be (28) *Kṣudraka*. After *Kṣudraka* will be (29) *Kulaka*. After *Kulaka* is remembered (30) *Suratha* —13

From *Suratha* was born (31) *Sumitra*. He will be the last king. These *Aikṣvāku*s have been declared who will exist in the *Kalīyuga* —14

These will be in the line of *Bṛihadbala*, they will be the glory of their family. Here the following genealogical verse is sung by ancient poets —15

This dynasty of the *Aikṣvāku* will end with *Sumitra*. On reaching king *Sumitra* it will come to its close in the *Kalīyuga* —16

This is thus the dynasty of *Manu* even as declared before. Hereafter I will relate the *Bārhaṭṭha* (dynasty) of *Magadha* —17

Post Mahābhārata Bārhaṭṭhas

Listen about the kings those past those present, and those to come in future from (the stock of) *Jarasandha* (and) in the line of *Sahadeva*. —18

After (1) *Sahadeva* was killed when the great war of *Bhārata* took place (2) *Somadhṛti* succeeded him as his heir, and became king in *Guruvajra*. —19

He reigned for fifty eight years, and then (3) *Srutasarā* in his line reigned for sixty-four years —20

(4) *Apratīpi* reigned for *thirty six* years, and (5) *Niramitra* after reigning for *forty* years went to heaven —21

Afterwards (6) *Sunakṣa* got the earth for *fifty six* years, and (7) *Bṛihat-karmā* reigned for *twenty three* years —22

(8) *Senajit* has just passed away after enjoying the earth for *fifty* years

Note.—Another reading according to the *Vāyu Purāṇa* is *Senajit* is now enjoying the earth the same number (23) of years "

He will be succeeded by (9) *Srutanjaya* who will be for *forty* years Afterwards (10) *Vibhu* will obtain the earth and will reign for *twenty eight* years, and then (11) *Suchi* will rule the kingdom for *fifty eight* plus six years (i.e. 64) —23 24

The king (12) *Kṣema* will enjoy the earth for *twenty eight* years after whom the powerful (13) *Anuvrata* will reign for *sixty four* years —25

(14) *Sunetra* will enjoy the earth for *twenty five* [another reading thirty five] years (15) *Nirvriti* will enjoy it for *fifty eight* years —26

After that (16) *Trinetra* will enjoy the kingdom for *twenty-eight* years (17) *Dyumatseṇa* (*Dridhasena*) will be for *forty eight* years —27.

(18) *Mahinetra* will be resplendent for *thirty three* years (19) *Achala* or (*Suchala*) will be king for *thirty two* years —28

(20) *Ripuñjaya* will obtain the earth for *fifty* years and these 32 kings will be the future *Bṛihad-rathas* —29

Note.—The following three lines are omitted in our text of the *Matsya Purāṇa*, but supplied by Mr. Fargiter —

"Chatvarim sat sama rāji Sanetro bhoksyato tatah

Satyajit prithvim rājā try as tīm bhoksyato samah.

Prapyaśannam Viśvajitēbhāpi pancha-vimsad bhaviṣyati

King *Sanetra* will next enjoy the kingdom for forty years King *Satyajit* will enjoy the earth for eighty three years (eighty years) And *Viśvajit* will obtain this earth and be king for twenty five years —29 1

Note.—Our reading is *dvātriṃśatti nripā hyeṭa* Another reading is "*Sodas-alto nripā jñeyā bhavātāro Bṛihad-rathāḥ*" And then the verso will mean —"these sixteen kings are to be known as the future *Bṛihad-rathas*" Then there is further this line in the same manuscript — *Trayo-vimsa bhikam teṣāṃ rājam cha śata-saptakam* And it means "and their kingdom will last seven hundred twenty three years. According to this reading the sixteen future *Bṛihad-rathas* will reign for 723 years Of course this includes *Senajit* also

Their kingdom will last full 1,000 years indeed Then *Bilaka* (son of) *Pulaka* will be the conqueror of *Kṣatriyas* —30

Note.—The translation is according to the reading

ब्रामिन्पुत्रो ह्येते भवितारो वृद्धया ।

पूर्वं धर्मसद्वन्तं तु तेषां राज्यं भविष्यति ॥

But the kings enumerated are 22 only The reading of the *Brahmāṇḍa Purāṇa* is *द्विंशत् एव धरे* "These 22 Kings" This is more accurate

Here ends the two hundred and seventy-first chapter on the genealogies of future *Itṛākus* and *Bṛihad-rathas*

CHAPTER CCLXXII

Pradyota or Bālaka Dynasty

Sūta said —When Bṛhadrathas and Vitihoṭras and Avantis have passed away, Pulaka, after killing his master will instal his son (Pradyota or Bālaka) as king —1

He will instal Bālaka, born of Pulaka, in the very sight of the Kṣatriyas (by assassinating his master, Ripunjaya) That son of Pulaka will subjugate the neighbouring kings by force and not by right, and will be devoid of royal policy —2

That (Pulaka), the best of men, will reign for 23 years, (2) Palaka or Bālaka will be king for 23 years (or 21 according to the Vāyu) —3

(3) King Viśākhayāpa will reign for 53 years (50 according to Vāyu) (4) and Śāryaka will be king for 21 years (25) Nandivardhana, his son, will be king for 30 years (20 years another reading) These five kings, after enjoying the earth, for 52 years (evidently a mistake for 155 or 152) will perish —4-5

Note —The Viṣṇu as well as the Bhagavata Purana give the aggregate as 155 years.

Sisunāka Dynasty

Then Sisunāka destroying all their glory will place his son in Benares and himself go to Girivraja The King Sisunāka will reign for 40 years —6

His son Kākacarna will obtain the earth for 26 years, Kṣemadharmā will be king for 36 years —7

Kṣemajit will obtain the earth for 24 years, Vindhyasena will be king for 28 years —8

Kāntdyana will be king for 9 years, his son, Bhāmimitra will be king for 14 years —9

Note —This verse (9) is evidently misplaced here. Its proper place is in the Kaṭva line.

Ajātasatru will be king for 27 years, Vamsaka will be king for 24 years —10

His son Udāst will be king for 33 years, Nandivardhana will be king for 40 years —11

Mahānandi will be king for 43 years These will be the kings in the Sisunāka dynasty —12

The Sisunākas will be kings for full 360 years, and the kings will be low born Kṣatriyas (Kṣatrabandhu) —13

Note —According to the Viṣṇu and Vāyu the aggregate is 360 years. But adding the above figures we get 321 only

Early Contemporary Dynasties

Contemporaneous with all these kings will flourish in Kaliyuga other kings also, and they will endure an equal time There will be 24 Ikṣvāku kings, 27 Panchālas, 24 kings of Kāśī and 28 Harhaya kings —14 15

Then there will be 32 Kalinga kings, 25 Aśmakā, 36 Kurava, 23 Maṇḍilo, 23 Surasenas, and 20 Vitahotra kings All these kings will endure the same time and will be contemporaries

The Nandas 422 B C—322 B C

Then, as an incarnation of Kālī will be born Mahāpadma a son of Mahānandī from a Sūdra woman, and he will be the exterminator of the Ksatriya kings—16 18

Afterwards all the kings will be of the Sūdra origin [That Mahāpadma will be the sole monarch and a universal Emperor. He will reign for 88 years on this earth. He will exterminate all Ksatriyas through his ambition. His eight sons, beginning with Sukalpa, will be kings for 12 years. They will be kings in succession to Mahāpadma one after another. Kauṭilya will uproot all these sons, during the course of 12 years. Then the empire will pass on to the Mauryas, after being enjoyed by [Kauṭilya?] for a hundred years (or then Kauṭilya, after enjoying the earth for one hundred years, will go to heaven)]—19 22

The Mauryas

His son Satadhanva, will be king for 6 years. His son Brihadratha will reign for 70 years—23

For 36 years Aśoka will be the king. His grandson will then be the king for 70 years—24

His son Dasaratha will be the king for 8 years. His son Saptati will reign for 9 years (or his son will be for 79 years)—25

These are the ten Mauryas who will enjoy the earth for full 137 years, from whom she (the Earth) will pass to the Sungas

Note—The text says that there are ten Maurya kings but its enumeration is short of that number. The following note from Mr Fargiter is appropriate—This dynasty is given by all five Purāṇas but the account of it has suffered more than that of any other dynasty. Three versions exist here the earliest in the Matsya the second in the Vāyu, and the third in the Yāgy generally and the Brahmandā. They agree in general purport but have many differences. The second forms a stage of recession intermediate between the first and the third and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses misplaced thus only 5 kings mention Chandra Gupta the second king always omitted and the account generally begins with that verse 23 putting the two kings first and then mentions only four kings Asoka and his three successors

[Though the Matsya mentions only seven kings and that also in a confused manner, the full list of the ten kings is given in the Viṣṇu Purāṇa (Book IV Chap 24, verses 7 8)]

The years of accession noted against their names are taken from Mr V A Smith's *History of Ancient India*, page 197

	<i>Date of accession</i>
(1) Chandra Gupta	322 B.C
(2) Bindusāra Amatraghāta	293 B.C
(3) Asoka	273 B.C
Asoka died	232 B.C
(4) Suvasas	
(5) Dasaratha	232 B.C
(6) Sangata	224 B.C
(7) Śālistaka	216 B.C
(8) Somasarma	206 B.C
(9) Satadhanva	199 B.C
(10) Brihadratha	191 B.C

Sungas

Pusyamitra the commander-in-chief will uproot Brihadratha and will rule the kingdom as king 36 years—27

After him Vasujyestha will be the king for seven years After him Vasumitra will be for ten years—29

Note.—Our text omits Agnimitra who was the immediate successor of Pusyamitra and who reigned for 8 years as in the Vāyo P

Then his son Antaka will be (reign) for 2 years. Then Pulindaka will (reign) for 3 years—29

Then Vajramitra will be the king for 9 years, then Samabhaga will reign for 32 years, then after him his son Devabhūmi will reign for 10 years These ten petty kings will enjoy this earth for full 112 years, and then the earth will go to the Kanvas.—30-32

Note.—The Purāna enumerates only 8 kings while there ought to be ten This omission is supplied by the names of Agnimitra and Ghojavasa as given in the Viṣṇu Purāna The ten kings, therefore are the following—

(1) Pusyamitra	185 B.C. (36 years)
(*) Agnimitra	149 B.C. (3 years)
(3) Sujyestha or Vasujyestha	141 B.C. (7 years)
(4) Vasumitra	134 B.C. (10 years)
(5) Antaka	124 B.C. (2 years)
(6) Pulindaka	122 B.C. (3 years)
(7) Ghojavasa	119 B.C. (3 years)
(8) Vajramitra	118 B.C. (9 years)
(9) Bhāgavata or Samabhaga	107 B.C. (32 years)
(10) Devabhūti or Devabhūmi	75 B.C. (10 years)
	Ascented in 65 B.C.

Total 120 years.

[The aggregate of the reigns is however, 120 years and not 112, but all the Purānas agree in giving 112 years as the duration of Sunga dynasty This discrepancy might be explained by omitting Agnimitra from the list. He perhaps never reigned as a king apart from his father Pusyamitra who though *de facto* king always styled himself Senapati or Commander in chief, and so Agnimitra's name is not mentioned by the Matsya Purāna There is much uncertainty about his reign as pointed out by Mr Pargiter Or may it be that Agnimitra was practically a king during the life-time of his father on certain parts of the vast empire? And the verse 'tat-suto agnimitraṣṭau bhaviṣyau samā nripah' may be read as 'tat-suto agnimitraṣṭu bhaviṣyau samā nripah' According to this calculation the Sunga dynasty would appear to have come to an end not in 65 B.C. but in 73 The Matsya Purāna verse 32 is rather inaccurate It says—

ददीते शुद्रराजानो भोक्ष्यन्तीयां वसुधराम् । तान् पूर्णं दाते द्वे च तान् शुक्राग्रि
म्यति ॥ समायां वसुधराम् प्रसह्य दातव्यं नृप । देवभूमिपथात्तस्य दौहृष्टम् भविष्य
नृप ।

The earth could not have gone to the Sungas after the Sungas. Nor did the Sungas reign for 300 years. Instead of "tatah Sungān gamiṣyati" another reading is "tatah svargam gamiṣyati" which may refer to the last king, namely, Devabhūmi who will go to heaven. This reading is more appropriate than 'Sungān gamiṣyati'. Moreover who are these petty kings Kusdrarījanah which the text mentions. It only mentions 8 kings and not 10, for it does not mention Agnimitra and Ghoṣarasa. We have therefore adopted Mr Pargiter's reading — "Dakṣiṇe Sūga rājāno bhokṣyant imān vasundharam, Śatampārnam dakṣa dr̥ccha tatah kanyān gamiṣyati". This is in accordance with Viṣṇu purāṇa also which in IV 24 11 says —

इत्येते दश शुक्ल द्वाकेशोत्तरं वर्षद्वयं पृथिवीं मोक्षयन्ति । ततः कण्वानेषा भूर्यास्यति ।]

The Kanyāyanas

The minister Vasudeva forcibly overthrowing the dissolute king Debhabūmi will become king among the Sungas. He the Kanyāyana, will be the king for 9 years —33

His son Bhūmītra will reign 14 years. His son Nārāyaṇa will be for 12 years —34

Suśarma, his son, will be for 10 years only. These are recorded as Sungabhṛtyas, or Kanyāyana kings —35

These 40 (four Kanyas are Brahmanas and they will enjoy the earth for 45 years —36

They will have the neighbouring kings respect them and will be virtuous. At the time of their period of reign coming to an end the earth will go to the Andhras —37

Note —The four Kanyāyana kings are shown in the following table —

(1) Vasudeva Kanya	—	(9 years) 73 B.C.
(2) Bhūmīmitra		(14 years) 59 B.C.
(3) Nārāyaṇa		(12 years) 47 B.C.
(4) Suśarma		(10 years) 37 B.C.
Total		45 years.

[The last king Suśarma was slain by the king Śiśuka about 27 or 28 B.C.]

Here ends the two hundred and Seventy second chapter on the Pradyota, Śiśunāga, the Nanda, the Maurya, the Sungas and the Kanyāyana dynasties

CHAPTER CCLXVIII

Andhras

The Andhra Simuka (Śiśuka) with his fellow tribesmen the servants of Suśarma, will assail the Kanyāyanas and him (Suśarma) and destroy the remains of the Sungas power and will obtain this earth —1 2

Note.—The above translation is according to Mr Pargiter's text. According to our text the reading is —

“काण्वायनास्तृती भूपाः सुशर्मण्य प्रसह्य ताम् ।

शुङ्गना चैव यच्छेषं क्षपित्वा तु बलीयसः ॥

This would mean :— Then Kāṇvāyana nobles of Suśarma after assailing her (Earth) and putting to an end what remains of the Śaungas will become powerful. This shows that the chieftains of the last Kanva King Suśarma revolted against him and put an end to the Śaunga power.

Their tribesman (a kinsman of these Kāṇvāyana chieftains (bhūpās) who had revolted against Suśarma) called (1) Śiśuka Andhra will get this earth. For 23 years Śiśuka will be the king —2

His younger brother (2) Kṛiṣṇa will be 18 years his son (3) Śrī mallakārṇi (Śrī Śātakarṇi) will be 10 years, then (4) Pārṇotsaṅga will be the king 18 years. —3

Note.—Mr Pargiter inserts (5) Ekandhastambhi will be king 18 years after Pārṇotsaṅga.

(6) Śāntakarṇi will be 56 years, his son (7) Lambodara 18 years —4

His son (8) Āpitaka (Āpilaka) will be 12 years, then (9) Meghasvatī will be 18 years —5

Then (10) Svātī will be king 18 years, (11) Skandhasvātī will then be king 7 years —6

Then (12) Mrigendra Svātīkārṇa will be 3 years then (13) Kantala Svātīkārṇa will be king 8 years then (14) Svātīvarṇa will be king for one year —7 8

Then (16) Arīktavarṇa will be 25 years after him (17) Hāla will be king for 5 years —9

Note.—Before this verse and as part of verse 8 Mr Pargiter inserts “yātrīmadara varṣṇi Pulomāvi bhaviṣyati” which means then (15) Pulomāvi will reign 26 years. Instead of Arīktavarṇa another reading is Arīṣṭakarṇa.

Then (18) Mandulaka will be king 5 years [another reading Manta laka] Then (19) Purīndrasena (Purīkasena) will be king after him (20) Saumya will be the king —10

Note.—The number of years of the reigns of Purīndrasena and Saumya are not given in our edition. Moreover it is doubtful whether Saumya is the name of a king. Mr Pargiter says —“Saumya cannot well be a king though the line says so on its face because in this dynasty two kings are never put together in a single line without any mention of their reign. Saumya bhaviṣyati is probably a corruption. Mr Pargiter also points out that instead of the above the following verse is in the Vāyu —“Pancha Patalako rāja bhaviṣyati mahābāhū. “Bhaviṣṭh Purīkasenaḥ tu samāhṛāpy chakravartinam.”

Thus according to this reading it means that Purīkasena will reign 21 years.

Then (21) Sundara Śāntīkārṇa (Śātakārṇi) will reign 1 year then (22) Chakora Svātīkārṇa (Śātakārṇi) will reign for 6 months —11

Then (23) Śivasvatī will be 28 years, then (24) King Gautamī putra will be king next 21 years —12

His son (27) Pulomā will be king 28 years.

[Then (26) Śātakārṇi will be king 29 years.]

This is a very doubtful line as pointed out by Mr Pargiter and is not in our text.

After Pulomā (Sivasri Pulomā will be king 7 years —13

Then (28) Sivā skandha after Santikarna will be king as his son for (?) years

Note.—Our text is सिवस्कंधा शान्तिकर्णोदुनवित्तुदात्तस्य पुत्रः । But Mr. Pargiter would amend it thus —शान्ति तत्पुत्रः पुत्रः ।

Note.—No number is given Mr Pargiter would read it:—‘Bhavitāsmat trayo samah,’ and then the verso would mean ‘Sivaskandhasantikarna will be king 3 years

Then (29) Yajñasri Santikarnika will be 29 years —14

Then after him (30) Vijaya will be king 6 years Then (31) Chandasri Santikarna, his son will be 10 years —15

Then (32) Pulomā, another of them, (viz., Pulomā II) will reign 7 years —(16a)

These 19 Andhras will enjoy the earth for 460 years On the kingdom of the Andhras coming to an end, there will be kings belonging to the lineage of their servants —16 17

Note.—The Purāṇa mentions at the end that the number of kings will be 19, but as a matter of fact it enumerates 30 kings, and the number would rise to 32 if the kings inserted by Mr Pargiter be taken into account

[We give in a tabular form the list of the names of the kings with their reigns —

(1) Sisuka Andhra	23 years.	(17) Hala	5 years
(2) Kṛṣṇa	18 "	(18) Mandulaka	5 "
(3) Śrinallakarni	10 "	(19) Purindresena	21 "
(4) Pārnotsanga	18 "	(20) Saumya (a wrong name with 20 years)	
[(5) Skandhasatmbhi]	18 "]	(21) Śundara	1 "
(6) Satkarni	55 "	(22) Chakora	6 months
(7) Lambodara	18 "	(23) Śivasvati	23 years
(8) Apitaka	12 "	(24) Gantamiputra	21 "
(9) Meghasvātī	13 "	(25) Pulomā	28 "
(10) Svātī	18 "	[(26) Satkarni	29 (doubtful)]
(11) Skandhasvati	7 "	(27) Śivasri	7 "
(12) Mṛṣgendra	3 "	(28) Śivaskandha	3 "
(13) Kuntala	8 "	(29) Yajñasri	29 "
(14) Svatisvarna	1 "	(30) Vijaya	6 "
[(15) Pulomavi]	26 "]	(31) Chandasri	10 "
(16) Ariktavarna	.. 25 "	(32) Pulomā II	7 "]

Various Local Dynasties

On the kingdom of the Andhras coming to an end, there will be kings in the lineage of their servants who would be called Śrīpārsvatya Andhras—17

There will be 7 (kings in the line of the servants of) Andhras 10 Ābhira kings, also 7 Gardabhillas and 18 Śikas —18

There will be 8 Yavana kings, and 14 Tāsāra kings and 13 Gurundja kings and 19 (or 11 Mauna) Hāna kings —19

The 8 Yavanas kings will reign for 87 years. The 7 Gardhabhillas will enjoy this earth again [no years given 72 according to Vayu]—20

The earth is recorded to have belonged to the Tuṣāra for 7 000 years And 18 kings for 183 years as well [printed text corrupt. Ought to be — 'Eighteen Sakas for 183 years']—21

For half four hundred years there will reign 13 Gurundas of Mlecchha origin along with Sudra kings (Or, 13 future Gurundas along with low caste men, all of Mlecchha origin, will enjoy it half four hundred years i.e. 200 years)—22

For 103 years the 11 kings will enjoy the earth (no name) (The word Hunra should be supplied to complete the verse, and it would then mean '11 Hūnas will enjoy the earth for 103 years') The (seven) Śrīpārvatīya Āndhras will endure 52 years—23

The 10 Ābhīra kings will be for 67 years When they are overthrown by time then there will be Kīlakīla kings—24

Note—These local dynasties, with their periods of reign may be thus shown in a tabular form —

Dynasties	Periods of Reign	No of Kings
(1) Andhra Bhṛītyas (Śrīpārvatīyas)	52 years or twice 50 or 100 years	7
(2) Ābhīras	67 years	10
(3) Gardābhīlas	72 years (as in Yaṇu)	7
(4) Sakas	183 years	18
(5) Yavanas	67 years	8
(6) Tnsaras	7 000 years (107?)	14
(7) Gurundas	200 years	13
(8) Hūnas	103 years	11 or 19
(9) Kīlakīlas		

Note—The account of these dynasties consists of three parts the first of which summarizes the number of kings in each dynasty the second states its duration while the third adds certain subsequent kings. In the first part the Matsya Yaṇu and Brāhmaṇa purāṇas agree generally but in the second, the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends.

These local dynasties are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in Introduction Sec 42 ff and with reference to the middle of the 3rd century A. D. When the account was first compiled as preserved in the 1st for the revised versions in Ya and Bb did not rev so the periods. If those remarks be sound Śrīpārvatīya Andhrabṛītyas had at that time reigned 52 years, or (if we read dv pañcāśatam) possibly 100 roundly according to 1st while the Ya and Bb reading is no doubt corrupt and should perhaps be 117 or 103 years. The Ābhīras had then reigned 67 years the Gardābhīlas 72 years the Sakas 183 years the Yavanas 67 or 87 years and the Tnsaras 7,000 or 500 according to the proper constructions of the sentences but perhaps 107 or 105 is really meant. The 13 Gurundas or Murundas had then reigned half of the quadreple of 100 years that is 200 according to 1st or 250 according to Ya and Bb but the latter is probably a corruption of the former reading for Yv and Bh say precisely 182 years. The 11 Hūnas or Maṇas had then lasted 103 years.

"Mention of these races is found in the inscriptions thus Ābhīras in Luders List of Brahmi Inscriptions Nos 965 1137 (Epig Ind x Appendix) and Fleet's Gupta Inscriptions, p 14 Sakas Luders list Nos. 1123 1135 1157 1168, 1169 1162, and perhaps 1001 2, and FGI p 14 Yavanas Luders list Nos 669 905 1093 1123 1140 1154 1156, Murundas in FGI p 14 and Murundadevi id pp 123 132 133 Hanas. FGI pp 56 148 206 A śakata prince Viṇḍhyasakti is mentioned in Kīlakīla's Inscriptions of Northern India No. 671 (Epig Ind v Appendix) I argiter a Kīli Dynasty p 44)

THE EVILS OF KALI AGE

There will be Yavanas here for the sake of religious feeling (pilgrimage or propaganda) or pleasure or profit. The Āryas and the Mlecchhas (will dwell) mixed up in all provinces (janapadas) — 25

The people will steadily deteriorate by adopting a contrary course of life, so also the king will be greedy and speaker of untruth — 26

All will be overpowered (killed) everywhere by Kalki whether they be Āryas or Mlecchhas. They will be irreligious, unvaricious, and heretical and cruel hypocrites everywhere — 27

When the royal family will be destroyed, and the close of the Kali Age will come and righteousness will perish, there will remain few good people not given to covetousness — 28

The people will be unholy, unrighteous and oppressed with disease and sorrow, and goaded by failure of rain they will be eager to destroy each other — 29

Unprotected by anyone, always living in terror, surrounded by deep difficulties, the entire population will begin to live on (the top of) mountains and on the banks of rivers — 30

When the royal families will be destroyed, the people, will desert their homes, and devoid of affection they will abandon their brothers and friends, and will have no one to protect them — 31

They will not observe the rules of caste and order of life, and be addicted to unrighteousness. They will subsist on fruits, roots and leaves of trees, and will be clothed in tattered garments, barks and skins, and thus they will wander over the earth in search of livelihood — 32

Thus the people having suffered (innumerable) miseries during the close of the Kali Age will become totally extinct, along with the extinction of the Kali Age — 33

When the Kali Age will be exhausted, after having been on earth for full 1,000 divine years together with the Sandhi periods, then on its end, the Kṛita Age will come — 34

Chronological Particulars

Thus have I declared in due order the entire series of genealogy—the kings who have passed away, and those who exist now and those who have not yet come into existence — 35

Now from Mahāpadma's inauguration up till the birth of Parikṣit, this interval is indeed known as 1000 years (1015 according to Viṣṇu, and 1500 according to our reading) — 36

Note—In manuscripts of Matsya Purāṇa marked c, e, j the reading is Sat-ottaram similarly in Mats. l n of Matsya and V 1 of Viṣṇu the reading is Pañcha-śat-ottaram meaning 1,500. This period of 1,500 is the true interval obtained by adding up the periods of reigns of the Bṛhadraṭhas, Pradyotas and Śaśaṅgas as given in the Viṣṇu Purāṇa and other Purāṇas. Thus:—

Bṛhadraṭhas from Sompi to Rupaśjaya	..	..	1000 years.
Pradyotas	..	..	125 "
Śaśaṅgas	..	..	272 "
			<hr/> 1500 "

Therefore the MSS. of the Matsya referred to by Mr Pargiter are more correct than the printed text This verse therefore should read

महापद्मामियेकात्तु यावज्जन्म परीक्षितः । एवं वर्षसहस्रं तु ज्ञेयं पञ्चशतोत्तरम् ॥

This is the reading we prefer to adopt as being in harmony with the text of Viṣṇu Purāṇa. Mahāpadma Nanda was ascended in 422 B.C. Therefore, Parikṣit was born in 1922 B.C. which was the year of the Great War

Now from Mahāpadma's inauguration to Parikṣit's birth, this interval is indeed known as 1500 years—36

Moreover in the interval which elapsed from the last Andhra King Pulomāvi to Mahāpadma—that interval was 836 years—37

The Cycle of 2,700 years or Saptarṣi or Laukika Era

The same future interval of time, beginning from Parikṣit till the end of the Andhras, is thus expressed in the Bhaviṣya (Purāṇa) regarding those (kings) enumerated by the Śrutarṣis who know the ancient stories (in these terms)—38

"When again (there will be end) of 27 future Andhras (the Great Bear) will be in a line with the towering brilliant Agni (the presiding deity of Kṛttikā asterism)" —39

And equal space of time is still future, subsequent kings, beginning from the end of the Andhras (till Parikṣit) are declared therein They have been enumerated in the Bhaviṣya Purāṇa by Śrutarṣis who knew the ancient stories —38 (Pargiter)

Note.—The reading in the Anandarama edition of the verse 39 is —

सप्तर्ष्यस्तदा प्रांशुप्रकीर्त्तेनाग्निना समः । सप्तविंशतिभव्यानामान्ध्राणां तु यदा पुनः ॥

It is evidently corrupt according to Mr Pargiter Pradiptena in the above he would amend into Pratipena and samāh should become samam The verse therefore should read —

सप्तर्ष्यस्तदा प्रांशुप्रकीर्त्तेनाग्निना समम् । सप्तविंशतिभव्यानामान्ध्राणां तु यादा पुनः ॥

Another reading is —

सप्तर्ष्यस्तेषां वै स्युः प्रकीर्त्तेनाग्निना समम् ।

as given by the editor of Viṣṇu Purāṇa in Bk. It. IV. Ch. 21 p. 235

The Seven Rṣis were then (at the time of the birth of Parikṣit) on a line with the towering brilliant Agni (the presiding deity of Kṛttikā) At the end of the future twenty seven Andhras the cycle repeats itself (Pargiter)

Note.—This Saptarṣi or Laukika Era appears to be a contrivance of historians and is still in use in Kāśmīr as first pointed out by the late Dr Bühler as will appear from the following extracts from the Encyclopedia Britannica—Article—Hindu Chronology and Dr Bühler's Kāśmīr Reports pp. 65 et seq

"The Saptarṣi reckoning is used in Kāśmīr, and in the Kāngra district and some of the Hill states on the south east of Kāśmīr some nine centuries ago It was also in use in the Punjab and apparently in Sind. In addition to being cited by such expressions as Saptarṣi-samvat, the year (so-and-so) of the Saptarṣis and Śāstra-sam vatara, the year (so-and-so) of the scriptures it is found mentioned as Lokakālā "the time or era of the people" and by other terms which mark it as a vulgar reckoning And it appears that modern popular names for it are Pahāṛi-samvat and Kachehā sam vat which we may render by "the Hill era" and the crudo era. The years of this reckoning are lunar Chaitrādi, and the months

are *purnimanta* (ending with the full moon) As matters stand now, the reckoning has in theoretical initial point in 3077 B.C., and the year 476 more usually called simply 76, began in A.D. 1900, but there are some indications that the initial point was originally placed one year earlier.

The idea at the bottom of this reckoning is a belief that the Saptarshis, "the Seven Rishis or Saints, Marichi and others were translated to heaven, and became the stars of the constellation Ursa Major, in 6976 B.C. (or 3077), and that these stars possess an independent movement of their own which referred to the ecliptic carries them round at the rate of 100 years for each nakshatra or twenty-seventh division of the circle. Theoretically, therefore, the Saptarshi reckoning consists of cycles of 2700 years and the numbering of the years should run from 1 to 2700 and then commence afresh. In practice however, it has been treated quite differently. According to the general custom, which has distinctly prevailed in Kashmir from the earliest use of the reckoning for chronological purposes and is illustrated by Kalhana in his history of Kashmir the *Rajatarangini*, written in A.D. 1148-1150 the numeration of the years has been centennial, whenever a century has been completed the numbering has not run on 101 102 103 &c, but has begun again with 1 2 3 &c. Almanacs, indeed show both the figures of the century and the full figures of the entire reckoning which is treated as running from 6976 B.C., not from 376 B.C. as the commencement of a new cycle the second, takes an allowance for the year beginning in A.D. 1793 describes that year as 'the year 4869 according to the course of the Seven Rishis and similarly the year 60. And elsewhere sometimes the full figures are found, sometimes the abbreviated ones thus while a manuscript written in A.D. 1646 is dated in 'the year 24 (for 4724) another written in A.D. 1224 is dated in 'the year 4300. But, as in the *Rajatarangini* so also in inscriptions which range from A.D. 1204 onwards only the abbreviated figures have hitherto been found. Essentially therefore the Saptarshi reckoning is a centennial reckoning by suppressed or omitted hundreds with its earlier centuries commencing in 3076 2076 B.C. and so on and its later centuries commencing in A.D. 25, 125, 225 &c, on precisely the same lines with those according to which we may use e.g. 98 to mean A.D. 1798* and 57 to mean A.L. 1857 and 9 to mean A.D. 1900. And the practical difficulties attending the use of such a system for chronological purposes are obvious, isolated dates recorded in such a fashion cannot be allocated without some explicit clue to the centuries to which they belong. Fortunately however, as regards Kashmir, we have the necessary guide in the facts that Kalhana recorded his own date in the Saka era as well as in this reckoning and gave full historical details which enable us to determine unmistakably the equivalent of the first date in this reckoning cited by him and to arrange with certainty the chronology presented by him from that time.

The belief underlying this reckoning according to the course of the Seven Rishis is traced back in India, as an astrological detail to at least 6th century A.D. But this reckoning was first adopted for chronological purposes in Kashmir and at sometimes about A.D. 800, the first recorded date in it is one of 'the year 89 meaning 6889 = A.D. 816-814, given by Kalhana. It was introduced into India between A.D. 925 and 1025 (*Encyclopedia Britannica* Eleventh Edition Vol. 11 pp. 499-500).

* The beginning of the Saptarshi era is placed by the Kashmirians on Chaitra sudi 1 of the twenty fifth year of the Kaliyuga and the twenty fourth year, in which Kalhana wrote, is consequently the Saptarshi year 4224. For

The distance between Kali 25 and the beginning of the Saka era is	3 154
The distance between Saka samvat 1 and Kalhana's time	1 070

Hence results a total of Saptarshi years 4 224

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First P. Dayāram Jotsi gave me the subjoined verse the origin of which he did not know —

Kaler gatah śaṣṭyakanotravarashah saptarshivaryā tridivam prayatīh
Lokah sam vatsarapatrikāyām saptarshimānam pravadamī santah

* When the years of the Kali yuga marked by the 'arrows and the eyes' (i.e. the five and the two or as Indian dates have to be read backwards 25) had elapsed the most excellent Seven Rishis ascended to heaven. For in the calendar (used) in the world* the virtuous declare the computation of the Saptarshi (years to begin from that point).

Pandit Dīmodar explained the verse as I have done in the above translation, and

* The word *loke* 'in the world,' alludes to the appellation *Lokakṣi*, *Laukika samvatsara*.

added that each Saptarshi year began on Chaitra sudhi 1, and that its length was regulated by the customary mixing of the chāndra and saṃa māsas.

The correctness of his statement is confirmed by a passage in P. Śāhebrāma Rājatarāṅgīsamgraha (No. 176), where the author says that the Saka year 1786 (A.D. 1864) in which he writes corresponds to Kali 4965 and to Saptarshi or Lauhika samvat 4940*. One of the copyists too, who copied the Dhṛanyātaka (No. 255) for me in September 1875 gives in the colophon as the date of his copy, the Saptarshi year 4951. These facts are sufficient to prove that P. Dāmodara's statement regarding the beginning of the Saptarshi era is not an invention of his own but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B.C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B.C. But it seems to me certain that it is much older than Kalhana's time because his equation $44=1078$ agrees with it†. It may therefore be safely used for reducing with exactness the Saptarshi years, months, and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key." Dr. Bühler's Kashmir Report pp. 59 and 60.

Note.—Mr. Pargiter, reads "saptarṣayis tadī Panye Pratipe rajāi val samam" and he translates it thus—The Great Bear was situated equally with regard to the lunar constellation Puṣyā while Pratips was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself.

"In the circles of the lunar constellations, wherein the Great Bear revolves, and which contains 27 constellations in its circumstance, the Great Bear remains 100 years in (conjoined with) each in turn" (40), (according to Pargiter).

This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear, (41a) (Pargiter).

The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky—42 43 (Pargiter).

This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghā in Parikṣit's time 100 years—44 (Pargiter).

The Brāhmanas (the Seven Seers) will be in the 24th constellation 100 years (when) at the termination of the Andhras—45 (Pargiter).

Note.—The 24th constellation from Māghā counting backwards is Chitra. According to this calculation the interval between Parikṣit and the termination of Andhras is 2400 years. Subtracting 836 we get 1564 or the interval between Nanda and Parikṣit or in round number the Great War took place 1500 years before Nanda's time.

If, however, the 24th Aśv. in the order of reckoning the nakṣatras be taken then the line of the Saptarṣis will be in Āśvabhīṣa or 1400 years. Deducting 836 we get 564 the interval between Nanda and Parikṣit—evidently incorrect. But 836 is the interval between Nanda and the termination of the Andhras. If however we read Andhrāśas instead of Andhrānto, and this is the reading of Brahmandā then it will mean, "at the commencement of the Andhras." The Andhra dynasty lasted for 460 years or the interval between Nanda and the commencement of the Andhras was 558—460=98 years. Deducting 376 (instead of 836) from 1400 we get 1024 years the interval between Parikṣit and Nanda. This figure is approximately correct, according to some texts.

* Rājatarāṅgīsamgraha, fol. 4b, l. 7. tatrāṣṭya ātke 1786 kaligato 4965 sapta-śāhchārīṇamātara samvat 4940.

† The use of the Saptarshi era in Kashmir and the adjacent hills states which continues even in the present day, has first been pointed out by General Cunningham.

The Evils of the Kali Age (Resumed)

Thenceforward all this world will fall upon very bad times. Men will be liars, greedy, and destitute of righteousness, affection and wealth. The observances of religion of Śrutas and Smṛtis will become very lax, and so also will be destroyed the orders and castes—46

The people will be of mixed origin, weak in body and will be led astray and deluded. Brāhmanas will sacrifice for Śudras (or will study under Śudras) and Śudras will take to teaching Mantras—47

Those Brāhmanas will adore such Śudras anxious to acquire wealth from them (or anxious to get the meaning of the Mantras from them). And gradually there will be seen all the causes which go towards the removing of a man from his own caste—48

Thus towards the end of the age, the few weaklings that will remain on earth will also go to extinction—49a

The Duration of Kali

On that very day and in that very moment when Kṛṣṇa went to heaven, the Kali Yuga commenced on earth. Now listen to its duration from me. The wise say that its duration is 400,000 years—50

Together with four times eight (32) thousand years according to human calculation (i.e., $400,000 + 32,000 = 432,000$). Or, in other words, its duration is 1,000 divine years together with the twilight (i.e., $1000 + 200 = 1200$ divine years $= 1200 \times 360 = 432,000$)—51

When the Kali Yuga comes to an end the Kṛta Yuga will again come—52a

The Aila and the Ikṣvāku dynasties have been described along with their branches. The dynasty of the Ikṣvākus (the Sūryavamsa) is remembered to have come to an end with Sumitra when Ikṣvāku Kṣatriyas will cease. The Aila Kṣatriyas (Chandra vamsa) were contemporary with these (or the last of the Aila Kṣatriyas was Kṣemaka—Vāyu,) so the knowers of the Somavamsa understand it—53

Note.—The text in verso 53b is

देवस्यपुत्रस्य च ३३३ कालिदासः ॥

It apparently gives no meaning. The translation follows the reading of the Vāyu—

देवस्यपुत्रस्य च ३३३ कालिदासः ॥

All these are declared to be the glorious descendants of Vivasvat those who are gone, those who exist now and those who will be in the future—54

The Brāhmanas, the Kṣatriyas, the Vaiśyas and The Śudras are remembered to exist in this Vivasvata manvantara, i.e., all are sons of Vivasvata Manu. Thus ends the genealogy of dynasties—55

A Prophecy

Devāpi, the Paurava king and Maru, a king of Ikṣvāku dynasty are both existing in the village, Kalāpa, owing to their great Yoga—56

In the 29th Mahāyuga these two will be the leaders of Kṣatriyas and will restore Kṣatriyahood. Suvarchas the son of Manu (Mara?), will be the founder of the (future) Aikṣvāku line —57

In the 29th Mahayuga he will be the first founder of that dynasty. Similarly, Satya, the son of Devāpi, will be the (first) king (and the founder) of the Aila dynasty —58

These two (Devāpi and Maru) will be the restorers of Kṣatriya chivalry, in the beginning of that Mahayuga. Thus should be understood the characteristics of the dynasties in all the Yugas —59

Even after the close of the Kali Yuga the Seven Sages who continue to exist along with these two throughout the Kṛta Yuga will then incarnate in the middle of the (future) Prētā Yuga. They will take birth in order to be the seeds of Brāhmanas and Kṣatriyas (of Brahmanic parentage) again. Thus at the end of the Puṣya asterism (when the Great Bear is in a line with that asterism) the Seven Sages, along with those kings (take birth on earth) for the sake of procreating offsprings in every Yuga. Thus the Brāhmanas know the close relationship of the Kṣatriyas with the Brāhmanas (and how several Kṣatriya dynasties had Brāhmana paternity) —62

Thus at the close of each Manvantara, these (two) immortal Kṣatriyas and (seven) Brāhmanas who cross over from one Yuga to another (in their full consciousness), are called Santānas in the Śruti or founders of future human races. They become the origins of (the future) Brāhmanas and Kṣatriyas —63

The Seven Sages know thus the rise, fall, and the longevity of these founders of dynasties as well as the decline and rise of the dynasties —64

When Jamadagnya totally destroyed the Kṣatriya clans the world became devoid of Kṣatriya Kings —65 66

Hear, I will relate to you the double origin of the modern Kṣatriya Kings. Aila and Ikṣvāku dynasties are said to be the origin of the Kṣatriyas —67 68

The Kings and other common Kṣatriyas were variously sub-divided in the world. Quite a profusion of Kṣatriyas were born in the Aila dynasty, but there were not so many in the Ikṣvāku dynasty. Their number is full one hundred. Similarly, by the spread of the Bhoj dynasty that number was doubled —69 70

These Kṣatriyas have disappeared with their names. I am relating to you about them please hear. The number of Prithibindhas was 100, Nagas 100, Hayas 100, Dhartarāstras 100, Janamejyas 80, bravo Brahmadattas 100, Kurus 100, Panchala 100, Kaskiṣa, etc., 100 each, Nippa and Śrīśabindh 2 000 each —71 73

These Kṣatriyas were pious minded and charitably disposed. Thousand of similar Rājashūhas have disappeared. In the present Manvantara the dynasty of Vivaswatamānu appeared and disappeared and with it many races came and went —73 75

Even in one hundred years it is not easy to describe that dynasty fully. Twenty eight families have disappeared with the Devas. What remained I am relating —76-77

The sages of that dynasty are 43 in number. The rest are known as Yagnis. I have described some of the dynasties in brief and the rest at length. For the sake of their being numerous I am not able to describe them fully again. Oh King, the Rājās of the luminous Yāyati dynasty whose names have been described have all disappeared with the Yuga. The man who hears them gets five worldly boons, viz., life, fame, wealth, heaven, progeny. By hearing this chapter one goes to heaven.

Here ends the Two hundred and seventy second Chapter.

CHAPTER CCXXIV

The Rsis said —“Sūta! one should acquire increase and protect wealth by fair means. The acquirement of wealth by a virtuous person has been said to be most lucky in all the Śāstras —1

Be good enough to tell by what charity a wealthy and learned man feels blessed —2

Sūta said —‘I shall now explain to you about that great charity, (Mahā Dān) which has been mentioned to us by Lord Viṣṇu in connection with the enunciation of the righteous ordinances. It has been kept so secret. It is the dispeller of all the ills and the effects of bad dreams’ —3-4

The Mahā Dānas are of sixteen varieties. Among the sixteen kinds of Mahā Dāns described by the Lord, the Tulā Puruṣa Dāna is the first and best of all. It is the giver of virtue, long life, dispeller of all ills, venerated by Lords Brāhmā, Viṣṇu and Śiva and other Devas —5-6

The other Dānas are—Hiranyagarbha Dāna, Brāhmaṇḍa Dāna, Kalpāśāpa Dāna, Gosahasaka Dāna, Hiranyakāmadheenu Dāna, Hiranyāśva Dāna, Hiranyāśvāratha Dāna, Hemahastiratha Dāna, Panchalīṃga-laka Dāna, Dhātā Dāna, Vivachakra Dāna, Kalpalatā Dāna, Saptasagarika Dāna, Ratnadhenu Dāna, Mahabhūtaghātā Dāna which were first observed by Bhagavān Vāsudeva, the Destroyer of Sāmbhava, by Ambarīṣa Bhārgava, Sahaśravāhu, Prahlāda, Prithu, Bharata and other kings. These Dānas are always performed for the removal of all obstacles, and as a result of these they were all protected by the Devas —7-12

The Devas ward these observers of ordinances from all ills —13

If one of these Dānas be accomplished without any obstacles through the favour of Lord Viṣṇu then Indra was not able to do any injury to the devotee —14

So a devotee should adore Lords Viṣṇu, Śiva and Gaṇeśa and then with the advice of the Brāhmaṇas should commence the performance of sacrifices pertaining to these Mahā Dānas —15

‘King Manu had put the following question to the Lord Janārdana, which I heard and now shall try to make clear according to my understanding. Please listen to it —16

flowers, etc., should be strewn there, and above the beam of the scales a canopy of five colours should be erected. Afterwards those versed in the Vedas, handsome in appearance, of nice disposition, knowing all the rituals, born in the Bhāratavāṣa, should be made the priests, and the man accomplished in the Vedānta, born in an Aryan family, knowing Purāṇas, of cheerful disposition, wearing white clothes, earrings, a golden girdle, armlets and other ornaments, should be made the Preceptor (Guru)—33-38

To the east of the Maṇḍapa two Brāhmanas versed in the Rīgveda should be seated, to the south should be seated two Brāhmanas accomplished in the Yajurveda, two to the west knowing the Sāmaveda and two to the north versed in the Atharvaveda. All those learned men should offer Homas or sacrificial libations four times in four directions by reciting the Vedic hymns on their respective altars to Gaṇeśa, Grahas, Lokapāls, Aśvinas, Āditya, Marudgana, Brahmā, Viṣṇu, Śiva, Sūrya and the Vanaspatīs—39-40

Afterwards the mind should be turned to the mantras sacred to them. At the close of the sacrifice when the Homas are over, the preceptors should get the music played and then taking the Valis, flowers and incense in order and invoke the Lokapāls—41

The following mantras should be uttered at the time of invoking the Lokapāls, viz—O Indra! adored by the Devas, Sādhyas Siddhas, come O, one armed with a thunderbolt and surrounded and fanned by the nymphs, I salute you. Pray guard my sacrifice. Om Indrāya Namaḥ—42

Agni come come, be gracious enough to come. You are adored by the seers all the Immortals and carrier of oblations to the gods! Be pleased to guard my sacrifice by your power and through your powerful attendants. I salute you. Om Agnaye Namaḥ—43

O Vaiśvadevata! O Divine Personage! Dharmarāja! be good enough to come. You are adored by all the Devas. You are of the Divine form. You are the cause of men's misery and prosperity. Please guard this sacrifice for my benefit. I salute you. Om Yamāya Namaḥ—44

Raksogananayaka! be good enough to come with your demon attendants, Vetālas and Pisācbas, be pleased to guard this sacrifice, you are the Lord of Rakṣasas and the Lokas. I salute you. Om Nirritāya Namaḥ—45

Come O Lord! with the seas and the aquatic animals come with the clouds and Apsarasas. The Vidyadharas and gods will sing praises of you. Do you protect us. I salute you. Om Varunāya Namaḥ—46

Come, O Lord! to protect me in my sacrifice. Come seated on a stag and in company with the Siddhas (demigods). The lord of the Prāṇas! the great helper of the author of destruction, do you accept my worship. I salute you. Om Vāyave Namaḥ—47

Come, O Yajñesvara O (Lord of the sacrifice)! Come and save the sacrificial ceremony, with the Nakṣatras (stars). In company with the Oshadhis and the Pitris do you accept my offerings, O Lord! Om Somāya Namaḥ—48

Come, O Viśveśvara! come, with the Bearer of Nāstrī, Śūla, skull and Khatvāṅga O Lord of the worlds! Master of the sacrifice! Do you accept my worship to fulfil my sacrifice I salute you O Lord! Om Isānaya Namaḥ—49

Come, O Lord of the Pātāla (netherworlds) and of the mountains! Come you praised in song by the Nāga women and the Kinnaras O Ananta (Endless One)! Save our sacrifice with the great Yakṣas, and Urugus and the various gods Om Anantāya Namaḥ—50

Come you the Lord of the universe! the Greatest Savant! Come you with the gods and the Pitris You are the Creator of all being of unparalleled might Come to grace our Sacrifice O Lord! Om Brahmano Namaḥ—51

All beings that are in the three worlds moving or fixed—may they with Brahman, Viṣṇu and Śiva protect me—52

O Devas, Dānavas, Yakṣas Gandharvas Serpents, Rākṣasas, seers, men, Go, Devamātaras, be pleased and come and protect me in the performance of my sacrifice After thus invoking the Deities, offer the ornaments of gold to the Rtvikas—53-54

They should be given earrings, girdle of gold, rings, clean clothes, and hedstead and double of these should be given to the Preceptor All the Brāhmanas sitting in the different directions should turn their heads on Śāntikādhyaya—55 56

The Brāhmanas engaged for the sacrifice who fast, should follow all these things, and the devotee should make the Brāhman vāchana (svastivāchana) in the beginning, middle and the end—57

Afterwards the devotee should get himself bathed by the Brāhmanas and the Brāhmanas should recite the Vedic hymns and then he is to take a handful of flowers after circumambulation and wear a garland of white flowers and cloth He should then invoke the scale and say "you are the strength of all the Devas and rest on truth I salute you, O Jagat dhātṛ! you have been designed by the Lord Brāhmā as the witness You hold yourself between the Truth and the Untruth You are the life between the virtuous and the vicious You weigh all Weigh me then, and carry me across the ocean of the world I salute you Only in you is the Lord of the twenty five elements inherent I therefore salute you I salute you O, Govinda! in the form of this scale O Hari! be gracious enough to see me taken across this ocean of the world"—58 61

Then after circumambulating and putting on a coat of mail, sword, shield and ornaments the devotee should sit in one of the scales—65

Seeing the face of Lord Śrī Hari and taking the golden image of Dharmarāja with that of the Sun by both of his hands The Brāhmanas should then weigh the devotee with excellent gold pieces until the scale kicks the ground Then the king eager for his prosperity should place more gold than that of his weight on the floor and remaining in the scale for sometime utter the following words—'Devi! you are the witness of all, I therefore salute you You were first created by Brāhmā and the whole of the moveable and the unmoveable world is held by you O Viśvā dhātṛ! you are the soul of all beings You are the holder of the universe

I salute you " After saying so he should alight from the scale and give first of all half of the whole offerings to the preceptor (Guru) and the rest should be made over to the Ritvikas and with their permission should distribute a portion of that wealth among others also —66-72

The poor, the helpless, the good, the worthy and the Brāhmanas should all be duly honoured. The offerings of the tulādāna, should not be allowed to lie in the house even for some time. One who does so is visited by fear, privation and pestilence. By readily distributing it among others one gets blessings from superiors —73-74

Those who observe this Mahā Dāna in such a way reign over a Loka for one maavantara —75

He becomes illustrious like the Sun and then goes to the realm of Viṣṇu seated in a Vimāna decorated with beautiful perforated work, bells, garlands and adorned by the nymphs where he remains for crores of kalpas —76

On the completion of his store of virtues he is born as an illustrious emperor on this land and conquers thousands of kings after performing sacrifices. The one who witnesses such an ordinance and thinks of it at the close of his life, or repeats it to others, or reads about it or hears it, goes to heaven adorned by Indra —77-78

Here ends the two hundred and seventy fourth chapter on Tulā Puruṣa Mahā Dāna

CHAPTER CCLXXV

Matsya said —"I shall now tell you about the excellent Hiranyagarbha Mahā Dānam which is the dispeller of all sins —1

On an auspicious day the devotee should observe fasting and arrange for a pandal, articles, ornaments, canopy, Ritvikas, etc., as needed for the tulādāna. He should then invoke Bhagavān Viṣṇu and the Lokapālas. Then after Punyahavāchana and Adhivasana he should get an auspicious jar of gold which should be 72 fingers in height and of the shape of a lotus having its third part filled in with clarified butter and milk and also with ten weapons, jewels, needles, a sickle, gold, and then the jar should be provided with a pedestal and golden stalk of lotus and it should have an image of the Sun on their outer circumference and a golden thread put round its navel —2-6

O Hiranyagarbha ! O Hiranyakavacha ! O Lord of the Devas and the seven Lōkas ! salutations to you Salutations to Lord Viṣṇu and the Holder of the Universe —11

Deva ! Bhūloka and other regions are contained in you and so are Brahmā and other Devas You are the holder of the universe I salute you —12

O Supporter of the Universe, the golden wombed One ! Creator of the Universe is contained in you Salutations to You —13

You are the soul of all the beings You are inherent in each being, pray, therefore drive away all my endless troubles of the world —14

After thus invoking the Lord the devotee should enter the precincts of the altar and keeping his face north wards hold the images of Dharmarāja and Brahmā in both his hands and take five deep breaths after placing his head between his ankles Then the Brāhmana versed in the Vedas should perform the Garbhādhāna Pūṣāvana and Sūnṛta ceremonies of the Hiranyagarbha Then the Preceptor and Brāhmanas should make the devotee to sit up after chanting the Vedic hymns and getting the music played —15-17

Afterwards the sixteen ceremonies such as Yatskarma, etc., should be duly performed and then the devotee should utter the following mantras and make over the needles, etc., to the preceptor —18

I salute you Hiranyagarbha and Viśvagarbha You are the Soul of the Universe —19

O Best of the Devas ! as I was born of you in the mortal world so let me be born again of Divine form on account of my being born again of you You have created me virtuous and truthful —20

Afterwards that Brāhmana should decorate a blessed cow with the ornaments and bathe her with four vases He should seat her on the golden seat and bathe her by reciting these mantras viz —"Devasya tvāṇa" and say "I shall now bathe all the limbs born of you" —21 22

May all of you live long and happy, holding Divine bodies After wards he should make over that golden thing to the Ritvika Brāhman, chosen for the performance of the sacrifice —23

The Ritvikas who may be few or many in number should all be worshipped and the things used in the worship should all be given to the Guru —24

Gift of sandals shoes umbrella chamara, seats utensils villages countries and any other thing should also be made according to the means of the devotee —25

One who performs this Hiranyagarbha ordinance on an auspicious day according to the prescribed rites will go to Brahmāloka and be worshipped there and live for koti kalpas —26

And at the end of the manyantara will reside in the realm of all the Lokapālas one after another after being freed from the sins of the iron age and adored by the Siddhas Sadhyas nymphs He also liberates from hell one hundred Pitri Lōkas friends brothers sons grandsons all by himself —27 28

the merit of their Mahādāna, be cured of all their faults and defects. After reciting this prayer and saluting Śrī Hari, all the articles of worship should be divided into ten parts and then two parts are to be given to the Guru and the rest given away to the Brahmanas. In an ordinance in which only a small amount is spent by the devotee, only the preceptor should offer libations into the sacrificial fire as is done in Agnihotri and he should be given away all the cloths, ornaments, etc.—12 16

One who thus performs this Brahmāṇḍa Mahādāna is liberated from all sins and goes to the region of Viṣṇu seated on a chariot and is adored by the nymphs—17

By the glory of this Brahmāṇḍa ordinance the devotee liberates the whole family of mother and father and grandfather, grandmother, brethren, wife son, grandson, friends, acquaintances and guests and gives pleasure and happiness to all of them—18

One who reads this in a temple or in a virtuous man's premises or hears about it or advises others to perform this ordinance goes to the realm of Indra where he enjoys the company of the nymphs.—19

Here ends the 276th Chapter of the Matsya Purāṇam on Brahmāṇḍa Dana

CHAPTER COLXXVII

Matsya said —“ Now I shall tell you about the Kalpāpādapa Mahā Dāna which is also the dispeller of all sins ”—1

On an auspicious day the devotee should invoke the Lokapālas of the Puṇyāha-Vāchana as prescribed in the Tulādāna ordinance—2

The Ritvikas, pandal, ornaments, cloths, &c should also be arranged as before. A golden tree yielding all desires (Kalpa pādapa) of various kinds of fruits should be made, and also birds sitting on that tree, the cloths and various ornaments should also be made. The tree should be of four to one thousand pālas according to the means of the devotee. The gold used is mixed with alloy—3 4

It should be located on a mound of molasses of 32 seers, covered with a piece of white cloth—5

Five branches along with the images of Brahmā, Viṣṇu, Śiva, Śūrya and Cupid should be made, on the lower branch should be placed Cupid with Rati. Santānaka tree, $\frac{1}{4}$ of the golden Kalpa tree, should be located to the east of the latter. Mandara tree along with an image of Lalakṣmī should be located on a pot of clarified butter in the south, Jirājāta tree along with the image of Śāvitṛī should be located to the west on a mound of cumin seed (Jiraka). Similarly, Harichandana tree should be located to the north along with Surabhī cow on a mound of sesamum. The tree is to be adorned on one-fourth part of it with flowers—6-7

All the other trees should be made $1\frac{1}{4}$ of the golden Kalpa tree and covered with a yellow cloth and decorated with flowers sugarcane, etc—8

Then eight jars filled with water and provided with fruits, should be placed near the tree with a pair of sandals, cooking utensils, lamps shoes umbrella chamara seats, etc After placing fruits, flowers and huntings over them, 8 or 10 sorts of grains should be put in all the directions Over the tree a canopy is to be stretched, decked with fruits and garlands of flowers—9 11

After Homa ceremony and Adhivāsa the devotee should get himself bathed by the Brāhmanas versed in the Vedas with the recitation of the sacred Vedic hymns and then he is to utter the following mantra after circumambulating the tree thrice—12

"Salutations to the Kalpa tree, the giver of the desired objects the protector of the universe and the image of the Creation—13

"You are Brahman, the Lord of the universe You are the Lord of the day You are the suprema soul, therefore be pleased to protect me You are the Immovable, the soul of the universe You are the Sun, you are the material, you are the immaterial, you are the Highest cause Salutations to you You are the nectar, you are the Infinite, you are the undecaying Person In conjunction with Santānas be gracious enough to protect me and deliver me from this ocean of world"—15

After this the Kalpa tree should be given to the preceptor and the other trees should be given to the four Ritrakas—16

If the devotee cannot afford much money, he should worship the preceptor only He should free himself from feelings of avarice and not be miserly in the expenditure of money—17

One who makes this Mahā Dan in this way, obtains the merits of the Aśvamedha sacrifice—18

He is also adored by the nymphs the Siddhas, the Chitras and the Kinnaras Besides that he liberates his manes and the members of the present and future generations—19

After being seated in a Vimāna resplendent like the Sun, he goes to the realm of Lord Viṣṇu venerated by the Devas.—20

Thereafter residing for hundreds of Kalpas as the King of Kings in Heaven and then through the grace of Nārāyaṇa he becomes His devotee and inclined to hear about Him when he goes to the city of Nārāyaṇa.—21

One who reads about it or remembers it also gets himself freed from sins and goes to the realm of Indra and lives there for one Manvantara happily with Apsaras.—22

Here ends the 277th Chapter of the Vātsyā Purāṇam on Kalpa Pādapa Mahādānam

Lokpālas should be invoked as is done in Tulādāna and Homa ceremony and adhivāsa should be performed. Ritvikas, Mandapas, articles, ornaments and covering cloths all are to be arranged, and within the enclosure of the Veda, a bull with all auspicious signs is to be brought. Outside the Veda then a thousand cows with their horns mounted with gold and hoofs with silver, should be placed after being adorned with ornaments, cloths, flowers and garlands—24

Then after decorating ten cows with cloths, garlands, golden bells, milking pots of bell metal, gold pleat and red cloth, the devotee should arrange a pair of sandals, shoes, umbrella, vessels, seats, etc., these are to be worshipped and in their midst should be made a golden bull, Nandikesvara which should be located on a mound of salt after being covered with a silken cloth and decorated with ornaments. Sugarcane and fruits should be placed closed by. The bull, etc., should not be less than one hundred palas in weight and should go up to three thousand palas. In the case of gift of one hundred (100) cows, one tenth of that should be arranged for—510

On an auspicious day auspicious Vedic songs should be sung and then the devotee should bathe in water mixed with herbs and medicinal plants. The Brahmanne accomplished in the Vedas should bathe the devotee after which the latter should recite the following formulae by holding a handful of flowers—“O Rohiṇi, the inhabitants of the Loka! You are the form of the Universe, you are the world mother, salutations to you!”—1112

“O Cow Mother! within your body are the 21 bhuvans, Devas, Brahmā, etc., therefore protect me. O Cows! be on my front, be at my back and also on my head. I am living in the midst of Cows for you are existing incarnate in the form of Vṛṣa, the eternal Dharma. You are the resting place of the eight Murtis. Therefore O Eternal one! protect me.” Afterward the golden bull Nandikesvara should be given away with all materials to the preceptor and a cow out of the ten should be given to the Ritvikas. Then each of the Ritvikas and the priests should be given 100, 50, 20 or 10 cows and with their permission other Brāhmanas should also be given ten or five cows each. One cow should not be given to many. This is sinful. A sensible devotee eager for his health and prosperity should give many cows to one man—13-18

After thus giving away one thousand cows, the devotee should live again on milk for a day and one eager for a store of wealth should lead a life of celibacy on the day of performing this ordinance and hearing the glories of this Dāna and making it heard by others. One who thus makes the gift of 1000 cows is liberated from all sins and honoured by the Siddhas, Chāraṇas etc. is venerated in the realm of all the Lokpālas after being seated in a chariot shining like the sun and decorated with a beautiful network of bells etc. He remains in those realms along with his sons and grandsons for a Manvantara in each. Thus he goes beyond the seven realms and attains the domain of Śiva—19-23

Besides this he liberates 101 manes and grandmothers etc. He reigns as a king for 100 Kalpas, after that he becomes devoted to Śiva

and performing one hundred Asvamedha sacrifices attains the realm of Lord Viṣṇu and becomes liberated from bondage —24 25

The manes also eagerly look forward to a son who would make a gift of 1,000 cows. They wish that a son or a grandson should liberate them by making such a gift. One who does so is ministered to by his manes in every respect —26 27

One who reads about this or thinks about it, will go to the realm of Indra after leaving his mortal evil and liberated from all sins —28

Here ends the 278th Chapter of Matsya Purāṇam on giving away one thousand Cows

CHAPTER COLXXIX

Matsya said —“I shall now tell you about the Kāmadhenu Dān which fulfils all the desires of the people after driving away all great sins”—1

First the Lokapālas should be invoked and then Homa and Adhivās should be performed after erecting Kundas, paṇḍal, and an altar. If the devotee cannot afford much money then only the preceptor may offer sacrificial oblations as is done in Ekāgni ceremony. In this ceremony a cow and her calf are to be made of pure gold. To give away Kāmadhenu with one thousand fruits is the best, with 500 fruits is middling, and with 250 fruits is Kaniṣṭha. The Kāmadhenu should be made of not less than three tolas of gold, whether the devotee is able or not. A black deer skin should be spread on a mound of molasses and above it should be placed the cow decorated with various kinds of gems. Close to it should be placed eight pitchers full of water containing jewels and various flowers —3-6

Round it should be placed 8 or 10 sorts of grains, sugarcane, fruits, utensils, seats, copper milkingpot, red cloth, lamp, umbrella, chamara, ear rings, bell, golden horns, fots, silver boots, turmeric, cuminseed, daniyā, sugar, etc. An awning of five colours is to be spread over the altar. The cow is to be anointed all over well with turmeric, etc —7 9

Then after the chant of Vedic hymns, the devotee should make three circumambulations, get himself bathed and taking a handful of kusa grass and flowers he should invoke the Kāmadhenu while the preceptor recites the Vedic mantras —10

Afterwards, Ritvikas, mandapa necessary articles, ornaments, etc., should be brought and then a golden chariot should be put on the black deer skin over which the sesamums are scattered. There should be four wheels in the chariot and the number of horses should be four or eight. A flag staff and a pitcher of sapphire should be made and the eight Lokapālas should be made of lapis lazuli. Four pitchers full of water and 18 kinds of grains should be placed; and the chariot should be covered with silk cloth and there is to be a canopy over the altar. Afterwards there should be placed on the chariot garlands, sugarcane, fruits and Purusas. The devotees should consecrate the Deity to whom he is devoted. Then umbrella, chamara, red cloth, ghee, cow, bedstead with all the necessary equipments should be supplied. The chariot should be made of over three palas to one bhāra of gold according to the means of the devotee. Eight, four or only a pair of horses may be made. The banner should be adorned with a lion of gold. The two Asvini Kumāras riding on horses should be made to go to and fro as guards of the chariot wheels. The devotee should then bathe as before with the recitation of the Vedic hymns and then make three circumambulations and after holding a handful of flowers and putting on garlands of white flowers and white clothes recite the following mantras—3 11

"O, Lord Sun! the Soul of the universe the Destroyer of all sins, the Ocean and Master of splendour or brilliancy, whose chariot is drawn by the horses of the Vedas I salute you. Give me peace. You are the creator and supporter of the eight Vasus and the Maruts. Dispel my sins, and infuse virtue in me"—12 13

One who thus gives away a golden chariot attains beatitude after being freed from all his sins—14

He becomes illustrious and goes to the realm of the Lord Śiva after attaining and going beyond the domain of the piercing Sun where the nymphs like the black bees drink the aroma of his lotus-like face and live there with Ambuja Bhava—15

One who reads or hears about this ordinance never goes to hell. He repeatedly goes to heaven—16

Here ends the 281st Chapter on the gift of Hiranyāsra Ratha Mahā Dānam

CHAPTER CCLXXII

Matsya said—"I shall now tell you about the greatly auspicious Hemalasthi Ratha Mahā Dāna by performing which one attains the realm of Lord Viṣṇu"—1

On an auspicious day after Svastivachana the devotee should invoke the Lokapālas as prescribed in course of Tuladana. Then he should find out Ritvikas canopy, ornaments cloth, etc and observe a fast. He should break his fast with the Brāhmanas. A chariot of the shape of Puspaka (aeroplane) should be made of gold studded with precious stones. It should have artistic tiled covering on domes and four wheels. Then a mound of sesamum should be placed on a black deer skin and above it should be located the chariot—2 1

Round it the eight Lokapalas, Brahmā, Śiva and Śiva should be made and in the centre should be made the image of Nārāyaṇa with the Goddess Lakṣmī —5

Then twelve kinds of grain seats utensils, sandal lighting bowls shoes umbrellas, mirror, a pair of sandals should be placed. A flag staff should be made with an image of Gaṇḍa on it and in front of the voke should be made an image of Gaṇeśa. Above it should be placed a canopy with bunting of various kinds of fruits —6-7

Five kinds of coloured silk cloths, flowers, four pitchers and eight cows should be placed next to the chariot. Then four elephants made of gold and decorated with pearl strings should be made and yoked to the chariot. Two real elephants should be offered with four golden elephants. The golden elephants should be made from five pālās to one bhāra of gold according to the means of the devotee. After bathing with the recitation by Brāhmanas versed in the Vedas of the Vedic hymns the devotee should circumambulate the chariot three times. Taking a handful of flowers he should utter the following mantras and then should give it away to the Brahmanas —8-11

"O illustrious chariot! You are made use of by Śiva, Brahmā, Śūrya, Vidyadhara, Vasudeva in Vedas, Purāṇas and Yajñas. I therefore salute you. Your blissful form is the lotus of heart which the Manis see through Yoga, and where is seated Murāri! You bring deliverance to those entangled in the [meshes of the] ocean of the world. O, Madhava! therefore protect me after dispelling all my sins —14

One who gives away a golden chariot after thus saluting it, goes to the domain of Śiva after being liberated from all his sins and there he is adored by the seers and the Vidyādhara, the immortals and Munidhara —15

Even a sinner who gives away this golden chariot assumes a good form and liberates his manes, brethren, sons, etc., and carries them to the region of Viṣṇu —16

Here ends the 282nd Chapter on the giving away of golden chariot and elephant known as Hēma Hasti Mahāddanam

CHAPTER CCLXXXIII

Matsya said —"I shall now tell you about the Pancha Lāṅgalaka or dinnance which is the dispeller of all great sins"—1

On an auspicious moment, e.g., the commencement of a Yaga or on the occasion of an eclipse, a plot of land measuring five ploughs should be given away —2

Any market town or a village at the foot of a mountain, or any other village should be given away after making the fields prosperous with harvest, or only half the village may be given with its good harvest according to one's means —3

Five ploughs of good wood should be made and five ploughs of gold from five pālās to one thousand pālās should also be made according to the means of the devotee. Then five pairs of oxen should be procured

and their horns should be covered with gold and tails studded with pearls and their hoofs mounted with silver and then a silk cloth should be thrown over them and they should then be worshipped with floral garlands, sandals, etc., and tied in the devotee's cowshed —4 6.

Afterwards sacrificial oblations of rice cooked in milk and sugar and other things should be made in the name of Prithvi Âditya, Rudra in the same sacrificial pit. The wood of *butea-frondosa*, clarified butter, sesamum should also be used in course of the sacrificial offerings. The Lokapâlas should be invoked as prescribed in the Tulâdâna ceremony —7 8

Then, after the recitation of propitiatory hymns, the wise priest should put on white clothes and white garlands and call the devotee with his consort and give him a girdle of gold, a ring, a piece of redcloth, a few gems, a bed with all its equipments and a milch cow. Eighteen grains should be placed all round and then the devotee holding a handful of flowers should circumambulate the Maṇḍap and utter the following —
 "All the Devas and all other beings, moveable and non moveable, are present on the harnessed body of this ox, so let them remain devoted towards Śiva. There is no ordinance like one-sixteenth part of the gift of a plot of land, so let my intellect be fixed in Dharma —9 13

A plot of land that can hold thirty poles of seven handa each is called the Nirvartana. This is told by Prajâpati: One who gives away a plot of land of 100 Nirvartanas in area according to the prescribed rites, is freed at once of all his sins. And one who gives away an area of land half of that on measuring a Gocharma or sufficient for a house to be built upon also frees himself from all his sins —14-16

The donor of such plots of land remains in the realm of Śiva for as many years as there are hairs on the body of the oxen or as many pores there are in the soil at the time of sowing seeds after ploughing the plot —17

The Gandharvas, Devas, demons, Siddhas, they all wave chamara on him and the devotee goes to the domain of Śiva seated in a huge Vimâna along with his fathers, grandfathers, friends, etc —18

By this gift of oxen, lands, and ploughs with yokes, etc., the donor is freed of his sins and obtains the position of Indra. A wealthy man should therefore give this gift to remove his sins and acquire prosperity for himself —19

Here ends the 282rd Chapter on Pancha Lângalaka Mahâ Dânam (giving away land with five ploughs)

CHAPTER COLXXXIV

Matsya said —"I shall now tell you about the sacred Dharâdâna that drives away all the illa and sins of the devotee and promotes his welfare"—1

The Yajurman (sacrificer) should make an earth of gold in imitation of Jambudîpa

This golden Jambudvīpa, having mountains, with Meru in the centre, with eight Lokapālas and nine Varsas, with rivers and oceans full of gems, conjoint with Vasu, Rudra and the Sun should be made of 1,000 palas or 500 or 300, or 200 or 100 palas of gold. It should however be more than five palas. The Lokapālas should be invoked as in course of the Tulādāna and Ritvikas, pendal ornaments, clothings, etc., should be similarly arranged —2-6

On the altar (Vedi) the black deer skin should be spread and over it should be made a mound of sesamum. Above the heap should be placed the image of the earth and round it should be placed salt, etc., along with 18 kinds of grains. Then 8 pitchers full of water should be placed covered over with silk awning as well as various kinds of fruits and coconuts and clothings. Afterwards the devotee should put on white clothes, white garlands and taking a handful of flowers, —7-10

Recite the following mantras at an auspicious moment —“O Mother Universe! You are the refuge of all the Devas, I therefore salute you. You protect all the Jivas, therefore protect me. O Vasundhara! You hold the Vasus, all the beings, pray protect me. O Achale! Even the four faced Lord Brāhmā does not adequately know your limit. Therefore you are Ananta. My salutations to you. O, one without any beginning or an end, Guard me from the perils of this vast and fearful ocean of the world. You are with Viṣṇu in the form of Lakṣmī, with Śiva in the form of Gaurī, with Brāhmā in the form of Sāvitrī. You are the light of the Sun and the Moon, intellect in Vrihaspati, Medhā (intelligence) retentive faculty in the Munis —11-15

“O mother! You are fixed, you pervade all the universe, therefore you are called Viśvambharā. Devi! you are known by the names Dhṛiti, Stūti, Kṣamā, Kṣauntī, Prithvī Vasumatī and Rasā. Pray do protect me by all your above-mentioned forms. Afterwards the devotee should give away the Devi to the Brāhmanas. One-half or one-fourth of the earth made of gold should be given to the preceptor (Guru) and the rest should be given away to the Ritvikas. Then the Brāhmanas should be dismissed after being saluted —16-18

In such a way one who gives away that golden universe in an auspicious moment attains bliss and goes to the realm of Nārāyaṇa seated in a Vimān bright as the Sun and decorated with beautiful network and bells where he remains for 3 Kalpas and liberates his manes, sons, grand-children for twenty one generations. One who reads this or hears it is also liberated from all sins and goes to the realm of Śiva resided by thousands of Devas where nymphs yearn for him.

Here ends the 284th Chapter on giving away the golden earth

CHAPTER COLXXXV

Matsya said —“I shall now tell you about the Viśvachakra Mahā Danam which is the dispeller of all heinous sins —1

On the day when the Sun enters the point of equinox or on any auspicious day an image of golden Viśvachakra (the wheels of the uni-

verse) should be made. The image of 1 000 palas of gold is the best, of 500 palas is medium and of 250 palas is the *Kaniṣṭha*. If the devotee can not afford much he should get an image of over 20 palas made. It should however not be less than that —2 3

The wheel should be made of sixteen spokes and eight felines. In the middle of it should be made the image of Lord Viṣṇu in *Yogi* posture, of four arms, a conch and a disc should be placed beside him. The images of the eight Goddesses should also be made to reside within the wheel. Another image of Viṣṇu in a lying posture should be made in the east and the images of Atri, Bhrigu, Vasiṣṭha, Brahmā, Kasyapa, Matsya, Kūrma, Varāha, Nṛsiṃha, Vāmana, Paraśurāma, Rāmachandra, Kṛṣṇa, Buddha and Kalki should also be made in due order as the secondary attendants. In the third row of attendants on the wheel should be placed the images of Gauri, the 16 *Matrikā*s, 8 *Vasus*, in the fourth one should be placed the 12 *Ādityas*, 4 *Vedas*, in the fifth one the five elements and eleven *Rudras*, in the 6th one, the 8 *Lokapālas* the *Diggajas*, in the 7th one all the auspicious things, arms and weapons and in the 8th one the *Devas*. Thus the *Viśvachakra* has 8 *avarana*s. Afterwards all the things mentioned in the *Tuladāna* should be placed all round the *Viśvachakra* and then *Ritvikas*, *pandal*, ornaments, etc., should be arranged accordingly. Then the *Viśvachakra* should be placed on a mound of sesamum placed on the skin of a black deer —4 11

Eighteen sorts of grains and salt etc., as well as eight pitchers full of water covered with cloths and adorned with garlands of flowers, sugarcane, fruits, gems and awnings should also be placed. The householder should bathe as before accompanied with Vedic hymns and put on white clothes and then commence the sacrifice. After *Homa* and *Adhivasana* he should take a handful of flowers and make three circumambulations and utter the following mantras — *O Viśvamaya*! *O Viśvachakrātman*! My salutations to you in whom is contained the universe and who is the master of the cycle of the universe —12 14

'O, one full of the highest bliss do save me from the mundane sea of troubles. The illustrious *Tattva* which is seen constantly in the hearts by the *Yogis* in meditation is saluted by me. I bow down to the *Viśva-chakra* above all the attributes. *O Chakra*! you are contained in Lord Viṣṇu and *vice versa*. It is therefore the remover of all sins —15 17

"*Viśvachakra* is the supreme weapon of Viṣṇu. You are the resting place of the Lord. Pray therefore rescue me from the sufferings of the world.' One who thus gives away the *Viśvachakra*, is liberated from all sins and goes to the realm of Viṣṇu where he is blessed with 4 hands and eternal form in *Vaikuṇṭha* and remains there for 300 *Kalpas* in the midst of the *Apsaras*. One who salutes the *Viśvachakra* every day gets prosperity and wealth in this life. His life becomes long —18-20

One who gives away a *Viśvachakra* of gold with 16 spokes and 8 felines the refuge of the *Devas* and this world, goes to the realm of Viṣṇu and the *Siddhas* salute him —21

His appearance also becomes very fascinating to women. This ordinance destroys all the enemies of the devotee and removes all his sins —22

Most heinous sins vanish by the glory of this ordinance in the name of Hari and the devotee never gets into any peril of rebirth and death —23.

Here ends the 285th Chapter on Viśvachakra pradānam (giving away the wheel of universe).

CHAPTER COLXXXVI.

Matsya said :—"I shall now tell you about the Mahākālpalātā, an excellent gift, which is the destroyer of great sins."—1.

On an auspicious Tithi after Svastīśābana, the devotee should arrange for the Ritvikas, pandal, articles, ornaments, clothings as before and invoke Lokapālas as is done in the Tulādāna. Then Kālpalātās (creepers yielding all desires) of gold should be made and they should be adorned with various fruits, flowers and kinds of birds, couples of Vidyā-dhārās, pairs of golden birds, Siddhas colling flowers and fruits. Birds should be made along with the images of the ascetics living only on fruits; as well as the images of the Devas the attendant of the Lokapālas should also be made.—4-5.

Beneath the two creeper twigs on a mound of salt should be placed the image of the Goddess Brāhmī of infinite power and glory holding lotus and conch, as well as of the Goddess of Ananta Śakti —6.

On a mound of molasses to the east should be located the image of the Goddess Iadrāni on a seat on an elephant holding a thunderbolt in Her hand. The consort of Agni should be located in the S.-E. corner on a mound of turmeric holding a sacrificial ladle in Her hand.—7.

In the south should be located the image of the Goddess Gadial riding a buffalo, in the S.-W. corner should be placed the image of the Goddess Nairitya on a mound of clarified butter holding a sword —8.

In the west should be placed the image of the Goddess Vārūni with her weapon of Nāgāpāśī, riding a fish, on a pot of milk and in the N.-W. corner should be placed the image of the Goddess Patākinī riding a deer, on a mound of sugar —9.

The Goddess Saṃkṣipta should be located in the north on a mound of sesamum and in the N.-E. corner should be placed the image of the Goddess Māhesvarī riding a bull and holding a trident, on a seat of fresh butter.—10.

The images of these Goddesses should be made in their girlish forms with a coronet on their heads, with Their hand in the posture of offering some boon. They should be made of from five palas to one thousand palas of gold —11.

Over Them should be made awnings and arches of different colours and close to them should be kept 10 cows, 10 vases, and pairs of cloths. The central image, and the two cows along with the two vases should be given to the preceptor and the rest should be given to the Ritvikas. After a bath with Vedic chants the devotee should put on white clothes and utter the following formulae after circumambulating thrice —12-13.

"Salutations to the better halves of the Directions and the Kālpalātā

Vadbus that dispel all sins, protect the universe along with the Lokapālas and give the desired objects.'—14

* One who thus gives away these consorts of the Directions goes to the Nagaloka the satisfier of all desires, where he remains for 30 years of Brahmā—15

He liberates one hundred generations of his manes from this sea of troubles and is adored by thousands of nymphs. The Diganganas have ordained this Mahādāna. One who reads, listens to or sees the Kalpalatādāna and the Dikvadhādāna goes to the realm of Indra.—16-17

Here ends the 286th Chapter on Kunaka Kalpalatpraddānam

CHAPTER CCLXXXVII

Matsya said —“ I shall now relate to you Saptasāgara ordinance, the dispeller of all great sins.”—1

On an auspicious day after Svostivāchana the Lokapālas should be invoked as is done in Tulādāna. Then Ritvikas Mandapa articles, ornaments, clothings and coverings should be collected and seven sacrificial pits should be made of gold—2-3

They should be of the size of Prādāna (of the span of the thumb and forefinger) or Aratni and should be made of from seven palas to one thousand palas of gold according to the means of the devotee—4

[N B Aratni—a cubit of the middle length from the elbow to the tip of the little finger]

Then they should be located on a black deer skin overspread with sesamum. The first pit should be filled in with salt, the second one with milk, the third one with clarified butter, the fourth one with molasses, the fifth one with curds, the sixth one with sugar, the seventh one with the sacred waters of the holy Tirthas. The golden image of Brahmā should be put in the one filled with salt, Kesava in the second one filled with milk, Shiva in the third one filled with clarified butter, the Sun in the fourth one filled with molasses, the Moon in the 5th one filled with curds, Lakshmi in the 6th one filled with sugar, Parvati in the 7th one filled with the sacred waters. Gems and grains (Dhānyam) should be put in each one of them and grains all round—5-9

All the ceremonies should be performed as is done in Tulādāna and at the end of the Vārūna Homa the devotee should bathe assisted by the Brāhmanas versed in the Vedas. He should then make three circumambulations and then recite the following formulae —“ O Eternal Ocean! You are the basis of all the beings. You are eternal. You are the giver of life in all beings. I salute you —10-11

One who thus gives away these seven oceans in such a way, attains the realm of Visnu venerated by the Devas.--14.

He also liberates his sons, wife, father, grandfather, etc., from sins and sends them to heaven from hell—15.

Here ends the 287th Chapter on Saptaśāgar Pradānam (giving away seven oceans)

CHAPTER COLXXXVIII.

Matsya said :—"I shall now tell you about the Ratnadhenu ordinance the giver of high benefits, and which leads to Go-loka—1

On an auspicious day the Lokapālas should be invoked as in Tuladāna and then a cow studded with precious stones should be made—2.

A skin of black deer should be spread on the floor and then a mound of 32 seeds of sesamum should be placed and above it should be put 81 sorts of gems—3-4.

On the head a tilaka should be made in gold and 100 pearls should be placed in the eyes, and 100 corals should be placed in the brows. Mother o'pearl should be placed in the ears and the horns should be made of gold. On the head should be placed one hundred diamonds and in the neck 100 Gomedas should be placed. The eyes are to be lotus like extended—5-6.

One hundred sapphires (Indranila-mani) should be placed on the back and Vaidūrya-manis in place of the ribs, and Sphatikamani in place of the stomach. Musk and other scented things should be placed in place of the waist. The hoofs should be made of gold, the tail of pearls, nose of Śāryākāpta and Ohendrakānta stones. The knee is to be studded with camphor—7-8.

The hair should be of Kunkuma (saffron) and the navel of silver and there should be a 100 rubies in place of the arms—9.

Other precious stones should be placed in the other joints. The tongue should be made of sugar and molasses should be substituted for dung, clarified butter in place of urine, curds in place of curds and milk in place of milk. Chāmara should be placed in front of the tail-end and a copper milking pot should be placed close by the cow—10-11.

Earrings should be made of gold and other ornaments should be made according to the means of the devotee. In the same way a calf of one fourth of the cow prescribed according to rule should be made—12.

All the grains, sugarcane, various kinds of fruits should be provided and an arch of various colours should be made. Afterwards Homa should be performed and gifts should be made to the Ityikas. Afterwards the cow should be invoked and the following mantras should be recited.—13-14.

Cow ! O Devi ! Your body contains the three worlds ; you are said to be the resting place of all the Devas ; so Indra, Brahmā, and Vāśudeva say ; pray protect me from the troubles of the world—15.

One is to observe fasting, and after invoking the above mantras, should circumambulate and with devotion make the gift, touching the waters. The cow should be given away to the preceptor. One who does so goes to the region of Viṣṇu, being freed from sins —16

Seated in a brilliant chariot, with his sons, grandsons, &c., and freed from all sins he goes to Sambhu —17.

Here ends the 228th Chapter on Ratna Dhenu Praddnam

CHAPTER CCLXXIX.

Matsya said —“I shall now relate to you about the Mahābhūta ghata ordinance, the destroyer of all sins.”—1

On an auspicious day after Sivatvāchana, the devotee should call the Ritvikas and arrange for the pandal, ornaments, cloths, etc., as prescribed for the Tulidāna and should then invoke the Lokapālas. The pitcher or kumbha should be made of gold studded with precious stones. It should measure one Pradṛśa to 100 fingers of gold according to the means of the devotee. It should then be filled in with clarified butter, milk and made to go hand in hand with Kalpavrikṣa —2

Images of Brahmā, Viṣṇu and Śiva should be made seated on lotus-pa with their Vāhanas, and so those of the Lokapālas seated on Palāśas, and the Earth along with the lotus raised up by the Lord Varāha. All these images should be made of gold. There should also be made the images of Varuna on a seat of golden crocodile, Agni riding on a goat, Vāyu seated on a black deer. All these Devas with the Deva Panchakam are to be placed within the pitcher. Gaṇeśa is to be chosen as the Lord of Kosa. Afterwards the images should be invoked with the recitations of the prescribed Vedic hymns and then put inside the vase. The image of the Rigveda decorated with an Akṣa Sutra (rosary), of the Yajurveda with a lotus, Sāmaveda with a guitar, and bamboo are to be placed on the right side of the pitcher. Atharvaveda with the sacrificial utensils aruk, aruṇa should also be placed —3

Round the vase should be placed by a wise man holding akṣa sutra and kamadalu, and versed in the Purāṇas all the grāmas, Chamara, seats, mirror, sandals, shoes ornaments, bed, vase of water, five kinds of hunting-ga. The devotee should then recite the following mantras after Adhivāsa 1st —10 11.

One who performs the 16 kinds of ordinances mentioned before is not reborn —16.

One who hears about them in company of one's wife and sons, etc., in a temple of Viṣṇu, also attains the realm of the Lord Viṣṇu, and remains there for one kalpa —17.

Here ends the 289th Chapter of Matsya Purāṇam on Mahābhāttagata Dāmm.

CHAPTER CCLXXX.

Manu.—"Lord I, be gracious enough to name, in brief, the Kalpas mentioned by you in course of your description of the measurement and duration of Kalpas —1.

Matsya —"I shall now give you the names of all those Kalpas, the mere mention of which gives the benefit of having recited the sacred Vedas, and destroys all the great sins."—2.

They are:—(1) Śvêta, (2) Nilalôhita, (3) Vāmadêva, (4) Rathamtara, (5) Raurava, (6) Deva, (7) Vribat, (8) Kandarpa, (9) Sadya, (10) Isina, (11) Tama, (12) Sârasvata, (13) Uddâa, (14) Gâruda, (15) Kaurma, (16) Nârasimha, (17) Samâna, (18) Âgnêya, (19) Sôma, (20) Mânava, (21) Tatapumâna, (22) Vaukunta, (23) Lakshmi, (24) Savitri, (25) Ghôra, (26) Vârâha, (27) Vairâja, (28) Gauri, (29) Mâhesvara, in course of which Tripura was annihilated, (30) Pittri, at the end of which occurs Lord Brahmâ's Paramâ Kuhu. These Kalpas form one month of 30 days of Brahmâ, each Kalpa forming a day; and one who hears them is freed from all sins. The kalpas have been named by the Lord Brahmâ after the names of the significant events taking place in them and after the name of who had the highest glorious career in the beginning of each.—3 12

These Kalpas are divided into Samkīrṇa, Tâmas, Rajas, Sâtvika and are classified according to Rajastama —13

In the Sankīrṇa Kalpas Sarasvati and the Pittris are glorified, the Tâmasa Kalpas are endowed with the glories of Agni and Siva. During the Rajas Kalpa the glory of Brahmâ is prominent. The Purāṇas as revealed by Brahmâ in each Kalpa are glorified in the corresponding Kalpa. During the Sâtvika Kalpas the glory of Viṣṇu is most prominent.—14-16.

And in course of the same Kalpas men advanced in the practice of yoga attain emancipation. One who reads Brahṇa Purāṇa and Padma Purāṇam on the occasion of each festival, is granted abundance of wealth and prosperity and Dharma by the Lord Brahmâ. He who hears these Purāṇas at every festival and gives away things made of gold on the occasion of each festival, goes to the realm of Viṣṇu or Brahmâ where he is venerated by the seers. It drives away all his sins —17-19

One should give away the images the Kalpas in the form of Munis O'king. I have thus described to you the whole of the Purāṇa Samhitâs, which are the dispeller of all sins and the giver of health and wealth. 20 years of Brahmâ are equal to one day of Siva; and 100 years of Siva to one

wink of the eye of Viṣṇu. When Viṣṇu awakes the universe becomes conscious, and when He reposes it is annihilated — 21-22

Sūta said —“So saying, Lord Matsya disappeared before all then and there. In the present Manvantara, Bhagwan Vaivasvata Manu the scion of the family of Sun, is ruling after creating various beings. His reign is going on unto this day — 23-25

Sūta —“Riṣis ! I have narrated the Matsya Purāṇa to you. It is the crown of all the Śāstras” — 26

Here ends the 290th Chapter of Matsya Purāṇam on the narration of Kalpas

CHAPTER CXXC

Sūta said —“I have related to you, O, sages ! the whole of the Matsya Purāṇa according to my intellect, as it was revealed by the Lord before the king Vaivasvata Manu for Dharma, Kama, and Artha — 1

It begins with the discourses of Manu and the Lord, known as Manusamvād and deals with the following subjects in successive order, viz — the history of Brāhmaṇa, the Śāstraka Sāṃkhya as described by Brahṃs, the birth of the Devaa, demons and the Maruts. The descriptions of the Madanadvādaśī ordinance, the ways of the worship of the Lokapāla, the description of the Manvantaras, the history of king Vena, the birth of the Sun and Vaivasvata and the coming of Buddha — 2-4

Then it deals with the families of the manes, the times of performing Śrāddha, Pitṛitṛiṭha Pravāsa, the birth of the moon, the history of Yayāti, the glory of Svamīkṛitika, the history of the Vṛiṣṇi and Yādava houses — 5-6

The curse of Bhrigu, the curses of Viṣṇu on the Daityas, the glory of Lord Puruṣeṣa, the history of Agni family, the names and the bulk of the Purāṇas, Kriyā Yoga, the Nekṣatva Saṃkhyaka Vrata, Mīrtanda Sayana Vrata, Kṛiṣṇāstami Vrata, the Rohini and Moon's ordinances, the ways of laying out tanks, &c, and of planting trees — 7-9

The descriptions of Sanbhāgyasayana Vrata, Agastya Vrata, Ananta tritiya Vrata, Rasakalyāṇi Vrata, Ādrānandakarī Vrata, Sārasvata Vrata, — 10-11

As well as about the Uparjagābhīṣekavrata, Saptamīsvapana Vrata, Bhūmadvādaśī, Anamgasayana, Aśūnyāsayana Vrata, Amgāra, the seven Saptamī, Viśvakadvādaśī, ordinances and the ways of giving away the gifts of the Samṛu tenfold and performing the worship of Navagrahas — 12-13

The form of the nine Grahas, about the Śivachaturdaśī, Sarvaphala tyāga Vrata, Saṃkrānti Vibhūtidvādaśī, Śaṣṭivrata ordinances, the benefits of the 60 ordinances, the kinds of baths, the glories of Prayāga, the names of all the sacred places, the benefits of Pailāśrama, the description of the dvīpas and the Lokas, — 14-16

The description of the movements of the Sun and Moon on the chariot of the Sun, on the celestial luminous bodies, the glory of Dhruva, the description of the realms of the Devas and Tripurāśura, — 17

The benefits of offerings of Pinda to the manes, the durations of the periods of the Manvantaras, the birth and greatness of the demon Vajrāṅga, the birth of Tarakāsura, the glory of Tarakāsura, Divānumantrana, the birth of Pārvatī, the asceticism of Śiva, the burning of Cupid, the lament of Rati, the going of the goddess Pārvatī to the place of asceticism and the joy of Śiva ;—18-20.

The dialogue of Pārvatī and the sage, the rejoicings of the marriage of Pārvatī, the birth of Svāmīkārtika, the conquering of Tārakāsura and his death, the description of Nṛsiṃha, the coming into being of the Brahmāṇḍa out of the lotus, the history of the annihilation, the death of Andhaka ;—21-22.

The glory of Kāśī, Narmadā, the description of Gotras and Pravaraś, the history of the manes, about the giving away of cows, and the skin of a black deer, the history of Śavitṛī, the duties of kings ;—23-24

The times of setting out on a journey, the fruits and effects of dreams, the glory of Vāmana, the history of Varāha, the churning of the milky ocean—25-26.

The drinking of poison by Śiva, the fight between the Devas and the Asuras, worship of the Devas, on the characteristics of palaces, paadale, and housebuilding, the forms of the temples and pandala, the history of Puru dynasty, the narration of the coming sovereigns, the description of the 16 gifts such as Tulādāna, etc., the names of the Kalpas, which completes the index of the Purāṇa.—27-28.

This the Matsya Purāṇa is most sacred. It is the giver of long life, fame, prosperity and dispeller of all sins—29.

One who reads even one pada of this Purāṇam is liberated from all sins and attains the realm of the Lord Viṣṇu where one enjoys all bliss after getting a form as handsome as that of Cupid.

Here ends the 291st chapter of the Matsya Purāṇam on the conclusion and narration, in brief, of the contents of the Purāṇam the end

tras, there are detailed directions in the Brahmanas. The readers may refer to the excellent edition of the Atharva veda Samhitā by Professor Lanman wherein the special purpose for which a Sukta is to be chanted, has been prefixed to each and every Sukta. As to the practical utility or *phalāśruti*, a particular successful case of hidden treasures had to be cited and sung. The Brihaddevatā abounds with these examples. I cite here only one example. How Dirghatama was born blind, has been stated in a story form in the 4th Chapter (verses 11—15). It has then been stated (verse 16) that some hymns or *mantras* (viz., Rigveda I 140—56) were revealed to Dirghatama, and he got back the use of his eyes. Thus it is very clear that at the time of the performance of the *yajñas*, recitation of the history of the *mantras* was an inseparable part of the ceremony. The stories that had to be cited in connection with the Rig-veda *mantras*, have all been related in the Brihaddevatā. This story literature, absolutely necessary for the performance of the *yajñas*, was designated as Purāna or Purāṇetihāsa.*

We get it over in the introductory chapter of the Mahābhārata that the custom of reciting Purāṇa to the priests, who were initiated and ready to perform a holy sacrifice, was not forgotten, for, the Paurāṇika Ugrasravā asks the Rsis in the following words to ascertain whether they were in a fit state to listen to the narration —

"Kṛtābhīṣṭāśh sucharāśh kṛtyasprā hutāgnorāśh

Bhavanutah āsme śāsthāḥ bravāmo kimaham divyāḥ? (15)

As to the fact that the Vedas have to be explained by the Itihāsa and the Purāṇa, a line occurs in the very introductory chapter of the Mahābhārata, namely, "Itihāsapurāṇābhyām Vedam samupabramhayet" (267).

We can thus see that the Purāṇa literature is as old as the collection of the *mantras* themselves. The orthodox tradition is that Vyāsa divided the Veda in the early years of the Kali yuga, and became the progenitor of the Purāṇa literature. We need not concern ourselves here with the question as to when and under what circumstances the different Vedic Samhitās were compiled. But there can be no doubt that once it became necessary to divide the Veda or more properly to classify the Vedic *mantras* and rites from the ritualistic standpoint of view. When this division or classification had to be made Purāṇetihāsa could not but form

* The custom of the present day that at the time of the *Śraddha* or other ceremonies a Paurāṇika has to sit apart and recite some Paurāṇika text, is after the oldest tradition of the Vedic ritual. Now the Purāṇas are not read to explain or glorify the *mantras*, but merely because it is a long standing custom to do so.

a separate branch under the Vedas. The account we get by tradition is therefore not wrong that the Purāṇas as a literature arose out of the work of classification or division of the Vedas, no matter whether the author of that work of classification or division be called Vyāsa or not. Since the word 'vyas' means in Sanskrit (to divide into parts or to arrange), the sage of the olden times who was principally instrumental in bringing about the aforesaid distribution and arrangement, can be safely said to be the progenitor of the Purāṇas as a special branch of the sacred literature.

That the Purāṇas as a sacred literature was both taught and learnt by the Brāhmanas along with the Vedic mantras and the other correlated sciences, is distinctly mentioned in the Satapatha Brāhmaṇa (XI V 7 1, XIV V 4 10). There is similar mention also in the Taittiriya Aranyaka (II 9-10). The Upaniṣads have referred to Itihāsa Purāṇam as a subject studied by the orthodox Vedic scholars. The old Chāndogya Upaniṣad of the Sāma veda school states that the Itihāsa Purāṇam is the Fifth Veda in the division of the Vedas. "Rig vede Yajurvedah Sāmaveda Atharvanschaturthā Itihāsa Purāṇah panchamo vedānām vedah", Ol. VII 1 4.

From the remarks made before regarding the Purāṇa literature, it is clear beyond any doubt that the Purāṇa literature was bound to be recognised as the Fifth Veda, when the Atharvāna collection was recognised as the fourth division of the Veda. When the Mahābhārata was compiled as a Samhitā with the nucleus of the Bhārata kathā, all the stories that existed at the time of the compilation in the name of Purāṇa-Itihāsa were included in, or intertwined with, the Kuru Pāṇḍava story. It is for that reason that Mahābhārata Samhitā claimed for itself the title 'the Panchama Veda', and that the people considered that title to be quite legitimate.

We have noticed that the Purāṇas have been in association with the Itihāsa from a remote past. There are many instances in the Mahābhārata, where the Purāṇas have been spoken of as a depository of Vedic Śruti (Nānāśrūtisamāyuktam). We meet also with such passages in the Mahābhārata where in narrating some legends or 'Vamśānucaritam' it has been stated by way of an introductory remark, that 'Mayā Śrutam idam pūrvam Purāṇe puruṣarṣabha,' or "Atrāpyudāharantimam Itihāsam purāṇanam," or "Śrūyatehi Purāṇe'pi Jatila nāma Gautami," etc. These instances show that the Purāṇas handed down the 'Vamśānucaritam' and other historical accounts from generation to generation and its character as the history not only of the gods but also of men, was established even in the days of the later Atharvāna Sāktas. Being the history of the gods and the Rsis, the Purāṇa literature had to deal with the original or

In what form and state the *Parānethāsa* of olden times continued to exist till its complete absorption by the *Mahābhārata Samhitā*, cannot be definitely stated. It appears to me highly probable that as for each Veda there are *Brāhmanas*, *Anukramanis* and *Upaśads*, the *Purāna* (the story cum history of old) for each Vedic school was also separately organised. The *Puranas* given in the *Bṛihaddevatā* fail to explain many allusions of the *Atharva-veda*. As such, a separate book of allusions for the *Atharva veda* must be presumed to have existed. I adduce one fact in support of my supposition.

We got it in the *Satapatha* and the *Āiteraya Brāhmanas* that the *Rig veds* proceeded from *Agni*, the *Sāms veda* from *Sūrya* and the *Yajur-veds* from *Vāyu*, when the *Prajapati* performed *tapas* to get the *Vedas* (*Skt. Brā. XI 5—8, 1, Ait. Brā. V 32—34*). The *Chāndogya Upaniṣad* also gives us the same story —

Prajāpatiḥ lokan abhyatapat tesām tapyamānānām rasān prābrihat agniṃ prithivyā vāyum antariksāt ādityam divah (1) *Sa cāstisro devata abhya tapat, tāsām tapyamānānām rasān prābrihet agneḥ raso, vāyoh yajūmṣi, sāmāni Adityāt* (2) [*Ch. IV 1, 12*].

The names *Vāyu*, *Agni* and *Sūrya* for the three extant *Purānas* seem to have their origin from the *Vedas* to which their once existing originals belonged. The use of the word '*Purāṇa*' in singular form in the *Atharva veda* does not show that originally there was but one collection of the story literature. The use in the singular points to the reference to a class of literature considered collectively. Similarly the plural form '*Itihasapurāṇāni*' in the *Taittirīya Aranyaka* does not also support the view that there were many treatises on the subject, this use in the plural is intended to signify many stories that might have been collected in a single work.

It is quite true that the extant *Purānas* did not exist previous to the time of the collection of the *Purāṇas* in the *Mahābhārata Samhitā*, for, the present *Puranas* differ in many cases from the *Purāṇika* stories given in the *Mahābhārata*. I have thrown out this suggestion that the pre-*Mahābhārata* *Purāṇas* might have existed with the names *Vāyu*, *Sūrya* and *Agni* *Purāṇas* to signify the *Vedas* to which they were attached. It is true that references to the *Purānas* in Chapter 191 of the *Vana Parva* and in Chapters 5 and 6 of the last *Parva* of the *Mahābhārata* are to the *Purānas* now extant. But that these chapters are very late additions, can be detected by even a superficial reader. The *Mahābhārata Samhitā* postdates itself, when it refers to the political condition of India of a time when the name of the *Samhitā* became

widely known (*vide* Vana Parva, Chapter 188, 35-36). Again it may be observed that though Yudhishthira had the fullest advantage of hearing from Mārkaṇḍeya what would happen in the Kali Yuga, he asked Mārkaṇḍeya over again the same question regarding the future events of the Kali Yuga at the commencement of Chapter 190 of the Vana Parva. The facts stated in Chapter 190 are mere repetitions of old facts with additions of things which make the chapter bad from a chronological point of view. The 'Rāśi chakra' or the Zodiac unknown to the whole of the Mahābhārata literature, is mentioned in verse 91. Chapter 191 is only a continuation of Chapter 190. In this chapter occurs the following verse —

Etat te sarvamakhyatam atitansagatam mayā
Vayuproktam anuamṛitya purāṇam risaśamatatam

It may be that this reference is to an old Purāṇa of the Yajur veda school. But as the Mahābhārata Sanhitā absorbed all the Purāṇas and assumed the title of the Fifth Veda it is not likely that consistently with its character it would cite the authority of any other book. In the next place the quotations made from the Vāyu Purāṇa show that a careless man inserted some new chapters at a very late date, to speak with some vehemence of the evil effects of the time he lived in. For, on the authority of the Vāyu Purāṇa it has been stated in the 49th verse that the girls will bear children at the age of 5 or 6 while in reality it has been stated in the Vāyu Purāṇa (Chapter 58, verse 58) that in the evil days of Kali the girls will bear children before attaining the sixteenth year. There are two different readings of this śloka, and I quote it with both the readings —

Praṇasta chetanāḥ pumso muktakesātū chūlikāḥ

Unasodasa varṣāścha prajāyante yugakṣaye

In the second reading of the śloka we get "dharsayisyanti mānavān" for the words "prajāyante yugakṣaye."

The second reading appears to me to be correct, as the last words of this reading are quite in keeping with the meaning of the first portion of the śloka, where capturing men by female charms has been spoken of. But practically both the readings indicate the same thing that the girls were not married before they became 16 years old by those who adhered to the ideal rules of the Brāhmaṇas. That this was the custom in olden times can also be known from a passage in Smṛiti which could never recommend any rule which was not in accordance with the orthodox Smṛiti rules. The śloka runs thus —

Unasodasa varṣāṃmaprāptāḥ panchavimśatim itadā dhatte pumān

garbham kuksiatha sa vipadyate Jatovā na chiram jivet, jivedva, durvalendriya.

Tasmāt atyanta bhāḥyām garbhādhānam ne kārayet. (X. 13)

The mention of the 18 Purāṇas in the last two chapters of the very last Parva is quite singular; for, the Mahābhārata Samhitā does not disclose this knowledge elsewhere, even where there has been special enumeration of different branches of knowledge and of different Śāstrik treatises. The last or the sixth chapter may be easily disregarded, as the Mahābhārata is said to have ended with the fifth chapter. The fifth chapter also seems to be a late addition; for, in the first place the "svargārohana" concluded with the fourth chapter, and in the second place the fifth chapter has been improved by quotations from other previous chapters of the book. For example, the *śloka*s 68 and 69 are the same as 395 and 396 of Chapter II of the *Adi Parva*. From the very fact that many Purāṇas, including the Vāyu, name the Mahābhārata Samhitā, it is proved conclusively that neither the group of the 18 modern Purāṇas nor the Vāyu Purāṇa could exist at the time of the compilation of the Mahābhārata.

I have shown that (1) the Purāṇa as a branch of sacred literature did exist in the Vedic days bearing exactly that character which is attributed to it in the extant Purāṇas, and (2) that till the time of the compilation of the Mahābhārata as the Fifth Veda Samhitā, the extant Purāṇas were not in existence at least in their present shape and form. Again on reference to the mythology of the Hindus as it was by about 140 B. C., it can be stated that the modern Purāṇas with their pantheon of new gods could not come into existence in the second century B. C. Gods like Durgā, Ganeśa and the Paurāṇika Siva were not known to Mahābhāṣya of 140 B. C., or to modern *Manusamhitā* which has not got a greater antiquity. Of my essays on *Siva-pujā*, *Ganeśa* and *Durgā*, I may refer the readers only to the last essay (J. R. A. S., 1906, p. 365) and my paper on 'Phellus worship in the Mahābhārata' (J. R. A. S., 1907, p. 337). The other essays having been published in Bengali magazines, I could not refer the readers to them.

Besides setting up the above highest limit, no definite chronology can be fixed in respect of the extant 18 Māhā-Purāṇas. On comparing with the Paurāṇika stories of the Vedic days, it may be asserted without any fear of contradiction that many stories in the modern Purāṇas, though based on Vedic basis, have not only been changed, but have been given quite new and inconsistent forms. New stories unknown to the Vedic literature are often met with. The scope and the character of the

Purāṇa or the Purāṇas made it inevitable that new lists of kings should be introduced with the progress of time. As the Purāṇas had to be recited to the people throughout all ages to communicate to them the glory of the gods and the noble deeds of the ideal sages and kings the language of the Purāṇa of one age could not but change at a subsequent time. With the expansion of Aryan influence in India, the new geographical names of countries, rivers and mountains were required to be introduced. When we notice such changes wrought at a particular time we cannot say that such and such a book bearing evidence of such a time was really composed at such a late date.

Since the modern Purāṇas radically differ from the Vedic Purāṇas, both in mythology and in the narration of the stories they may be said to be altogether new in their origin and compiled long after the second century B C. But the modern Purāṇas having once been compiled, do not seem to have much changed in essential matters, in subsequent times. The additions or accretions of subsequent ages are to be regarded merely as additions and accretions. The old lists of kings handed down from the Vedic times must have been preserved in the new Purāṇas. When giving a genealogy of the Ikṣakī Rājās the Matsya Purāṇa states —

Atitānu vamsā ślokaṃ yam upaṅgīteḥ purāṇānāṃ

Ikṣakūnamayam vamsāḥ Sumitrānto bhaviṣyati

Similar statements occur in all the Purāṇas, wherein old genealogies have been given. That the Paurāṇika lists of kings of very olden times are not fanciful and that old chronology can be roughly established with their help have been very nobly shown by Mr T T Pargiter (Retired Puisne Judge of the Calcutta High Court) in his masterly paper on the 'Ancient Indian Genealogies and Chronology' (J R A S 1910, pp 1—56). I cannot resist the temptation of quoting the remark of Mr Pargiter that these old genealogies with their incidental stories, are not to be looked upon as legends or fables devoid of basis or substance but contain genuine historical tradition and may well be considered and dealt with from a common sense point of view.

Those who are in favour of the opinion that the principal modern Purāṇas were compiled during the time of the Imperial Guptas because of the fact that the Royal genealogies do not go far beyond the limit of their time ignore the fact that when after the Huna invasion the Gupta Empire was practically dissolved towards the end of the fifth century A D the bards or chroniclers could not get any particular Royal House which could be designated as Imperial. The downfall of Hindu India commences from this date. Petty kingdoms commenced to grow all

over India like mushrooms. In olden days when the Indian Empire was not established under one overlord, the kingdoms and principalities of Northern India had such interrelation amongst themselves that dynastical genealogies and ballads of Royal exploits could be inserted in the time-honoured Purāṇetiḥāsā.

But when after the fall of the Imperial Guptas, a considerably large number of small kingdoms were established, no unity could be preserved, and no interrelation could exist. I cannot deal with this political question elaborately here beyond mentioning what actually took place. Every Rāja had his own bard, and he never failed to keep a fairly accurate Royal genealogical list of his master's house, as is known to all scholars who deal with the epigraphic literature.

In this dark period of Hindu India, the Purāṇas, nay even the Mahābhārata Samhitā, received interpolations to record the glory of the new tribal gods and the new local tūthas. At different centres of importance several Purāṇas received additional books of considerable bulk. Thus it was that the Dīrgha Purāṇa swelled in bulk in Orissā, the Agni Purāṇa obtained some new chapters at Gayā and the Padma Purāṇa besides singing the glory of Puskara followed the poet Kālidāsa of his own country in narrating the stories of Sakuntalā and of Raghu's progeny.

Beyond noticing these local additions or changes necessitated by the change of time, we cannot say, unless proved otherwise, that the Purāṇas have not retained their general form and character since their compilation. This time must be, as I have already stated, long after the second or even first century B. C.

I have stated it above that the Purāṇas originated when the Vedas² were classified or divided to secure ritualistic convenience. This does not imply that Vyāsa was the author of the Purāṇetiḥāsā literature. The Mahābhārata also does not assert it. It has been only stated in the Mahābhārata that Vyāsa taught the Purāṇa to some disciples of his, and in the hands of those disciples the Purāṇas were developed. But if we separate the Bhārata Kathā from the Purāṇas, we find that the Mahābhārata favours this opinion that the Purāṇas owed their origin to Romaharsana (XII, 319-21), while the Bhārata Kathā was promulgated by the other disciples of Vyāsa (I 1 et seq). The name 'Romaharsana' is extremely interesting. A very good derivation of this name has been given in the Vāyu Purāṇa itself (I 16) —

Lomani harsayam cakre erotrinam yat anbhāsita
Karmāṇa prathītaṣṭena loke amīn Lomaharsanaḥ

strict sense of the word. When the true Vedic priests extolled the Rajas, they chose only the ideal kings from the priestly point of view. For this reason many Rajas of real note were not included in the old Brahmanical lists of the kings, and many otherwise insignificant rulers were lauded in the Brahmanas. Many instances of it will be pointed out in my notes on the genealogical sections of the Vāyu Purāṇa. This is what led the powerful kings to employ their own bards to sing their glorious exploits and to record their family history. This Kṣatriya Puranetiḥāsa was bound to be incorporated in the modern Brahmanic Purāṇas when the Brāhmanas had to depend upon the favour of the Royal houses. In his paper referred to above Mr Pargiter has made the following remark touching this point —

"This Kṣatriya literature grew up in virtual independence of Brahmanical literature and only when it had developed into an imposing mass and had attained great popular appreciation was it taken over by the Brahmanas as a not unworthy branch of knowledge. It was then that it was arranged and augmented with stories and discourses fashioned after Brahmanical ideas."

B C MAZUMDAR

APPENDIX II

THE DATE OF THE MAHABHARATA WAR

(Various Views)

I The most important question in Indian Paurāṇic Chronology is, as to the period of the Great Bhārata War, for, if that period is fixed, the chronology of other kings who reigned before and after that war, can be easily determined from the materials to be found in this Purāṇa and to which alone, we shall confine our attention at present. The reign of Chandra Gupta Maurya has been the great landmark in Indian History. He has been identified with the Sau Iracottus of the Greeks. "His accession to the throne of Magadha may be dated with practical certainty in 322 B C," says Mr V Smith "The fixed point from which to reckon backwards is the year 322 B C the date for the accession of Chandra Gupta Maurya, which is certainly correct, with the possible error not exceeding three years" (*Early History of India* 3rd Ed., 41)

There are two fixed points from either of which chronological calculations in ancient Indian History may be made. Both of these methods have been employed in the Purāṇas

I Nanda's Installation

The first starting point taken in all the Purāṇas is the date of the installation of Mahāpadma Nanda. This date is fixed at 422 B C. And the interval from that point backwards to the birth of Parikṣit, who was born in the year of the Great War, and forward upto the modern times is calculated. This may be called the Nanda Era

II The Cycle of 2700 years or Saptarṣi Era

The second method of calculation, or rather of checking the first method by the reason 1, is the cycle of 2700 years in which period the Great Bear is supposed to make one complete circle. One complete cycle of 2700 years elapsed between the time of King Prastāpa in the Paurava line, (No. 83 App. Table of Mr Pargiter) and the end of the Andhra dynasty. This may be called the cyclic era or Saptarṣi era. From Mahāpadma Nanda to the last Andhra King Pulomāvi the interval which elapsed was 836 years according to the Purāṇas. From Mahāpadma Nanda to the birth of Parikṣit in the year of the Great War was 1015

years (or rather 1050 according to the printed text of the Matsya) 836 together with 1050 when taken from 2700 give us 836. Pratipa, the Paurava King, reigned therefore 814 years before the Mahābhārata War. If we take 1015 as the years elapsed between Nanda and Parikṣit, then Pratipa reigned 819 years before the birth of Parikṣit.

This period is calculated thus:—"The Great Bear was situated equally with regard to the lunar constellation Pōjya while Pratipa was King. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself. In the circle of the lunar constellations, where in the Great Bear revolves and which contains 27 constellations in its circumference, the Great Bear remains 100 years in (i.e., conjoined with) each in turn. This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear. The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky. This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghā's in Parikṣit's time 100 years. It will be in (i.e., conjoined with) the 21st constellations 100 years at the termination of the Andhras." (Pargitor)

*An Extract from "Kings of Magadha" by Col Wilford in the Asiatic Researches
Vol. 9, (1805 A.D.)*

The Hindus have thought proper to connect their chronology with an astronomical period of a most strange nature. It is that of the seven Rishis, or seven stars of the wain which are supposed to go through the Zodiac, in a retrograde (?) motion in the space of 2700 years. They are at present in the Lunar mansion of Svātika, according to the most famous astrologers of Benares, who cautioned me against the erroneous opinion of other astronomers, in various parts of India who insist that they are now in Anurādhā.

I requested an able astronomer to give me, in writing an account of this wonderful revolution. This period says he, is not obvious to the sight, but it does however, really exist, being mentioned in old śāstras, and by holy Men; and certainly the seven Rishis preside in every Lunar mansion, for a hundred years, and their presence, or rather influence, over it is sufficiently obvious; and according to Śākalya Manu, their yearly motion is of eight līptas, or minutes.

In the Vāriha Samhitā, the Viṣṇu Purāṇa, and also in the Bhāgavata, I believe it is declared, that, at the birth of Parikṣit, the seven Rishis had been in Maghā for four years, or 4903 years ago, and they were in Purvāṣāra in the time of Nanda.

But in the Brahma-Siddhānta, it is declared, that they were then in Śravāṇā, which makes a difference of fifteen Lunar mansions, or 1500 years. so that, according to that author, the Kaliyuga began 2465 years ago, or 1600 years B.C., supposing the seven Rishis to be now in Svātika, in which they are to remain ten years more, but, if they are in Anurādhā, the Kaliyuga began 1400 years B.C. The author of the Gārgī Samhitā, according to Bhattotpala in his commentary, seems to be of that opinion, when he says, that the seven Rishis were in Maghā, in the twilight between the Dvāpāra and the Kaliyuga. In the Lalitādhikā-vidhāni, it is declared, that they were then in Abhijit, or in the first of Śravāṇā.

The names of the seven Rishis, shining in the wain, are Pulaha, Kratu, Attri, Palastya, Angiras, Vasistha, and, close to it is a small star, representing Arundhati his wife, the seventh is Marichi. My friends insist that their motion is perceptible,

and they shewed them plainly to me in Swatika. Of this they wanted to convince me, by drawing a line from that mansion through the stars R and A of the Great Bear. When they are in Maghâ then the line passes through η is asterism and the stars D and A. By these means they could see them in every part of the starry heavens. When Nanda was born they were then in Purvashîtha or about 400 years BC and he died 227 before the Christian era. Astrologers watch carefully their motion because their influence is variously modified through every mansion and whatever new married couple see them in a fortunate moment they are sure to live happy together for a hundred years. Hence says the ingenious Mr Bailly, we may safely conclude, that nobody ever saw them in that propitious moment.

The period of the seven Rîjis begins to be neglected in the more northern parts of India because they are not always to be seen at the lucky moment, and in their stead, use Dhruva or the polar star. This star is often mentioned in the sacred books of the Hindus and it is connected with their mythology but has not long been near enough to the pole, to be thus denominated after it and for a long series of years before there was no Dhruva or immoveable star. Be it as it may Dhruva with his relations abides in the Lesser Bear. In the *Ishtârâtra valyam* this constellation is called the fish of Dhruva Brahmanadrikara. It consists of thirteen stars. Dhruva is in the mouth and Uttanapada his father in the tail. The mouth is turned towards Bharani and its revolution is the same.

The method of calculation, adopted by the Purânas, however, is to take Nanda as the starting point. The list of the Śiśunâga was Mahanandin, who had a son by a Śûdra woman. He was known as Mahapadma or the famous Nanda, whose eight sons succeeded him. This Nanda family was brought to an end by the Indian Michavelli, Kautilya or Chânakya. Chandra Gupta was placed on the throne of the Nandas by this king maker Chânakya. About this event Mr V Smith says —

"Mahânandin, the last of the dynasty, is said to have had, by a Śûdra or low caste woman, a son named Mahâpadma Nanda who usurped the throne and so established the Nanda family or dynasty. This event may be dated in or about 372 BC. . . ."

"The Greek or Roman historians . . . ranking as contemporary witnesses throw a light on real history. When Alexander was stopped in his advance at the Hyphasis in 326 BC he was informed . . . that the king of the Prichies &c . . . was Xandrames or Agrames."

The reference to this king is evidently to one of the Nandas.

The date of the accession of Nanda is calculated from that of Chandra Gupta Maurya who ascended the throne in 322 BC. The Nanda dynasty, according to Mr Vincent Smith lasted for 50 years when it was replaced by the Maurya. So adding 50 to 322, the above figure 372 BC is arrived at by Mr V Smith as the date of the accession of Mahâpadma Nanda. But all the Purânas are unanimous in stating that the nine Nandas reigned for 100 years, and we have taken that in our calculations.

The date of accession of Mahāpadma Nanda would, therefore, be 422 B.C. instead of 372 B.C.

This 422 B.C. is the starting point backwards and forwards in Purāṇic calculations.

Chandīa Gupta Maurya displaced the Nanda family. The nine Nandas reigned for 100 years. Before that, there was the Śiśunāga dynasty, and before which was the Pradyota dynasty, and before that the Brihadrathas. The following table shows the periods of the reigns of these dynasties :—

(1) Chandra Gupta's accessions	322 B.C.	
(2) Nanda dynasty	...	100
(3) Śiśunāga	...	860
(4) Pradyotas	...	151
(5) Brihadrathas from the time of Chaidyauparichara	...	1000
Total	...	1613
Deduct from Chaidya to Sahadeva	...	171
Balance	...	1441, and adding ... 322 = 1763 B.C., the year of the Great War.

The Māhābhārata war took place when Sahadeva of Bārhadratha family was king. From Vasu Chaidya Uparichar upto Sahadeva there were 13 kings namely, (1) Vasu Chaidyauparichara, (2) Brihadratha, (3) Kusāgra, (4) Vṛiṣabha, (5) Punyavān or Puṣpavān, (6) Punya or Puṣya, (7) Satyadhriti, (8) Dhanusa, (9) Sarva, (10) Sambhava, (11) Brihadratha, (12) Jarāsandha, (13) Sahadeva. After Sahadeva there were 19 or 32 kings (or 22 according to Mr Pargiter) upto Kṛpñjaya, the last. The Great War, therefore, took place, on the above assumption, *one thousand four hundred and forty one years before the accession of Chandra Gupta in 322 B.C. or in other words that the Great War took place in or about 1763 B.C.*

II But says a Western writer—"Duncker in his History of Antiquity (Vol. iv, pp. 74-7) gives four calculations for the beginning of the Kali age, that is, approximately for the date of the great battle, viz., 1200, 1175, 1200, and 1418 B.C." (as quoted by Mr Pargiter in J. R. A. S. for January 1910)

Our figure does not correspond with the figures of Duncker. But the last figure of Duncker corresponds with the following verse of the

Matsya Purāṇa (Chapter 273, verse 36) as we find it in ordinary printed text —

“महापद्मानिवेकात्तु यावज्जन्मपरीक्षितः ।

एवं वर्षसहस्रं तु शेषं पञ्चाशदुत्तरम् ॥”

“Now from Mahāpadma's inauguration to Parikṣit's birth, this interval is known as 1050 years”

Now Mahāpadma called also Nanda, the founder of the Nanda dynasty was crowned one hundred years before Chandra Gupta, according to the reading of all the Purāṇas. Consequently, the coronation of Mahāpadma took place in 422 B C or 100 years before the accession of Chandra Gupta Maurya in 322 B C. Adding this figure 422 to 1050 we get 1472. That was the time when Parikṣit was born (during the Mahābhārata war) as the posthumous son of Abhimanyu who was killed in that war, if we take the above verse as correct, which it is not as will be proved later on. According to this calculation the Great War took place 1472 years before Christ. Our previous calculation gave us 1763 B C as the year of the Great War, while this gives us 1472 B C as the year of that war. Thus there is a difference of 291 years.

III But in the Viṣṇu P also occurs a similar verse (Book IV ch 24 v 32)

“यावन् परीक्षितो जन्म यावन्नन्दानिवेचनम् ।

एतद्वर्षसहस्रं तु शेषं पञ्चदशोत्तरम् ॥

“From the birth of Parikṣit up to the inauguration of Nanda the interval is 1015 years’ Adding 1015 to 422 we get 1437, which is similar to the figure just obtained! The Great War took place in 1437 B C.

Shall we, therefore, take 1437 B C as the year of the Great war in preference to 1763 B C a figure arrived at by adding the periods of reigns from Somādhī up to Chandra Gupta's 322 B C? This is the question that we have to consider next.

IV The next question that naturally arises is what kings reigned after the Great War. Some of the Purāṇas contain list of kings that reigned in various parts of India, at the time of the Mahābhārata war. Three such dynasties are important though only one of them is useful, as fixing the date of the Great War. The first dynasty is that of the Paurava, whose capital was Indraprastha, subsequently removed to Kauśāmbi, on the banks of the Yamuna, thirty miles to the west of Allahabad. The second dynasty is that of the Ikṣvāku, whose capital was Ajodhya and in later times Kāśī.

was also included in its sphere. The third dynasty is that of the Bârhadrathas of Magadha and their successors the Pradyotis and Śiśunûgas. This last is the dynasty, the historical existence of which is put beyond all reasonable doubt, by the rise of Buddhism at a time when Bimbisâra a Śiśunûga king was reigning in Magadha.

The Matsya Purâna gives a somewhat complete list of these kings of Magadha in chapter 271. Thus, it says —

“When the Bhârata's battle took place and Sahadeva, the king of Magadha, was slain, his heir, Somâdhi, became king in Girivraja.”

He and his successors are named below together with their periods of reign.

	Name	Period of reign
1	Somâdhi	58 years
2	Brutasaravan	64 "
3	Ayutryus or Apratipî	26 "
4	Airam tra	40 "
5	Bukşatra (or Purakşa)	58 "
6	Brihatkarmâ	25 "
7	Senâjit	23 "
		<hr/> 290 years

The Vâyu Purâna then adds to the above list “Senâjit Sâmpratam cbâpi, etâ vai hhoksyate samâh” ‘Senâjit is now enjoying the earth the name number of years.’ It was thus in the reign of this Senâjit that the Great sacrificial session took place in Naimiṣaranya. At that time Adhishṭa Kṛṣṇa of the Paurava dynasty was reigning in Indraprastha. About him, the Matsya Purâna in chapter 50 says —

‘Adhishṭa Kṛṣṇa dharmâtrô Sâmpratam yo mahâyaşah’ that is Adhishṭa Kṛṣṇa was the reigning king when this original of the Matsya Purâna was recited by Sûta.

Thus this Adhishṭa Kṛṣṇa of the Paurava dynasty, and Senâjit of Bârahadratha dynasty, were contemporaries and they flourished several years after the Great War.

Next arises the question — When these two kings were reigning in Indraprastha and Girivraja (Magadha) respectively, who was their contemporary in Ayodhya? The answer is that Divâkara of the Ikṣvâku family was the contemporary of Senâjit and Adhishṭa Kṛṣṇa. About this Divâkara the Matsya Purâna in chapter 271 says —

‘Tasyaiva Madhyadesetu
Ayodhyâ nagari Subhâ
Divâkarasya sabhita

and Vayu Purāṇa makes it clearer, by saying —

“Yascha śāmpatam adhvāste

Ayodhām nagarīm nrīpaḥ”

Thus these three kings Adhisīma Kṛṣṇa in Hastināpur of the Paurava dynasty, Divākara at Ayodhya of the Ikṣvāku dynasty, and Senājit in Girivāja of the Barhadhratha dynasty were contemporaries

The list of the successors of Senājit with the periods of their reign as given in the Matsya Purāṇa, chapter 271 may now be resumed, viz —

		40 years of reign
1	bratanjaya	28
2	Vilha	58
3	Suchi	23
4	Kṣema	64
5	Suvrata	35
6	Śunetra	58
7	Nirvṛti	23
8	Trinetra	48
9	Dyāmasena	33
10	Mahicetra	32
11	Suchaja	40
12	Śunetra	83
13	Satyajit	25
14	Viśvajit	80
15	Ripanjaya	

Not in our text.

650 or 502 excluding the three not mentioned in our text.

723
1000
277

The Matsya Purāṇa according to one text, then adds that these sixteen kings including Senājit are to be known as the future Brihadhrathas, sixteen others had preceded him and their kingdom will last 723 years. But there is another reading which says that these 32 kings reigned for 1000 years. That reading is in harmony with the text of the Viṣṇu Purāṇa

In the Matsya Purāṇa chapter 271, verses 29 and 30 say that these 32 kings will be the future Brihadhrathas and they will reign for full 1000 years. The list given, however, enumerates only 22 kings. The word “Dvātrīṃśat” is perhaps a mistake for “Dvavimsat” which appears to be the correct reading as given in the Brahmāṇḍa Purāṇa. Both readings are given below —

“द्वात्रिंशत् नृपा ह्येते भवितास्तद्दृष्ट्वा ।

पूर्वे धर्मसदृशं तु तेषां राज्यं स्मरिष्यति ॥”

And these 32 kings will be the future Brihadhrathas. Their kingdom will last full 1000 years

But the Brahmānda Purāṇa reading is:—

द्वाविंशच्च नृपा ह्येते भवितास्तु बृहद्रथाः ।

पूर्वं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥”

“These 22 kings are the future Brihadrathas Their kingdom will last for full 1000 years ”

This latter reading appears correct, because it corresponds with the reading of the Viṣṇu Purāṇa and the total of the reigns of these 22 kings comes up very nearly to 1000 years Or the fact may be that there were really 32 kings who ruled for 1000 years, though only 22 have been enumerated by name, the names of other ten forgotten as being insignificant

The Viṣṇu text is:—

“जरासन्धसुतात् सहदेवात् सोमापिः, तस्मात् ध्रुव-
वान्, तस्याप्ययुतायुः, ततश्च निरमित्रः, तत्तनयः सुक्षत्रस्तस्मादपि बृहत्कर्मा, ततश्च
सेनाजित्, तस्माच्च धृतप्रजः, ततो विप्रः, तस्य च पुत्रः क्षुचिनामा भविष्यति । तस्यापि
क्षेम्यः, ततश्च सुप्रतात् धर्मः, ततः सुभ्रमः, ततो हृदसेनः, ततः सुमतिः, तस्मात्
सुबलः, तस्य सुनीतो भविता । ततः सत्यजित्, सत्यजितो विश्वजित्, तस्यापि रिपुञ्जयः
पुत्रः, इत्येते बार्हद्रथाः भूपतयो वर्षसहस्रकं भविष्यन्ति ॥

“Jarāsandha's son was Sahadeva, his son was (1) Somāpi, his son will be (2) Śrutavat, his son will be (3) Ayutāyus, his son will be (4) Niramitra, his son will be (5) Suksattra, his son will be (6) Brihatharman, his son will be (7) Senājit, his son will be (8) Śrutanyaya, his son will be (9) Vipra, his son will be (10) Śuchi, his son will be (11) Kṣemya, his son will be (12) Savrata, his son will be (13) Dharmā, his son will be (14) Sudharma, his son will be (15) Dṛiḍhasena, his son will be (16) Sumati, his son will be (17) Subala, his son will be (18) Saniti, his son will be (19) Satyajit, his son will be (20) Viśvajit, his son will be (21) Ripuñjaya. These are the Brihadrathas, who will reign for a thousand years.”

Note.—The opinion of Mr. Pargitter that from the accession of Senājit to the end of this dynasty there were 16 kings who ruled for 723 years does not seem to be borne out by our text. If thirty-two kings ruled for 1000 years, then 16 kings before Senājit ruled for 1000-723 or 277 years. This would give an average reign of 17 years, a very much shorter period than the average of forty-five years per reign according to the previous reading. The total figures of the reigns of the 16 kings from Senājit to Ripuñjaya does amount, however, to full 700 years. The verse “trayo vims adbhutam teṣāṃ rajyam cha śata-vṛptakam” may be a

wrong reading The Barhadratha dynasty was founded by the father of king Brihadratha

This dynasty was founded by Brihadratha, son of Vasu Chaidyoparichara and he and his nine successors reigned down to the great battle From the battle to Senajit 6 kings are named excluding Senajit who is spoken of as the then reigning king and from and including him to the end 16 kings are mentioned There were thus 22 kings altogether, 10 before the battle and twenty two after, or from the standpoint of Senajit's reign 16 past and 16 future Lines Sodas ante nripa jneya &c of Matsya Purāna take the stand point of his reign and speak of him and his successors as the 16 future kings and say *pramāṇa* their total duration was 723 years

Lines Davatrimśac cha &c, of Matsya Purāna which are not in some manuscripts of Matsya Purāna reckon (in a way) from the beginning and speak of all the thirty two kings as future since most of them were posterior to the Battle and then they say the whole dynasty lasted 1000 years These two statements are not contradictory but are hardly compatible because taken together they assign 723 years to the last 16 kings and only 277 to the first 10 The total of 1000 years for 32 kings is excessive, and that of 723 years for 16 kings is absurd But if we can realise 'Sodas ante nripa jneya &c', as two independent sentences and treat them as applying not merely to those 16 future kings but to the Brihadratas generally, their purport stands thus — 'These 16 kings are to be known as the future Brihadratas — and their kingdom (that is, the kingdom of the Brihadratas) lasts 723 years The total duration then 723 years, would be within possibility, for the average reign would be about 2½ years This rendering would of course discredit lines Davatrimśac cha nripa &c If we read Vayu according to another manuscript of Matsya Purāna with that construction the total period would be 700 years and would give an average reign of just under 2½ years which would be *vims-adhikam*."

This opinion of Mr Pargiter is however not borne out by our text of the Matsya Purāna Anurūdāsīyam series In chapter 30 of that Purāna we find the dynasty of Brihadratas given in verses 26-33 namely, (1) Vasu Chaidyoparichara, (2) Brihadratha (3) Kusigya, (4) Vriṣakha, (5) Punyavān or Puspavān, (6) Panya or Pasya, (7) Satyadhriti,

Note — According to some manuscript there was no king like Panya or Pasya

(8) Dhanu-va, (9) Sarva, (10) Sambhava, (11) Brihadratha, (12) Jara-sandha, (13) Sahadeva

Note — It is was the king who was killed in the great war mentioned in this chapter

(14) Somadhi, (15) Sutasarvas (16) Ayutajus or Apratipi, (17) Niramitra, (18) Sukratra or Puraksa, (19) Brihatkarma, (20) Senajit, (21) Sru-tanjaya, (22) Vibhu, (23) Suchi, (24) Kṣema, (25) Suvarata, (26) Sunetra, (27) Nirvriti, (28) Trinetra, (29) Drīdasena, (30) Mahinetra, (31) Suchala, (32) Ripunjaya

Thus from Senajit up to Ripunjaya there are only 19 kings, (and not 16 as held by Mr Pargiter), while from Vasu Chaidya Uparichara there are 19 kings up to Senajit, and not sixteen kings as mentioned by Mr Pargiter. This arose very likely from an oversight of the learned author Excluding the three kings (Sunetra 40 years, Satyajit 83 years, and Visvajit 25 years or altogether 148 years), we find that Senajit to Ripunjaya there ruled 16

kings for 502 years, while from Chaidya Uparichara to Brihatkarma the predecessor of Senajit there ruled 19 kings for the remaining period of 1000 years namely, for 498 years. We however, think that the text giving 1000 years to 32 Brihadratha kings, from Somadhi to Ripunjaya is preferable as consistent with chapter 50 of this Purāṇa. Though it gives the average period of 31 years for each reign, yet that period is not excessive, remembering that men were longer lived then than now or that the names of some insignificant kings have dropped out, though the total regnal period 1000 years has been correctly remembered and repeated.

Pulika—a minister of Ripunjaya assassinated his master and installed his son as king which gave rise to the Pradyota family. There were five kings in this family, viz —

1	Pradyota	23 years of reign.
2	Pālaka	28 " "
3	Viśākhaśyapa	53 " "
4	Ajaka (or Suryaka)	21 " "
5	Nandivardhana	50 " "
		<hr/>
		182 " "

This dynasty, however, lasted 152 years, according to other texts.

The Pradyotas were followed by the Śiśunāga family. Śiśunāga put an end to the last Pradyota king and was succeeded by nine kings mentioned below —

1.	Śiśunāga	40 years of reign
2	Kākavarma	26 " "
3	Kṣemadharman	36 " "
4	Kṣatradīja or Kṣemasjit	24 " "
5	Vimbisara or Vindhyāsena	28 " "
5a	Kaṇvāyana	9 " "
5b	Bhumitra	14 " "
6	Ajātaśatru	27 " "
7	Daruka (or Vardaka)	24 " "
8.	Udāin	23 " "
9	Nandivardhan	40 " "
10	Mahānandin	43 " "
		<hr/>
		344 " "

Our Purāṇa however, gives the total period as 360 years. If however we take the above reigns as given by Mr Pargiter, and other Purāṇas, viz as 40+36+36+40+28+27+25+33+42+43 the total comes to 350 still a deficiency of ten years. The Matsya wrongly inserts two Kaṇvāyana kings viz, Kaṇvāyana 9 years and Bhumimitra 14 years in the above list, between Vindhyāsena and Ajātasatru. Even then the figures of the Matsya will come up to 344+23=367 years and not 360.

With these kings we come upon solid historical names. It was in the reigns of Vimbisāra the fifth king in the above list and of his son, Ajātasattu that the great Founder of Buddhism flourished. From the date of Buddha's preaching in Magadhā, in the court of Vimbisāra and Ajātasattu up to the Great War, the period that elapsed can be easily calculated from the figures above given

Samely from Romadhī up to Saṅghī	277 years
Śrutānjaya up to Ripunjaya	262 "
Pradyota family "	132 "
Śiśunāga "	221 "
	<hr/>
	1182 "

This however does not tally with the statement that 1050 or 1015 years elapsed between Nanda and the Great War. There is a difference of more than two hundred years.

If, however, we take the figures from Mr Pargiter's dynasties of the Kali age, as given below, we find that from Somadhī to Ripunjaya, there were 22 kings who reigned for 920 years. The Pradyotas after Ripunjaya were 5 kings who reigned for 138 years. The Śiśunāgas who came after the Pradyotas were 10 kings and reigned for 330 years, the text however says that the reign of the Śiśunāgas was for 300 years. Adding up the above mentioned three figures viz., 920 plus 138 plus 330, (or 300) we get the sum 1388 years or 1418. Thus 1388 or 1418 years was the interval between the installation of Mahāpādra Nanda and the birth of Parikṣit or the Great War. Adding 422 B.C. the year of the installation of Mahāpādra Nanda, we come to the figures 1810 or 1810 B.C. as the date of the Mahābhārata War. Thus there is difference between 1810 B.C. or 1810 and 1472 B.C. of 338 years or 418.

the Purāṇas refer to some other Parikṣit than Parikṣit, the son of Abhimanyu? Or, is Parikṣit a misreading for some other king who reigned about 300 years after the Great War? It is a curious fact worth noting that when the Purāṇa was recited in the Naimiśāranya by the Suta, Senājit was the reigning king in the Barhadraṭha family and from Somadī to Senājit, six kings reigned for a period of 267 years, or, according to our figures 277 years. If, instead of calculating from the period of the birth of Parikṣit, the Purāṇas calculated from the time of Senājit, or, his contemporary Adhisima Kṛiṣṇa, in whose reign the Purāṇa was composed, then the above figure of 1050 years becomes reasonable, but this is merely conjectural, and there is no authority as yet discovered by us, for holding that the Parikṣit of the above verse is not the Parikṣit, son of Abhimanyu, or that Parikṣit is a misreading for Senājit or Adhisima Kṛiṣṇa.

V Varāha Mihira, quoting Garga, fixes the date of the Great War at 2526 before Śaka era, which commenced in 78 A D. According to him the date of the Great War is 2448 B C (Bṛhat Saṁhita, Ch XIII, v 3).
3 But he or rather Garga gives no clue how this figure was arrived at.

VI It may also be noted here that though the Viṣṇu Purāṇa repeats the traditional verse that 1050 years was the interval between the inauguration of Nanda and the birth of Parikṣit yet, the total given by it, are approximately, the same as those given by the Matsya Purāṇa. It says the Barhadraṭhas reigned for 1000 years from Somadī (our figure is 920 years from Somadī to Ripunjaya). It then gives the reign of Pradyotā as 138 years which coincides with our figure. The Sisunagas reigned for 362 years according to the Viṣṇu Purāṇa. Thus the total of these three figures is (1000 plus 138 plus 362) 1500 years. This would give the year of the Mahābhārata war as 1922 B C. Thus whether we take 1922 B C of the Viṣṇu Purāṇa or 1763 B C according to one calculation, or 1810 B C, according to Mr Pargiter, we can fairly say, that the figure 1477 B C, given in the datum of the above verse, is untenable. Therefore, we repeat that for the present, we take 1922 B C, as the year of the Great War.

Another method of reconciling the discrepancy is, that, instead of reading the verse as given in printed text, if we read it as *चतुर्विंशति* then it would mean, that the interval between Nanda and Parikṣit was, in round numbers, 1500 years, instead of 1050 or 1015 years. This appears a more reasonable reading, and in this view the figure of Mr Pargiter, namely, 1388 (the interval between Nanda and Parikṣit) is nearer the figure of the Viṣṇu Purāṇa, with a difference of 112 years. As a

matter of strange coincidence, there is such a reading, as is evident from Mr Pargiter's footnote given on page 58 of his *Dynasties of the Kali Age*. He says on verse एव वपंसदत्तं तु ज्ञेयं पञ्चासदुत्तरं in his note, No 21 on the word pauchasatuttaram 'So Matsya generally, Vāyu, Brahmanda, Matsya, marked c, o, and j, the reading is pauchasatottaram, In Mss. marked l and m of Matsya and b and l of Viṣṇu, the reading is pauchasatottaram."

This last reading removes all difficulties. According to it, the reading would be, "एवं (or एकं) वपंसदत्तं ज्ञेयं पञ्चासदुत्तरम्" and the verse would then mean "Now from Mahāpradīp's inauguration to Parīkṣit's birth, this interval is, indeed, known as 1500 years."

We shall take therefore, this reading of the verse and in all that we have said above, this is to be understood. Thus according to it, the date of the Great War would be 1500 plus 422 equal to 1922 B.C.

Here, in passing, we may mention a point noted by Mr Pargiter, regarding the two readings of the Matsya Chapter 271 verse 30. That verse according to one text is —

'That, 22, Bṛhadratha kings in future will enjoy the kingdom for full one thousand years.' The other reading is that "sixteen Bṛhadratha kings in future will enjoy the kingdom for 723 years."

In the face of it, these two versions appear to be inconsistent, but, there is really no such inconsistency. The first verse takes its standpoint from the reign of king Parīkṣit, who was contemporary of king Somādi and counts the future kings from that point, as the Viṣṇu Purāṇa has done. From Somādi upto Ripunjaya, the aggregate of the reigns is 1,000 years and the number of kings is 22 (or rather 32) though ten names have dropped three of whom however have been supplied by Mr Pargiter, and others may be found if further search be made. The second verse takes its standpoint from Senājit's reign, consistently with its assertion, that the Purāṇa was recited towards the end of the reign of Senājit, or, to use its own words "Senājit, had just passed away," and the total number of kings is really, sixteen, from that date and their aggregate period of reign is 723 years. Thus both the figures 1000 and 723 years are correct, the starting points of counting being different.

VII *The Śiḥhanta view, therefore, is that the Great War took place in 1920 B.C.* In this we are supported not only by Śrīlharī Svāmī the learned commentator on the Viṣṇu Bhāṣya Purāṇa but we are corroborated by the Saptarṣi Era also. All the Purāṇas (as a rule,) say that the Saptarṣis were in Maghā at the time of the birth of Parīkṣit, some

of them say that they will be in the Krittikā or the twenty fourth from Maghā at the end of the Andhra dynasty, see Vāyu Vol II, (Bibliotheca Indica) Adhy 37, v 417, and Matsya Ch 273, v 44 That dynasty lasted for 460 years So deducting from 2400 (one hundred for each asterism) we get $2400 - 460 = 1940$ That is to say, that there were 1000 years roughly between the birth of Parikṣit and the rise of the Andras in 28 BC As the Saptarṣi calculation is in centuries this gives also 19 centuries BC, for the year of the Great War

ŚRIS CHANDRA VIDYARNAVA

APPENDIX III

[Note —Here we give the translation of three chapters namely of 271-273 of the Matsya Purāṇa, which give an account of the Dynasties of the Kali Age after the War in order, to complete the chronology of the Indian kings and to elucidate the points discussed in Appendix II]

CHAPTER CCLXXI

Risab said —O Sūta, you have described to us the dynasty of Puru, along with the future kings in that dynasty. Now tell us about those kings who will be in the Solar (Sūrya) dynasty. So also tell us here about those illustrious kings in that Yādava family, who will exist in the Kali-yuga. And when those dynasties (Sūrya and Yādava) will come to an end, then, tell us briefly about those pious kings who were kinsmen of these families and who will obtain the kingdom after them, in due order as far as possible —1-3

Note —The future Kings of Paurava dynasty have been described in Chapter 80 Sec p 153

Sūta said —Now, after this, I shall tell you, of the highsouled Ikṣvākus

Post Mahābhārata Ikṣvākus or Solar Dynasty

(1) *Bṛihadbala's* heir [was (2) *Bṛihatksya*, his heir] was the heroic king (3) *Urukṣaya*. The son of Urukṣaya was the famous (4) *Vatsadroha* (*Vatsavyuha*) —4

[According to Mr Pargiter the verse ought to be "Bṛihadbala's heir was the warrior king Bṛihatksya his son was Urukṣaya"]

(5) *Pratirjoma* was after Vatsadroha. His son is (6) *Ditakara* to whom in the *Udhya* leṣṭ, belongs the beautiful city of Ayodhyā —5

Note —According to Vyāsa the reading is who now rules the city of Ayodhyā in *Madhyadesa* showing that *Ditakara* was the ruling prince when this Purāṇa was recited

Ditakara's successor will be the illustrious (7) *Sahadeva*, whose (successor) will be (8) *Dhṛuḍasta*, the high minded —6

His (successor) will be the most lucky (9) *Bhānura* (*Bhānuratha* or *Bhavyanuratha*). And his son will be (10) *Pratipāsa*. The son of *Pratipāsa* will be even (11) *Supratipa* —7

(12) *Marudeta* will be his (*Supratipa's*) son, after whom was (13) *Sunakṣatra*. After *Sunakṣatra* will be (14) *Kinnarāsta*, the harasser of his foes —8

After Kinnarāśva will be the high minded (15) *Antarikṣa*. After *Antarikṣa* will be (16) *Susena*, and (17) *Sumitra*, the conqueror of his enemies (*Amitrajit* —9)

Note — According to another reading *Susena* was the son of *Antarikṣa* whose son was *Sumitra-Amitrajit*. Or after, *Antarikṣa* will be *Suparna* (*Susena*) and after him *Amitrajit*.

(18) *Bṛihadrāja* will be the son of *Sumitra*. *Bṛihadrāja's* (son) will be (19) *Vṛyazān* (*Dharmavān*). Again (20) *Kṛitanjaya*, by name, (will be) the virtuous (*Dhārmika*) son of *Vṛyavān* —10

The son of *Kṛitanjaya* will be the wise (21) *Ranejaya*, (22) *Sanjaya*, the warrior king will come after *Ranejaya* —11

[*Saṅjaya's* son will be (23) *Śākya*. After *Śākya* will be the king (24) *Sudhaudana*. The son of *Sudhaudana* will be (25) *Siddhārtha*, the eminent (26) *Puṣkala* or *Rāhula* will be the son of *Siddhārtha*] —12

After him will be (27) *Prasenajit*. After him will be (28) *Kṣudraka*. After *Kṣudraka* will be (29) *Kulaka*. After *Kulaka* is remembered (30) *Suratha* —13

From *Suratha* was born (31) *Sumitra*. He will be the last king. These *Aikṣvakus* have been declared, who will exist in the *Kaliyuga* —14

These will be in the line of *Bṛihadbala*, they will be the glory of their family. Here the following geneological verse is sung by ancient poets —15

' This dynasty of the *Aikṣvakus* will end with *Sumitra*. On reaching King *Sumitra* it will come to its close in the *Kaliyuga* ' —16

This is thus the dynasty of *Manu*, even as declared before. Hereafter I will relate the *Bṛihadratha* (dynasty of *Magadha*) —17

Post Mahābhārata Bṛihadrathas

Listen about the kings those past those present and those to come in future, from (the stock of) *Jarāsandha* (and) in the line of *Sahadeva* —18

After (1) *Sahadeva* was killed when the great war of *Bhārata* took place, (2) *Somādhi* succeeded him as his heir and became king in *Giri rājya* —19

He reigned for fifty eight years and then (3) *Śrutastard* in his line reigned for sixty-four years —20

(4) *Apratipi* reigned for thirty six years and (5) *Niramitra* after reigning for forty years went to heaven —21

Afterwards (6) *Surakṣa* got the earth for fifty six years and (7) *Bṛihatkarmā* reigned for twenty-three years —22

(8) *Senājit* has just passed away after enjoying the earth for fifty years

Note—Another reading according to the *Vāyu Purāna* is "Senājit is now enjoying the earth, the same number (23) of years"

He will be succeeded by (9) *Śrutanjaya* who will be for forty years Afterwards (10) *Vibhu* will obtain the earth and will reign for twenty eight years, and then (11) *Suchi* will rule the kingdom for fifty eight plus six years (i.e. 64)—23 24

The king (12) *Kṣema* will enjoy the earth for twenty eight years After whom the powerful (13) *Anurata* will reign for sixty-four years—25

(14) *Sunetra* will enjoy the earth for twenty five (another reading thirty-five) years (15) *Nirrata* will enjoy it for fifty eight years—26

After that (16) *Trinetra* will enjoy the kingdom for twenty eight years (17) *Dyumnitsena* (*Dridhasena*) will be for forty eight years—27.

(18) *Mahinetra* will be resplendent for thirty three years (19) *Achala* or (*Suchala*) will be king for thirty two years—28

(20) *Ripuñjaya* will obtain the earth for fifty years, and these 32 kings will be the future *Bṛhadrathas*—29

Note—The following three lines are omitted in our text of the *Matsya Purāna* but supplied by Mr. Pargiter

"Chatvarim sat samā rāja Sanetra bhokeyato tatah
Satyajit prithivim rāja try asitim bhokeyato aśmah
Prapyaemam Vivajlechhāpi paścha vimśad i bhaviṣyati

King *Sanetra* will next enjoy the kingdom for forty years. King *Satyajit* will enjoy the earth for eighty three years (eighty years) And *Vivansjit* will obtain this earth and be king for twenty five years—29A

Note—Our reading is *dvāśrimastha nripa byeta*. Another reading is "Soḍaś-aste nripa jḍeyā bhavitāro *Bṛhadrathāḥ*" And then the verse will mean—these sixteen kings are to be known as the future *Bṛhadrathas*. Then there is further this line in the same manuscript—'Trayo-vims-sāhikam teṣāṃ rājyaṃ chaśata saptakam' And it means— and their kingdom will last seven-hundred twenty-three years According to this reading the sixteen future *Bṛhadrathas* will reign for 723 years Of course this includes *Senājit* also

Their kingdom will last full 1000 years indeed Then *Balaka* (son of) *Pulaka* will be the conqueror of *Kaśtriya*s—30

Note.—The translation is according to the reading

द्वात्रिंशत् नृपा ह्येते मन्विताये वृद्धययः ।

पूर्णे वर्षसहस्रे तु तेषां राज्यं मरिष्यति ॥

But the kings enumerated are 23 only The reading of the *Brahmāṇḍa Purāna* is द्वविंश नृपा ह्येते "These 22 Kings" This is more accurate

Here ends chapter 271 dealing with the geneologies of future
Kṣatriyas and *Bṛhadrathas*

CHAPTER COLXXII

Pradyota or Bālaka Dynasty

Sūta said — When Bṛhadrathas and Vṛtibotras and Avantis have passed away, Pulaka, after killing his master will instal his son (Pradyota or Bālaka) as king — 1

He will instal, Bālaka, born of Pulaka, in the very sight of the Kṣatriyas (by assassinating his master, Ripunjaya) That son of Pulaka will subjugate the neighbouring kings by force and not by right, and will be devoid of royal policy — 2

That (Pulaka) the best of men will reign for 23 years, (2) Pālaka or Bālaka will be king for 28 years (or 24 according to the Vāyu) — 3

(3) King Viśikhṣiṃpa will reign for 53 years (50 according to Vāyu) (4) and Śāryika will be king for 21 years (5) Nandivardhana, his son will be king for 30 years (20 years another reading) These five kings after enjoying the earth, for 52 years (evidently a mistake for 155 or 152) will perish — 4 5

Note — The Viṣṇu as well as the Bhagavata Purāṇa gives the aggregate as 118 years

Śiśunāka Dynasty

Then Śiśunāka destroying all their glory will place his son in Benares and himself go to Girivṛja The King Śiśunāka will reign for 40 years. — 6

His son Kakatarna will obtain the earth for 26 years, Kṣemadharmā will be king for 36 years — 7

Kṣemajit will obtain the earth for 24 years Vindhyaśena will be king for 28 years — 8

Kānrāyana will be king for 9 years, his son, Bhāmāstīa will be king for 14 years — 9

Note — This verse 9 is evidently misplaced here Its proper place is in the Kāvaṇa

Ajitasatru will be king for 27 years Vamsaka will be king for 24 years — 10

His son Udāta will be king for 33 years Nandivardhana will be king for 40 years — 11

Mahānandī will be king for 13 years These will be the kings in the Śiśunāka dynasty — 12

The Śiśunākas will be kings for full 300 years and the kings will be low born Kṣatriyas (Kṣatriyabandhu) — 13

Note — According to the Viṣṇu and Vāyu the aggregate is 862 years But adding the above figures we get 821 only

Early Contemporary Dynasties

Contemporaneous with all these kings will flourish in Kaliyuga other kings also, and they will endure an equal time. There will be 24 Ikṣvāku kings, 27 Panchālas, 24 kings of Kāśī and 28 Haihayas kings —14 15

Then there will be 32 Kalinga kings, 25 Asmaka, 36 Kurava, 28 Maithila, 23 Surasenas, and 20 Vitahotra kings. All these kings will endure the same time and will be contemporaries.

The Nandas 422 B C —322 B C

Then, as an incarnation of Kālī, will be born Mahāpadma, a son of Mahānandī from a Śūdra woman and he will be the exterminator of the Kṣatriya kings —16 18

Afterwards all the kings will be of the Śūdra origin. That Mahāpadma will be sole monarch and a universal Emperor. He will reign for 88 years on this earth. He will uproot all Kṣatriyas through his ambition. His eight sons, beginning with Sukalpa will be kings for 12 years. They will be kings in succession to Mahāpadma one after another. Kauṭilya will uproot all these sons, during the course of 12 years. Then the empire will pass on to the Mauryas, after being enjoyed by (Kauṭilya ?) for a hundred years (or then Kauṭilya, after enjoying the earth for hundred years, will go to heaven) —19 22

The Mauryas

His son Śatadhanva will be the king for 6 years. His son Brihadratha will reign for 70 years —23

For 36 years Aśoka will be king. His grandson will then be king for 70 years —24

His son Daśaratha will be king for 8 years. His son Saptaśī will reign for 9 years (or his son will be for 79 years) —25

These are the ten Mauryas who will enjoy the earth for full 137 years, from whom she (the Earth) will pass to the Sungas.

NOTE.—The text says that there are ten Maurya kings, but its enumeration is short of that number. The following note from Mr. Pargiter is appropriate:—'This dynasty is given by all five Purāṇas, but the account of it has suffered more than that of any other dynasty. Three versions exist here: the earliest in the Matsya, the second in a Vāyu and the third in the Vāyu generally and the Brahmaṇḍa. They agree in general purport but have many differences. The second forms a stage of recession intermediate between the first and the third, and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses misplaced: thus only 5 MSS mention Chandragupta, the second king always omitted, and the account

generally begins with that verse 23 putting the two kings first and then mentions only four kings Asoka and his three successors

[Though the Matsya mentions only seven kings, and that also in a confused manner the full list of ten kings is given in the Viṣṇu Purāṇa (Book IV Chap 24 verses 7-8)

The years of accession noted against their names are taken from Mr V A Smith's *History* page 197

Date of ascension

(1) Chandra Gupta	322 B.C.
(2) Bindusāra Amitrabhāta	298 B.C.
(3) Asoka	273 B.C.
Asoka died	232 B.C.
(4) Suynasa	
(5) Dasaratha	232 B.C.
(6) Sangata	214 B.C.
(7) Śālitana	216 B.C.
(8) Somasarman	206 B.C.
(9) Satadhanva	199 B.C.
(10) Brihadratha	191 B.C.

* Singas

Pusyamitra the commander-in-chief will uproot Brihadratha and will rule the kingdom as king 36 years—27

After him Vasujyestha will be king for seven years After him Vasumitra will be for ten years—28

Note.—Our text omits Agnimitra who was the immediate successor of Pusyamitra and who reigned for 8 years as in the Viṣṇu P.

Then his son Antaka will be (reign) for 2 years Then Pulindaka will be (reign) for 3 years—29

Then Vajramitra will be king for 9 years Then Samābhaga will reign for 32 years Then after him his son Devabhūmi will reign for 10 years These ten petty kings will enjoy this earth for full 112 years And then the earth will go to the Kanvas—30 32

Note.—The Purāṇa enumerates only 8 kings while there ought to be ten This omission is supplied by the names of Agnimitra and Ghosarasa as given in the Viṣṇu Purāṇa The ten kings therefore are the following —

(1) Pusyamitra	153 B.C. (36 years)
(2) Agnimitra	149 B.C. (8 years)
(3) Vasujyestha or Vasujyestha	141 B.C. (7 years)
(4) Antaka	134 B.C. (10 years)
(5) Pulindaka	124 B.C. (2 years)
(6) Vajramitra	122 B.C. (9 years)
(7) Ghosarasa	119 B.C. (3 years)
(8) Samābhaga	116 B.C. (9 years)
(9) Devabhūmi or Devabhūmi	107 B.C. (32 years)
(10) Devabhūti or Devabhūti	75 B.C. (10 years)
	Assassinated in 65 B.C.

Total 120 years

[The aggregate of the reigns is, however, 120 years and not 112, but all the Purāṇas agree in giving 112 years as the duration of Sunga dynasty. This discrepancy might be explained by omitting Agnimitra from the list. He perhaps never reigned as a king apart from his father Puṣyamitra, who though *defacto* king always styled himself Senāpati or Commander in chief and so Agnimitra's name is not mentioned by the Matsya Purāṇa. There is much uncertainty about his reign as pointed out by Mr Pargiter. Or may it be that Agnimitra was practically a king during the life time of his father on certain parts of the vast empire. And the verse "tat-suto' gnimitr astau bhaviṣyati samā nripah" may be read as "tat-suto' ganimitrastu bhaviṣyati samā nripah." According to this calculation Sunga dynasty would appear to have come to an end not in 65 B C but in 73. The Matsya Purāṇa verse 32 is rather inaccurate. It says —

दशैवे क्षुद्रराजास्तो भोक्ष्यन्तीमां वसुधराम् । शतं पूर्णं शते द्वे च ततः शुङ्गानामि-
ष्यति ॥ अमात्यो वसुदेवस्तु प्रसह्य ह्यवनीं नृपः । देवभूमिमथोत्साद्य शीङ्गस्तु भविता
नृपः ।

"These ten Kṣudra kings will enjoy this earth full 100 and 200 (total 300) years. Then it will go to the Sungas." This is evidently a mistake. The earth could not have gone to the Sungas after the Sungas. Nor did the Sungas reign for 300 years. Instead of *tataḥ Sungān gamiṣyati*, another reading is *tataḥ svargam gamiṣyati*, which may refer to the last king namely, Devabhūmi who will go to heaven. This reading is more appropriate than *Sungān gamiṣyati*. Moreover who are these petty kings Kṣudrarājāṇāḥ which the text mentions. It only mentions 8 kings and not 10 for it does not mention Agnimitra and Ghoshoṣa. We have therefore adopted Mr Pargiter's reading — *Daśuto Sunga rājāṇo bhokṣyant-īmāṃ vasundharam Śatam pūrṇam dśā dve cha tataḥ Kanvān gamiṣyati*. This is in accordance with Viṣṇu Purāṇa also which in IV 24 11 says

इत्येते दश शुङ्गा द्वादशोत्तरं वर्षशतं पृथिवीं भोक्ष्यन्ति । ततः कण्वानेषा
भूमीरुपतिः ।]

The Kanvāyanas

The minister Vasudeva forcibly overthrowing the dissolute king Devabhūmi will become king among the Sungas. He the Kanvāyana, will be king for 9 years — 33

His son Bhūmitra will reign 14 years. His son Nīrāyana will be for 12 years — 34

Susarma, his son, will be for 10 years only These are recorded as Sungabhrityas, or Kānvāyana kings —35

These 40 (four) Kanvas are Brāhmanas and they will enjoy the earth for 45 years —36

They will have the neighbouring kings respect them and will be virtuous At the time of their period of reign coming to an end the earth will go to the Andhras —37

Note —The four Kānvāyana kings are shown in the following tabular form —

(1) Vasudeva Kanva	(9 years) 73 B C
(2) Bhṛmumitra	(14 years) 59 B C
(3) Nārāyana	— (12 years) 47 B C
(4) Susarma	— (10 years) 37 B C

Total 45 years

[The last king Susarma was slain by the king Śisuka about 27 or 28 B C]

Here ends chapter 272 describing the Pradyota, Sisunāga, the Nanda, the Maurya, the Sungas and the Kānvāyana dynasties

CHAPTER CCLXIII

Andhras

The Andhra Simuka (Śisuka) with his fellow tribesmen the servants of Susarman, will assail the Kānvāyanas and him (Susarman) and destroy the remains of the Sungas' power and will obtain this earth —1 2

Note —The above translation is according to Mr Pargiters text According to our text the reading is —

“काण्वायनास्ततो भूपा सुशर्माण प्रसहताम् ।

शुङ्गानां चैव यच्छेषं क्षपित्वा तु बलीयसम् ॥

This would mean —“Then Kānvāyana nobles of Susarma having assailed her (Earth) and putting to an end what remained of the Sungas will become powerful.” This shows that the chieftains of the last Kanva King Susarman revolted against him and put an end to the Sunga power

Their tribesman (a kinsman of these Kānvāyana chieftains (bhūpās) who had revolted against Susarman) called (1) Śisuka Andhra will get this earth For 23 years Śisuka will be the king —2

His younger brother (2) Kṛṣṇa will be 18 years His son (3) Śrī mallakarna (Śrī Śātakaṛṇi) will be 10 years. Then (4) Purnotsanga will be king 18 years —3

Note —Mr Pargiter inserts (5) Skandhastambhi will be king 18 years” after Purnotsanga

Then after him (30) Vijaya will be king 6 years Then (31) Chandaśri Śāntikarna, his son will be 10 years —15

Then (32) Pulomā, another of them, (viz, Pulomā II) will reign 7 years —(16a)

These 19 Andhras will enjoy the earth for 460 years On the kingdom of the Andhras coming to an end, there will be kings belonging to the lineage of their servants —16 17

Note.—The Purāṇa mentions at the end that the number of kings will be 19 but as a matter of fact, it enumerates 30 kings, and the number would rise to 32 if the kings inserted by Mr Pargiter be taken into account.

[We give in a tabular form the list of the names of the kings with their reigns —

(1) Śisuka Andhra	23 years	(17) Itāla	5 years
(2) Kṛṣṇa	18 "	(18) Śāndulaka	5 "
(3) Śrīmullakarni	10 "	(19) Purindresena	21 "
(4) Iśrōtsaṅga	18 "	(20) Saumya (a wrong name with no years)	
(5) Śkandhastambhi	18 "	(21) Śundara	1 "
(6) Śātākarni	58 "	(22) Chakora	6 months
(7) Lambodara	18 "	(23) Śivasvāti	28 years
(8) Āpitaka	14 "	(24) Grotamiputra	31 "
(9) Meghasvāti	18 "	(25) Pulomā	28 "
(10) Svāti	18 "	[(26) Śātākarni	29 (doubtful)]
(11) Śkandhasvāti	7 "	(27) Śivasri	7 "
(12) Mṛigendra	3 "	(28) Śivaskandha	3 "
(13) Kuntala	8 "	(29) Yajñaśri	29 "
(14) Svātivarṇa	1 "	(30) Vijaya	6 "
[(15) Pulomāvi	36 "]	(31) Chandaśri	10 "
(16) Arktavarṇa	25 "	(32) Pulomā II	7 "]

Various Local Dynasties

On the kingdom of the Andhras coming to an end, there will be kings in the lineage of their servants who would be called Śrīpārvatīya Andhras —17

There will be 7 (kings in the line of the servants of) Andhras, 10 Ābhīra kings, also 7 Gardabhīlas and 18 Śīkas —18

There will be 8 Yavana kings, and 14 Tuśāra kings and 13 Gurunda kings and 19 (or 11 Mauna) Hāna kings —19

The 8 Yavana kings will reign for 87 years The 7 Gardabhīlas will enjoy this earth again (no years given 72 according to Vāyu) —20

The earth is recorded to have belonged to the Tuśāras for 7000 years And 18 kings for 183 years as well [printed text corrupt Ought to be —' Eighteen Śīkas for 183 years] —21.

For half four hundred years there will reign the 13 Gurundras of Mlechchha origin along with Śādra kings. (Or the 13 future Gurundras along with low caste men all of Mlechchha origin will enjoy it half four hundred years i.e. 200 years—22

For 103 years the 11 kings will enjoy the earth (no name) (The word Hūnas should be supplied to complete the verse and it would then mean the 11 Hūnas will enjoy the earth for 103 years) The (seven) Śrīpārvatya Āndhras will endure 52 years—23

The 10 Āhīras kings will be for 67 years. When they are overthrown by time then there will be Kīlakīla kings—24

Note—These local dynasties with their periods of reign may be thus shown in a tabular form—

Dynasties	Periods of Reign	No. of Kings
(1) Anlra Bhṛityas (6r pārvatya)	5* years or twice 50 or 100 years	7
(2) Abhīras	67 years	10
(3) Gaṇḍabhīlas	72 years (as in Vāyu)	7
(4) Bākas	183 years	18
(5) Yaśvanas	87 years	8
(6) Tuṣṭīras	7000 years (1077)	14
(7) Gurundras	200 years	13
(8) Hūnas	103 years	11 or 19
(9) Kīlakīlas		

Note—The account of these dynasties consists of three parts the first of which summarizes the number of kings in each dynasty and the second states its duration while the third adds certain subsequent kings. In the first part the Matsya Vāyu, and Brahṁanda agree generally but in the second the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends.

"These local dynasties are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in Introduction Sec 42 B and with reference to the middle of the 2nd century A.D. When the account was first compiled as preserved in the Mt for the revised versions in Vā and Bā did not revise the periods. If those remarks be sound the Śrīpārvatya Āndhrabhṛityas had at that time reigned 52 years or (if we read dvīpanchastam) possibly 100 roughly according to Mt, while the Yaśvanī Bā reading is no doubt corrupt and should perhaps be 117 or 103 years. The Āhīras had then reigned 67 years. The Gaṇḍabhīlas 72 years the Bākas 183 years the Yaśvanas 87 or 8* years, and the Tuṣṭīras 7000 or 500 according to the proper construction of the sentences but perhaps 107 or 105 is really meant. The 13 Gurundras or Gurundras had then reigned half of the quadruple of 100 years, that is 200, according to Mt, or 300 according to Vā and Bā but the latter is probably a corruption of the former reading for Vā and Bā say precisely 192 years. The Hūnas or Hūnas had then lasted 103 years.

"Mention of these races is found in the inscriptions, thus Āhīras in Luders list of Inscriptions, p. 1137 (p. 1137 in L. x Appendix) and Fleet's Gupta Inscriptions, p. 14 Bākas, Luders list No. 1123 1124 1125 1126 1127 and perhaps 1001 2, and

FGI p 14, Yavanas, Luder's list, Nos 663, 965, 1093, 1123, 1140, 1154, 1156, Murundas in FGI p 14 and Murundadevi, id, pp 123, 132 138 Hunas FGI pp 56, 148 206 A Vakataka, prince Vindhyaasakti is mentioned in Kieithorn's Inscriptions of Northern India, No 622 (Epiq Ind v Appendix)' (Pargitor's Kali Dynasty p 41)

THE EVILS OF KALI AGE

There will be Yavanas here for the sake of religious feeling (pilgrimage or propaganda) or pleasure or profit. The Âryas and the Mlecchhas (will dwell) mixed up in all provinces (janapadas) —25

The people will steadily deteriorate by adopting a contrary course of life, so also the kings will be greedy and speakers of untruth —26

All will be overpowered (killed) everywhere by Kalki whether they be Âryas or Mlecchhas. They will be irreligious,avaricious, and heretical and cruel hypocrites everywhere —27.

When the royal family will be destroyed, and the close of the Kali Age will come and righteousness will perish, there will remain few good people not given to coveteousness —28

The people will be unholy, unrighteous and oppressed with disease and sorrow, and goaded by failure of rain they will be eager to destroy each other —29

Unprotected by anyone, always living in terror, surrounded by deep difficulties, the entire population will begin to live on (the top of) mountains and on the banks of rivers —30

When the royal families will be destroyed, the people, will desert their homes, and devoid of affection they will abandon their brothers and friends, and will have no one to protect them —31

They will not observe the rules of caste and order of life, and be addicted to unrighteousness. They will subsist on fruits, roots and leaves of trees, and will be clothed in tattered garments, barks and skins, and thus they will wander over the earth in search of livelihood —32

Thus the people having suffered (innumerable) miseries during the close of the Kali Age will become totally extinct, along with the extinction of the Kali Age —33

When the Kali Age will be exhausted, after having been on earth for full 1000 divine years together with the Sandhi periods, then on its end, the Krita Age will come —34

Chronological Particulars

Thus have I declared in due order the entire series of genealogy—

the kings who have passed away, and those who exist now and those who have not yet come to existence—35

Now from Mahāpadma's inauguration up till the birth of Parikṣit, this interval is indeed known as 1050 years (1015 according to Viṣṇu, and 1500 according to our reading)—36

Note—In manuscripts of Matsya Purāna marked c a, f the reading is Sat-ottaram. Similarly in Mas. l n of Matsya and V, l of Viṣṇu the reading is lancha-sat-ottaram, meaning 1500. This period of 1500 is the true interval obtained by adding up the periods of reigns of the Bāhadrathas Pradyotas and Śisunāgas as given in the Viṣṇu Purāṇa and other Purāṇas. Thus—

Bāhadrathas from Somapī to Ripuñjaya	..	1000 years
Pradyotas		128
Śisunāgas		- 262 "
		<hr/> 1500 "

Therefore the Mas. of the Matsya referred to by Mr Fargiter are more correct than the printed text. This verse, therefore should read

महापद्मभिर्देशसु यावज्जगम परीक्षित । एव वर्षसहस्रं तु श्रेयं पद्मशतोत्तरम् ॥

This is the reading we prefer to adopt as being in harmony with the text of Viṣṇu Purāṇa. Mahāpadma Nanda was anointed in 473 B.C. Therefore, Parikṣit was born in 1523 B.C. which was the year of the Great War

Now from Mahāpadma's inauguration to Parikṣit's birth, this interval is indeed known as 1500 years—36

Moreover in the interval which elapsed from the last Andhra King Pulomāvi to Mahāpadma—that interval was 836 years—37

The Cycle of 2700 years or Saptarṣi or Laukika Era

The same future interval of time, beginning from Parikṣit till the end of the Andhras is thus expressed in the Bhāviṣya (Purāṇa) regarding those (kings) enumerated by the Śrutarṣis who know the ancient stories (in these terms)—38.

'When again (there will be end) of 27 future Andhras, (the Great Bear) will be in a line with the towering brilliant Agni (the presiding deity of Kṛttikā asterism)'—39

An equal space of time is still future subsequent kings beginning from the end of the Andhras (till Parikṣit are declared therein. They have been enumerated in the Bhāviṣya Purāṇa by Śrutarṣas who knew the ancient stories—38 (Fargiter)

Note—The reading in the Anandāśrama edition of the verse 39 is—

सप्तविंशतिमाण्यानामा भ्रातृणां सु यदा पुनः ॥

It is evidently corrupt according to Mr Fargiter. Pradiptena in the above he would

amend into Pratipena and samāh should become samam. The verse therefore should read :—

सत्तर्पयस्तदा प्रांशुप्रतीपेनाग्निना समम् । सत्तर्पिंशतिभाव्यानामान्ध्राणां तु यदा पुनः ॥

Another reading is :—

सत्तर्पयस्तेथा ते स्युः प्रदीप्तेनाग्निना समम् ।

as given by the editor of Visṇu Purāṇa in Bk. IV, Ch. 24 p. 235

The Seven Rishis were then (at the time of the birth of Parikṣit) on a line with the towering brilliant Agni (the presiding deity of Kṛttikā) At the end of the future twenty seven Andhras the cycle repeats itself. (Parqiter)

Note.—This Saptarṣhi or Laukika Era appears to be a contrivance of historians and is still in use in Kāśmīr as first pointed out by the late Dr. Bühler, as will appear from the following extracts from the Encyclopedia Britannica—Article—"Hindu Chronology," and Dr. Bühler's Kāśmīr Reports pp 59 et seq.

"The Saptarṣhi reckoning is used in Kashmīr, and in the Kāngra district and some of the Hill states on the south-east of Kashmīr; some nine centuries ago it was also in use in the Punjab, and apparently in Sind. In addition to being cited by such expressions as Saptarṣhi-samvāt, "the year (so-and-so) of the Saptarṣhis," and Śāstra-samvatsara, "the year (so-and-so) of the scriptures," it is found mentioned as Lokakālā, "the time or era of the people," and by other terms which mark it as a vulgar reckoning. And it appears that modern popular names for it are Pahāḍi-samvāt and Kashehī-samvāt, which we may render by "the Hill era," and "the crado era." The years of this reckoning are lunar, Chaitrādi; and the months are *purnaimānā* (ending with the full moon). As matters stand now, the reckoning has a theoretical initial point in 3677 B.C.; and the year 4976, more usually called simply 76, began in A.D. 1900; but there are some indications that the initial point was originally placed one year earlier.

as in the *Mātaraṅgīnī*, so also in inscriptions which range from A.D. 1201 onwards, only the abbreviated figures have hitherto been found. Essentially, therefore, the Saptarshī reckoning is a centennial reckoning by suppressed or omitted hundreds, with its earlier centuries commencing in 3076, 3376, and so on, and its later centuries commencing in A.D. 25, 125, 225, &c., on precisely the same lines with those according to which we may use, e.g. 98 to mean A.D. 1798, and 57 to mean A.D. 1857, and 9 to mean A.D. 1909. And the practical difficulties attending the use of such a system for chronological purposes are obvious, isolated dates recorded in such a fashion cannot be allocated without some explicit clue to the centuries to which they belong. Fortunately, however, as regards Kashmir we have the necessary guide in the facts that Kalhana recorded his own date in the Saka era as well as in this reckoning and gave full historical details which enable us to determine unmistakably the equivalent of the first date in this reckoning cited by him, and to arrange with certainty the chronology presented by him from that time.

The belief underlying this reckoning according to the course of the Seven Rishis is traced back in India, as an astrological detail to at least 6th century A.D. But the reckoning was first adopted for chronological purposes in Kashmir and at sometimes about A.D. 800, the first recorded date in it is one of 'the year 89,' meaning 8890 = A.D. 813-814, given by Kalhana. It was introduced into India between A.D. 925 and 1025 (*Encyclopædia Britannica*, Eleventh Edition Vol. 18 pp. 499-500).

"The beginning of the Saptarshī era is placed by the Kashmirians on Chaitra sudi 1 of the twenty fifth year of the Kallyuga and the twenty fourth year, in which Kalliana wrote is consequently the Saptarshī year 4224. For

The distance between Chaitra sudi 1 and the beginning of the Saka era is	2,161
The distance between Saka samvat 1 and Chaitra sudi 1 is	1,070
Hence results a total of Saptarshī years	4,231

My authorities for placing the beginning of the Saptarshī era in Kali 25 are the following. First, I Dayāram Jotsi gave me the subjoined verse, the origin of which he did not know —

Kaler gatah alyakaneśvararashīḥ saptarshīvarṣāś trīlīkam prayātāḥ,
 Lokēhi samvatsarapattrikāyām saptarshīmānām pravardanti mantah.

"When the years of the Kallyuga marked by the arrows and the eyes' (i.e. the five and the two or as Indian dates have to be read backwards 2) have elapsed the most excellent Seven Rishis ascend to heaven. For in the calendar (used) in the world the virtuous declare the computation of the Saptarshī, (years to begin from that point)."

Paṇḍit Dāmodar explained the verse as I have done in the above translation and added that each Saptarshī year began on Chaitra sudi 1 and that its length was regulated by the customary mixing of the chāndra and saka mātā.

Saptarshi era is not an invention of his own but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B. C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B. C. But it seems to me certain that it is much older than Kalhana's time because his equation $44=1078$ agrees with it.† It may therefore be safely used for reducing with exactness the Saptarshi years, months, and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key. Dr. Bühler's Kashmir Report pp. 59 and 60.

Note.—Mr. Pargiter, reads "saptarjyāś tādā Paśyē Pratīpē rājā vai samam" and he translates it thus—The Great Bear was situated equally with regard to the lunar constellation Pūṣā while Pratīpā was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself.

"In the circle of the lunar constellations, wherein the Great Bear revolves, and which contains 27 constellations in its circumference, the Great Bear remains 100 years in (conjoined with) each in turn" (40), (according to Pargiter).

This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear (41a) (Pargiter).

The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky—42 43 (Pargiter).

This is the exposition of the conjunction of the Lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghās in Parīkṣit's time 100 years—44 (Pargiter).

The Brāhmanas (the Seven Seers) will be in the 24th constellation 100 years (when) at the termination of the Andhras Pargiter—45.

Note.—The 24th constellation from Maghā counting retrograde is Chitrā. According to this calculation the interval between Parīkṣit and the termination of Andhras is 2400 years. Subtracting 836, we get 1564, or the interval between Nanda and Parīkṣit. Or in round number the Great War took place 1600 years before Nanda's time.

If however, the 24th No. in the order of reckoning the nakṣatras be taken then the line of the Saptarjyās will be in Śatabhīṣā or 1400 years. Deducting 836 we get 564 the interval between Nanda and Parīkṣit—evidently incorrect. But 836 is the interval between Nanda and the termination of the Andhras. If however we read Andhrāṇṣe instead of Andhrānte and this is the reading of Brāhmānda then it will mean "at the commencement of the Andhras. The Andhra dynasty lasted for 400 years or the interval

† The use of the Saptarshi era in Kashmir and the adjacent hill states which continues even in the present day, has first been pointed out by General Cunningham.

between Nanda and the commencement of the Andhras was $836-460=376$ years. Deducting 376 (instead of 836) from 1460 we get 1084 years the interval between Parikṣit and Nanda. This figure is approximately correct, according to some texts.

The Evils of the Kali Age (Resumed)

Thenceforward all this world will fall upon very bad times. Men will be hars, greedy, and destitute of righteousness, affection and wealth. The religion of Śrutis and Smṛtis will become very lax, and so also will be destroyed the orders and castes—46

The people will be of mixed origin, weak in body and will be led astray and deluded. Brahmanas will sacrifice for Śūdras (or will study under Śūdras) and Śūdras will take to teaching Mantras—47

Those Brāhmanas will adore* such Śūdras anxious to acquire wealth from them (or anxious to get the meaning of the Mantras from them). And gradually there will be seen all the causes which go towards the removing a man from his own caste—48

Thus towards the end of the age, the few weaklings that will remain, on earth will also go to extinction—49a

The duration of Kali

On that very day and in that very moment when Kṛiṣṇa went to heaven, the Kali Yuga arrived on earth. Now listen to its duration from me. The wise say that its duration is 400,000 years—50

Together with four times eight (32) thousand years according to human calculation (i.e., $400,000+32,000=432,000$). Or in other words its duration is 1000 divine years together with the twilights (i.e., $1000+200=1200$ divine years $=1200 \times 360=432,000$)—51

When the Kali Yuga comes to an end the Kṛita Yuga will again come—52a

The Aila and the Ikṣvāku dynasties have been described along with their branches. The dynasty of the Ikṣvakus (the Sūryavamśa) is remembered to have come to an end with Sumitra when Ikṣvāku Kṣatriyas will cease. The Aila Kṣatriyas (Chandra-vamśa) were contemporary with these (or the last of the Aila Kṣatriyas was Kṣemaka—Vāyu,) so the knowers of the Somavamśa understand it—53

Note.—The text in verse 51 b is

रेतयेरेणमुपवस्य दद मेदं प्रकीर्तितं ॥

It apparently gives no meaning. The translation follows the reading of the Vāyu—

रेतयेरेणमुपवस्य दद मेदं प्रकीर्तितं ॥

All these are declared to be the glorious descendants of Vivasvat those who are passed, those who exist now and those who will be in the future —54

The Brāhmanas, the Kṣatriyas, the Vaiśyas and the Śūdras are remembered to exist in this Vāivasvata manvantara i.e., all are sons of Vāivasvata Manu. Thus ends the genealogy of dynasties —55

A Prophecy

Devāpi the Paurava king and Maru, a king of Ikṣvāku dynasty, are both existing in the village, Kalāya, through the force of their great Yoga —56

In the 29th Mahāyuga these two will be the leaders of Kṣatriyas and will restore Kṣatriyahood. Savarchas the son of Manu (Maru?) will be the founder of the (future) Aikṣvāku line —57

In the 30th Mahāyuga he will be the first founder of that dynasty. Similarly Satya, the son of Devāpi, will be the (first) king (and the founder) of the Aila dynasty —58

These two (Devāpi and Maru) will be the restorers of Kṣatriya chivalry, in the beginning of that Mahāyuga. Thus should be understood the characteristics of the dynasties in all the Yugas —59

Even after the close of the Kali Yuga, the Seven Sages who continue to exist along with these two throughout the Kṛta Yuga, then will incarnate in the middle of the (future) Tretā Yuga. They will take birth in order to be the seeds of Brāhmanas and Kṣatriyas (of Brahmanic parentage) again. Thus at the end of the Pūyā asterism (when the Great Bear is in a line with that asterism) the Seven Sages, along with those kings (take birth on earth) for the sake of procreating children in every 'Yuga. Thus the Brāhmanas know the close relationship of the Kṣatriyas with the Brāhmanas (and how several Kṣatriya dynasties had Brahman paternity) —62

Thus at the close of each Manvantara, these (two) immortal Kṣatriyas and (seven) Brāhmanas, who cross over from one Yuga to another (in their full consciousness), are called Santānis in the Śruti or founders of future human races. They become the origins of (the future) Brāhmanas and Kṣatriyas —63

The Seven Sages know thus the rise, and fall, and the longevity of these founders of dynasties, as well as the decline and rise of the dynasties. —64

Thus in their due order the Ailā and the Ikṣvāku kings take their birth in the Tretā and come to an end in the Kali age—65

Note —Thus in the Kṛita or Satya Yuga and upto the middle of Tretā there exists no four-fold caste or only one caste that of the fighters or warriors (Kṣatriyas who are the pioneers of emigration and open up new lands. It takes $4\,000 + 1\,500 = 5\,500$ years to settle fully and completely for a new race. After that the four fold division takes place

These kings will follow in due succession (through Tretā and Dvāpara and Kali according to the characteristics of the age till the Manvantara comes to an end)—66a

When Paraśurāma, t' e son of Jamādagni, annihilated the Kṣatriyas, then the whole world became destitute of Kṣatriya born world rulers. They all belonged to mixed dynasties (Brahman and Kṣatriyas or Ilā and —Ikṣvāku kings). All the kings owed their origin to double paternity, Brāhmanas and Kṣatriyas. I shall declare that now the cause of double dynasty paternity. Hear it from me—67

The dynasties of Aila and Aikṣvāku are said to be the origin of all kings who belonged to a certain class (who ruled in dynastic succession), as well as other Kṣatriyas on earth who were not rulers—68

The descendants of the Aila family were numerous, not so however the kings of the Aikṣvāku dynasty. They gave rise to full 100 famous dynasties—69

Similarly the extent of the Bhoja dynasty was double that of the above, and double of the Bhojas were the other Kṣatriya dynasties, who spread on all quarters, and the Bhoja clan became divided into four branches—70

Now those who are past and those who were their contemporaries together with their names I shall declare. Listen to me—71a

There will be 100 kings of the dynasty of Prativindhya, 100 Nagas, 100 Hayas, 101 Dhātarastras and 80 Janamejayas. 100 in the family of Brahmadattas and 100 hero kings in the Kaurava family (or 100 Siri and Viri kings or Siri and Karna kings)—72

Then 100 were Panchala kings, 100 Kāśi kṣātra kings, then 2000 Nīpas and Śiśuvindus—73

All these were performers of sacrifices and all of them were givers of myriads of gold coins in feasts to the Brāhmanas. Thus hundreds and thousands of royal Risi kings have passed away. They belonged to the family of Lord Vairāṣatī Manu and they exist in the present day also. Their births and deaths are for the sake of the maintenance of the world—74 75

Even in one hundred years I cannot finish the recital of the descendants of these kings and the mutual co-relationship to each other —76

In the *Vaivasvatā Manvantara* 27 *Mahāyugas* have passed away and the current one is the 28th *Mahāyuga*. Those *Sistas* (the Holy Seeds) along with the *Devas* who are their companions are now to be declared. Listen to that —77

In the remaining portion of the *Mahāyuga* of the *Vaivasvatāmanvantara* there will be (or there are existing) 43 *Mahātmas* —78

Thus have I declared to you fully and briefly the whole history and I cannot repeat it in its entirety on account of its being too large —79

I have declared all the *Rājarsis* who have passed away along with the passing away of the *Yugas* as well as the kings belonging to the dynasty of *Yayati* and those belonging to the dynasties of the Lord of the *Vedas* —80

All these illustrious ones have been declared to you. He who hears the recital of this history obtains all the five worldly blessings so difficult of attainment here —81

He gets long life fame wealth heaven and progeny. By hearing and committing to memory this genealogy of kings one verily goes to the highest heaven —82

Here ends Chapter 273 dealing with the chronology of future kings

NOTE

Brahmanda III —74, Verses 225, et seq

When the moon and the sun and the (constellation) *Tisya* and *Brīhaspati* shall come together in the same zodiacal sign then may the *Kṛta* age be —2*5.

This is the entire series of dynasties which has been declared to you in due order—the dynasties which have passed away and those which exist now and those which are in future —226

From the birth of *Parikṣit* up to the end of the inauguration of *Mahānanda*—this period is to be known as 1000 years —227

Similarly to speak of the duration which (elapsed) after *Mahāpadma* eight hundred and thirty six years are remembered to be the interval —228

This future interval of time is declared to be the year beginning with the end of the *Andhras* and enumerated in the *Bhaviṣya*, by the *Brutarṣi* (verse 1 in the *Vedas*) knowers of the *Purāṇas* —229

Note —836 years is therefore the interval beginning from the end of the *Andhras* to *Mahāpadma* reckoning backward

(At the time of the birth of *Parikṣit* the Seven *Risīs* had obtained (entered) them (into the beginning of) the hundred years in the constellation sacred to the *Pitris* (*Iti*, *Maghā*) (And after finishing their cycle) by 2700 years with the end of the *Andhras*

they (the Seven Rishis) commence again their future revolution—230

In the entire circle consisting of the 27 lunar constellations, the Seven Sours remain for 100 years in each in turn—231

This is the Cycle of the Seven Sours (consisting of 2700 human years) And reckoned in the terms of Divine years (360 human years equal to 1 Divine year), this period is equal to 6 divine months together with 7 divine years (i.e., 2700 divided by 360 equal to 15 divided by 2 equal to $7\frac{1}{2}$)—232.

According to these (constellations) Divine time proceeds by means of the Seven Sours—233a

The two front stars of the Seven Sours, which are seen in the northern region, the lunar constellation which is seen situated equally between them in the sky, the Seven Sours are to be known as conjoined with that constellation 100 years in the sky—233b 234.

This is the length of the period of enjoyment of the (Seven) Sours with each lunar constellation—235a

The Seven Sours then yet disunited, after enjoying for 100 years in the epoch of Parikṣit, (and moving on) they will be for hundred years in the 24th (lunar constellation) at the beginning of the epoch of the Andhras.—235b-236a.

Ante.—The Andhra epoch commenced when the line of the Great Bear was in the 24th Nakṣatra or Śatabhīṣā.

Bhāgavata Purāna, XII., 31, 26-32

"From your birth (Parikṣit is addressed by Saka) to the inauguration of Nanda, 1115 years will elapse.

Of the Seven Rishis two are first perceived rising in the sky, and the asterism which is observed to be, at night, even with the middle of those two stars is that with which the Rishis are united, and they remain so during a hundred years of men. In your time, and at this moment, they are situated in Māghā

When the splendour of Viṣṇu, named Kṛiṣṇa departed for heaven, then did the Kali age during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy feet, so long the Kali age was unable to subdue the world.

* When the Seven Rishis were in Māghā, the Kali age, comprising 1200 (divine) years (432 000 common years), began, and when, from Māghā, they shall reach Pūrvāṣāḍhā, then will this Kali age attain its growth, under Nanda and his successors."

Viṣṇu Purāna, Book IV, Chap XXIV.

As it is said — "When the sun and moon, and (the lunar asterism) Tīrṭya, and the planet Jupiter are in one mansion, the Kṛitā age shall return."

Thus, most excellent Mani, the kings who are past, who are present, and who are to be, have been enumerated. From the birth of Parikṣit to the coronation of Nanda it is to be known that 1015 years have elapsed. When the two first stars of the seven Rishis (the great Bear) rise in heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Rishis continue stationary, in that conjunction, for a hundred years of men. At the birth of Parikṣit, they were in Māghā, and the Kali age then commenced, which consists of 1200 (divine) years. When the portion of Viṣṇu (that had been born from Vāsudevya) returned to heaven, then the Kali age commenced. As long as the earth was touched by his sacred foot, the Kali age could not affect it. As soon as the incarnation of the eternal Viṣṇu had departed, the son of Dharma, Yudhiṣṭhira,—with his brethren,

abdicated the sovereignty. Observing unpropitious portents consequent upon Kṛṣṇa's disappearance he placed Parikṣit upon the throne. When the seven Rīṣis are in Pūrvaśrīṣṭī then Vanda will begin to reign, and thenceforward the influence of the Kali will augment.

The day that Kṛṣṇa shall have departed from the earth will be the first of the Kali age the duration of which you shall hear. It will continue for 360 000 years of mortals. After twelve hundred and nine years shall have elapsed the Kṛti age shall be renewed.

Note.—Interval between the Birth of Parikṣit and the Accession of Nanda

We have mentioned above that this important period the interval between Parikṣit and Nanda is absolutely necessary to determine accurately the chronology of Indian History. The Purāṇas are not absolutely unanimous on this point. They, the most of them mention that this interval was 1015 years or 1000 years and the Viṣṇu Bhāgavata says that it was 1115 years. But most of these Purāṇas give also the aggregate periods of reigns of the dynasties. But the sum of these aggregates does not generally coincide with the figures given above. Thus the Viṣṇu Purāṇa Bk. IV. Ch. 24 verso 32 says that from the birth of Parikṣit to the coronation of Nanda 1015 years have elapsed. Yet according to the duration of the different intermediate dynasties as enumerated by it in Chs. 23 and 24 the duration comes to 1500 years namely

Magadha kings	1000 years
Pradyota &c	138 years
Śiśunāga &c	362 years
	1500 years

So nearly though the Bhāgavata in Bk. 12 Ch. 2 verso 26 says that this interval is 1115 years yet in the dynasties given by it the total comes up to a larger figure. This point struck the commentator Bṛhadharasvāmī, and he says —“Vastatā tu Parikṣit-Nandayor-antarām dvābhyām nyūnam varṣānām sārḍha sahasraṃ bhavati. Yathā Parikṣit-samākālam Māgadha-n-Mājarīn ārabhya Ripunjayaṅtī vimsatī rājānah sahasrasamvatsaram bhokṣyanti ityuktam Navamśakandho Ye Bahadrathabhōpālā bhāvyaḥ sahasravatsaram iti. Tathā param pañcha Pradyotanaḥ śatatriṃśottara Śalam Śiśunāga-cha śaṣṭhyottara-sata-trayaṃ bhyokṣyanti pṛithivīm iti atra-eva uktatrāt.”

As a matter of fact the interval between Parikṣit and Nanda is 1500 years less 2 years, that is 1498 years. Because beginning with Mārjari king of Magadha, who was contemporary of Parikṣit, up to the end of Ripunjaya 20 kings will enjoy the earth for 1000 years has already been mentioned in the Purāṇa in its 9th Book in the following verses — These Bahadratha kings of the future will endure for 1000 years and after them the five Pradyotas will enjoy the earth for 138 years after whom the Śiśunāgas will enjoy it for 360 years.

Thus we have then the authority of Bṛhadharasvāmī for holding that 1500 years or more accurately 1498 years is the interval between Parikṣit and Nanda. The great war therefore took place 1498 plus 422 years in all 1920 years B. C. according to Bṛhadharasvāmī.

abdicated the sovereignty. Observing unpropitious portents consequent upon Kṛiṣṇa's disappearance he placed Parikṣit upon the throne. When the seven Rājas are in Pṛaiyādhā then Nanda will begin to reign and thenceforward the influence of the Kali yug will be at an end.

The day that Kṛiṣṇa shall have departed from the earth will be the first of the Treta age the duration of which you shall hear. It will continue for 360 000 years of men's life. After twelve hundred divine years shall have elapsed the Kṛita age shall be renewed.

Note.—Interval between the Birth of Parikṣit and the Accession of Nanda.

We have mentioned above that this important period the interval between Parikṣit and Nanda is absolutely necessary to determine accurately the chronology of Indian history. The Purāṇas are not absolutely unanimous on this point. They do most of them mention that this interval was 1015 years or 1050 years and the Viṣṇu Bhāgavata says it was 1125 years. But most of these Purāṇas give also the aggregate periods of reign of the dynasties. But the sum of these aggregates does not generally coincide with the figures given above. Thus the Viṣṇu Purāṇa Bk IV Ch. 24 verse 32 says that from birth of Parikṣit to the coronation of Nanda 1015 years have elapsed. Yet according to the duration of the different intermediate dynasties as enumerated by it in Chs. 22 and 24 the duration comes to 1500 years namely

Magadha kings	1000 years
Pradyota &c	158 years
Śiśunāga &c	362 years
	<hr/>
	1500 years

Similarly though the Bhāgavata in Bk 12 Ch. 2 verse 26 says that this interval is 1125 years yet in the dynasties given by it the total comes up to a larger figure. Here point struck the commentator Bṛidharaśvāmi and he says —“*Vasantas-ta Par Nandayor-antaram dvābhyām nyūnam varjānām sārḍha sahasraṁ bhavati Yataḥ Paṇḍukālam Śiśunāgaḥ n Marjāri-śreṣṭhaḥ Itipunjayānta vimati rājānāḥ sahasrasamvat bhokṣyanti Ityuktam Navamukandhe*” i.e. Bahadrathabhaṅpālā bhāvyaḥ sahasravats iti Yataḥ param pañche Pradyotanaḥ aṣṭatrimśottaraḥ satam śiśunāga-cha pañcāṣṭa trayam bhokṣyanti prithivīm iti atra-eva uktatvāt.

As a matter of fact the interval between Parikṣit and Nanda is 1500 years less 2 that is 1498 years. Because beginning with Marjari king of Magadha, who was contemporary of Parikṣit up to the end of Itipunjaya 20 kings will enjoy the earth for 1000 has already been mentioned in the Purāṇa in its 9th Book in the following verses — Bahadratha kings of the future will endure for 1000 years and after them the Pradyotas will enjoy the earth for 153 years after whom the Śiśunāgas will enjoy it 397 years.

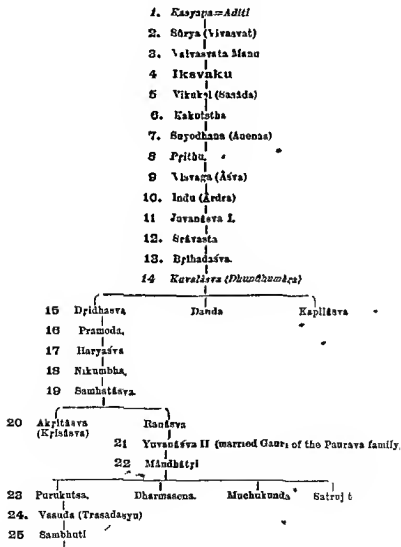
Thus we have then the authority of Bṛidharaśvāmi for holding that 1500 years more accurately 1498 years is the interval between Parikṣit and Nanda. The great therefore took place 1498 plus 422 years in all 1920 years B.C. according to Bṛidhar

APPENDIX VI.

TABLE No 1

THE SŪRYA VAMŚA or THE SOLAR DYNASTY

(Pre Mahābhārata War)



26. Tridhanvan,
 27. Trayyārūpa,
 28. Satyavrata
 29. Satyāratha (Tridāku)
 30. Harischandra
 31. Rohita.
 32. Vṛka.
 33. Dānu.

34. Sgara two wives Dhānmatl and Prabhā (d. of Yada ?) Prabhā produced 60,000 sons

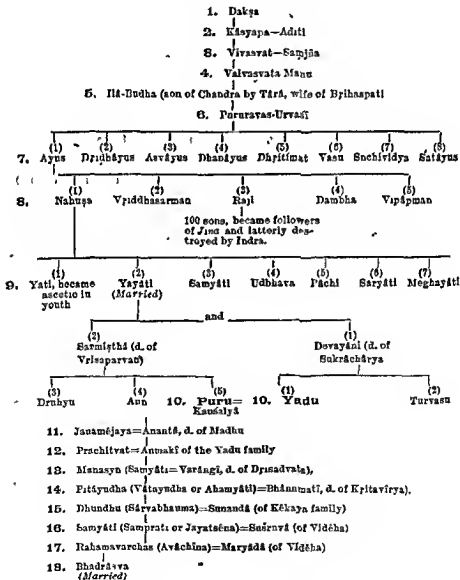
34. Sgara=Dhānmatl.
 35. Asmatljas
 36. Amamat.
 38. Dillpa I
 39. Bhagiratha.
 40. Nibhaga.
 41. Ambaripa.
 42. Sindhodvīpa
 43. Ayotāyus
 44. Nityarpa
 45. Kalmāṣapāda
 46. Sarvakarman.
 46. Anaranya
 47. Nighna.
 48. Anamitra.
 48. Raghu.
 50. Dillpa II
 51. Aja-(ka)
 52. Dīrghabāhu
 52. Ajapāda
 53. Dasaratha.
 54. Sri Rama Chandra.
 55. Kusa
 57. Atithi.
 58. Nigadha
 Lava.

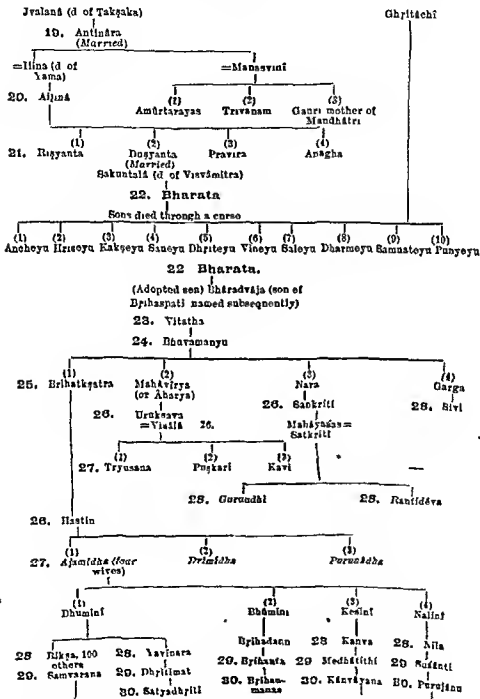
-
59. Nala.
 |
 60. Nabhas.
 |
 61. Pundarika.
 |
 62. Kṣemadhanvan.
 |
 63. Devānka.
 |
 64. Abhinagu.
 |
 65. Sahasrāśva.
 |
 66. Chandravaloka
 |
 67. Tārāpida.
 |
 68. Chandragiri)
 |
 69. Bhānuachandra.
 |
 70. Śrutāyu (killed in the Bhārata War).
 |
 (several generations omitted by the Matsya).
 75. Brihadbala.
 (killed in the Bhārata War according to some).

TABLE No II.

THE CHANDRA VAMSA or THE LUNAR DYNASTY—Matsya, Chap 24.

(Pro Mahābhārata War).





*is broken
- Purāṇi
A.S. p. 20*

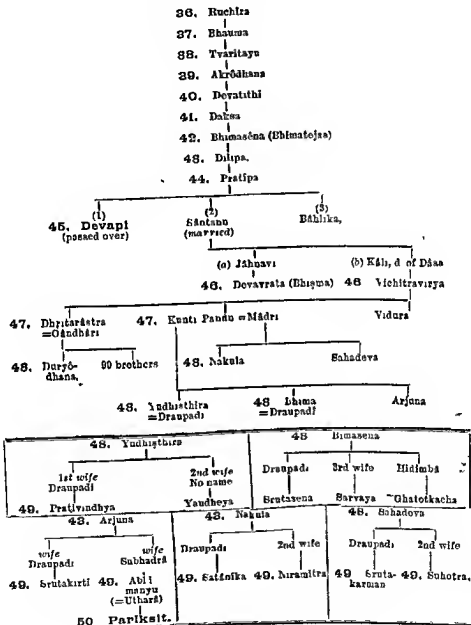
31. Dridhanēmi	31. Bṛīhaddhanus	Became Brāhmanas	31. Pṛithu See page LX
32. Sudharman	32. Bṛīhadīṣu		
33. Śārvabhauma	33. Jayadratha		
34. Mahāpanra- vanadana	34. Asvajit		
	See page LX		
35. Itukmaratha			
36. Supārasva			
37. Sumati			
38. Samnatimat			
39. rita			
40. Ugrāyudha (Kārti)			
41. Kaema			
42. Suratha			
43. Nripanjaya			
44. Viratha			

30. Kuru, the founder of Kurukṣetra

	(1)	(2)	(3)	(4)			
31. Sudhanvan	31. Jahnu	Parikṣit	Prajana				
32. Suhōtra							
33. Chyavana							
34. Kṛimi (Kṛiti from Rikṣa)							
35. Vasu (Chaldyoparicharam = Girikā)							
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
36. Mahāratha or Bṛīhadratha (founder of Magadha line)	Pratyasravas	Kusa	Harivāhana	Yaju	Matsya	Kālī (d.)	
37. Kuśāgra							

(The line of Jahnu)

31. Jahnu.
32. Suratha.
33. Viduratha
34. Śārvabhauma,
35. Jatyatsēna,



BARNADRATHAS

36. Nabharatha (Brihadratha of Magadha)

37. Kusagra

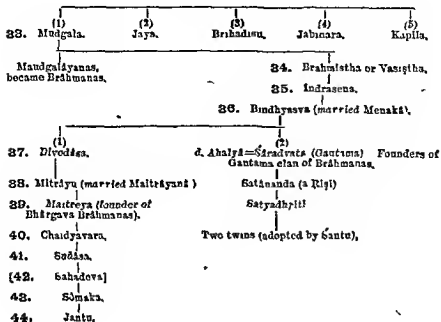
38. Vyāsabha II
 |
 39. Panyavat
 |
 40. Panya
 |
 41. Satyadhr̥iti
 |
 42. Dhanaṣa
 |
 43. Sarva
 |
 44. Sambhava
 |
 45. Bhīmadr̥atha II
 |
 46. Jarāsandha
 |
 47. Sahadeva (killed in the Mahābhārata War) 1920 B C
 |
 48. Sōmasit (Sōmadhi)
 |
 49. Śrutāśrava

THE LINE OF ASVAJIT

34. Asvajit
 |
 35. Senajit
 |
 —————
 (1) (2) (3) (4)
 36. Ruchiśāśva 36. Kārya Dridharatha Vata
 | |
 37. Prithuśāśva 37. Samara
 | |
 38. Paura (1) (2) (3)
 39. Nipa Pāra Sampāra Sadasya
 (100 Nipas) |
 Śrīmat
 38. Pāra
 |
 39. Prithu
 |
 40. Sukrita
 |
 41. Vibhr̥āja
 |
 42. Apuṣa (married Kṛitvī daughter of Suka)
 |
 43. Brahmadattis
 |
 44. Yugadatta or Viavakṣēna (Vibhr̥āja)
 |
 45. Udayēna
 |
 46. Bhall̥āja
 |
 47. Janakējaya

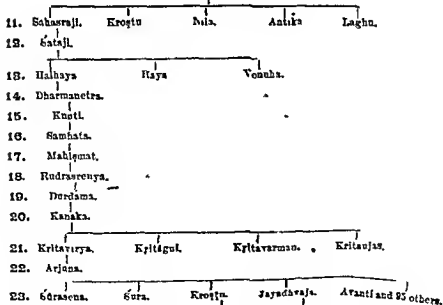
THE LINE OF PRITHU

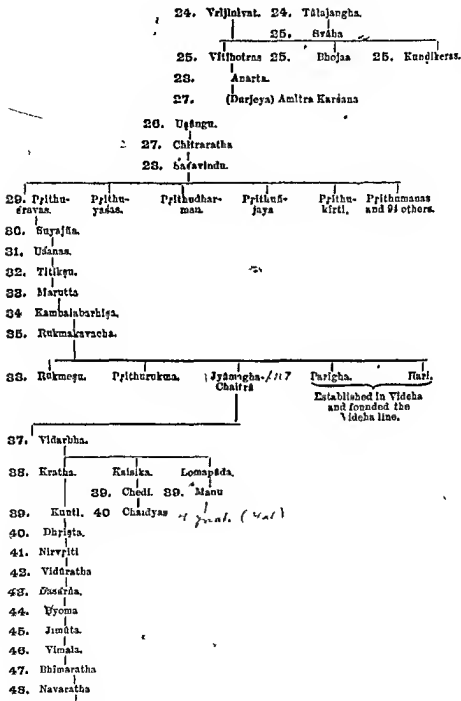
31. Prithu
 |
 32. Bhadr̥āja (five sons founders of Pañchāla line)
 |

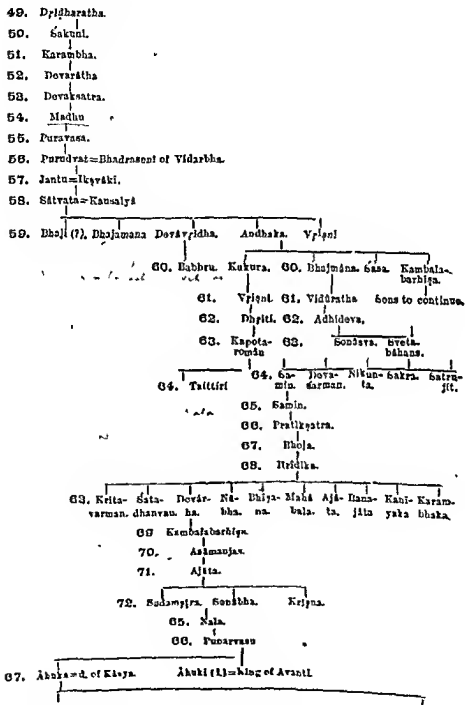


LINE OF YĀDAVAS

10. Yada (son of Yayāti)







68	Devaka.								68	Ugrasena.
69	Devavat.	Upadeva.	Sudeva.	Devarakṣita	Devaki	Śrutadevi.				
				70	Sri Kṛṣṇa.					
		Mitradevi	Yasodharā	Sudovi.	Satyadevi	Śutapā.				
69.	Kamsa.	Nyagrodha	Sunāman.	Kanka.	Samku	Ajabhā.	Rāstrapāla.			
	Judhamustī	Samuṣṭida.	Kamsā	Kamsavati	Sunantā	Rāstrapālā.	Kamkā.			

Post Mahabharata.

TABLE No III

Post-Mahābhārata Aikṣvākyas Matsya Purāṇa (Ch 271 v 4 17)

- (a) Brihadbala (killed in the Great Battle in 1920 B C)
- 1 Brihatkṣṣya
 - 2 Urukṣya
 - 3 Vatsadroha (or Vatsavyāha)
 - 4 Prativyoma
 - 5 Divākara (contemporary of Adhishṭha Kṛṣṇa of Pauravas, and of Senājit of Magadha, 1640 B C to 1590 B C)
 - 6 Sahadeva
 - 7 Dhruvāśva (or Brihadāśva)
 - 8 Bhānuratha
 - 9 Pratitāśva or Pratipāśva
 - 10 Supratipa
 - 11 Marudeva or Sahadeva
 - 12 Sunakṣatra
 - 13 Kinaarāśva or Puṣkara
 - 14 Antarikṣa
 - 15 Susena (Suparna or Suvarna or Sutapas)
 - 16 Samitra (or Amitrajit)
 - 17 Bhīhadrāja (bhāraja or Bharadvāja)
 - 18 Dharma (or Viryavān)
 - 19 Kritāñjaya
 - 19a Vrāta
 - 20 Raṇenjaya (Dhanastaraja)
 - 21 Sanjaya
 - 22 Śikya
 - 23 Sudhādana (Kruddhōdana)
 - 24 Siddhārtha
 - 25 Rāhula (or Ratula, Ribula, Langala, Puṣkala)
 - 26 Prasenajit (or Senajit)
 - 27 Kṣudraka
 - 28 Kulaka (Kṣulika, Kuṣṭaka, Kuṣava, Itanaka)
 - 29 Suratha
 - 30 Sumitra

Note—The last king apparently killed in the Great Revolution of Mahābhārata is 422 B C. The Purāṇas say there were 36 Aikṣvākyas ch 272 (verse 15), but it enumerates 30.

TABLE IV

Post Mahābharata Pauravas Matsya Purāna (Ch 50 v 57, 65, 66, 78-89)
(Abhimanyu, son of Arjuna killed in the Great Battle in 1920 B C)

Yudhisṭhira 1920 B C — 1884 B C (36 yrs)

1 Parikṣit, son of Abhimanyu 1884 B C — 1800 B C (24 yrs Died at the age of 60)

*2 Janamejaya

3 Śatānika (II)

4 Advamedhadatta

5 Adhisomakṛiṣṇa or Asimakṛiṣṇa (In whose reign the Purāṇa was recited Contemporary of Senṣit 1640 B C to 1590 B C)

6 Nichakṣu (or) Vivakṣu (Va Nirakṣa Bh Nemichakra)

7 (Uṣṇa or) Bhūri

8 Chitraratha

9 Śuchidrata or * rava (or Bh Kaviratha).

10 Vṛṣṇimat (or Vṛṣṭimat. Dhṛṣṭimat)

11 Suśeṣa

12 Sunitha (or Satiritha)

13 Rucha Not in Mt.

14 Nṛichakṣus (or Trichakṣa)

15 Sukhībala (or Vā Sukhabala Sukhimala)

16 (Pariplava or Paripluta or) Pariṣṇava

17 (Sunaya or) Satapas

18 Medhāvin

19 (Nṛipaṇjaya) Puraṇjaya

20 (Durva or) Urvā (Mridu. Ilari)

21 Tigmātman

22 Bṛihadrata

23 (Vasudāna) Vasudāman (Sudānaka Sudāsa)

24 Śatānika III

25 Udayana (or Udana Dardamana)

26 Vahluara (or Mahinara Ahinara)

27 Dandapāni (or Kharṣṭapāni).

28 Niramitra (or Naramitra)

29 Ksemaka.

Note—The last king Ksemaka, was probably killed in the great revolution of Mahāpadma Nanda in 423 B.C. The Purāṇas give the number as 25 Kings, but they are here 29

TABLE No V

Post Mahābhārata Magadha Kings

I Barhadratha Dynasty (1920 B C to 920 B C) Sahadeva killed in the Great Battle in 1920 B C

- 1 Somādhi (Mārjāri) 58 d 1862 B C
- 2 Śrutaśraya 67 d 1795 .
- 3 Apratipin (Ayutāyus) 36 d 1759 B C
- 4 Niramitra, 40 d 1719 B C
- 5 Sarakṣa (Sukṣattra) 56 d 1663 B C
- 6 Brihatkarman (Brihatsena), 23 d 1610 B C

Total six kings, 280 years

7 Senājit, 50 d 1590 B C In his reign the Purāṇa was recited
Contemporary of Divākara and Adhūṣomakṛiṣṇa

- 8 Śrutañjaya 40, d 1550 B C
- 9 Vibhu (Vipra) 28, d 1522 B C
- 10 Śuchi, 58 d 1464 B C
- 11 Kṣema, 28 d 1436 B C
- 12 Anuvrata (Suvrata), 64 d 1372 B C
- 13 Sanetra (or, Dharmānetra 5), 35, d 1337 B C
- 14 Nirvṛtti, 58 d 1279 B C
- 15 Trinetra (or Suśrama) 38, d 1241 B C
- 16 Dyumatsena (Dṛiḍhasena) 48, d 1193 B C
- 17 Mahānetra (or, Sumati) 33 d 1160 B C
- 18 Achala (Suchala), 32, d 1128 B C
- 19 Sunetra (Sanitha) 40 d 1038 B C
- 20 Satyajit, 83, d 1005 B C
- 21 Viśvajit (or, Virojit), 35 d 970 B C
- 22 Ripunjaya (Arinajaya or Isuñjaya), 50 d 920 B C

Note —The last 16 kings ruled for 720 years. Or the entire 22 kings 1000 years. The dynasty ended in 920 B C. The reading in one text of M1 is that the reign of these sixteen kings lasted for 720 years —

"Vayovimsādhī kam teṣāṃ rājyaṃ cha śata-saptakam", which means—(These 16 kings are to be known as the future Barhadrathas) and their kingdom will last 720 years

We take the reading 'vayo' instead of triyo, as suggested by Mr Pargiter, because the aggregate period of the reigns, from Senājit to Ripunjaya, comes up to 720 years, and thus corroborates this reading. Thus there is no reason to change the reading given in Mss. J to त्रयो. The manuscript appears to be correct. The reign did not last 723

years, but 720 years only The periods of reign, where they differ from Matsya, are taken from other Purāṇas or Mss as in Mr Pargiter's Book "The Kings of Kali age"

II Pradyota Dynasty. Began in 920 B C when Pradyota killed Ripuñjaya in that year and ended in 782 B C

1 Pradyota 23 d 897 B C

2. Pālaka 24 d 73 B C

3 Viśakhâyūpa 50 d 823 B C

4 Ajaka (or Bh. Rajaka or Vs Janaka Or Mt. Suryaka) 21 d 802 B C

5 Nandivardhana (or Va Vartivardhana) 20 d 782 B C

Note.—5 kings Total reign 138 years. Ended in 782 B C

III. Sisunaga Dynasty (782 B C —422 B C)

1 Śisunāga 40 d 742 B C

2 Kakavarna or V Sakavarna 36 d 706 B C

3 Kṣemadharman 36 d 670 B C

4 Kṣatraujas (or Bh Kṣetrajna Or Mt Kṣemasjit) 40 d 630 B C

5 Vimbisara Bd 38 d 592 B C

6 Ajātaśatru Mt, 27 d 565 B C

7 Darśaka (or Bd, Vs, Bh Darbhaka, or Vamśaka) 25 d 540 B C

8 Udayin (or Vs Udayaśva Or Mt, Udāsin Or Bh. Ajaya) 33 Founder of Kusumpura d 507 B C

9 Nandivardhana Va, 42 d 465 B C

10 Mahānandin (Bd Sabanandi) 43 d 422 B C

Note.—10 Śisunāgas 360 years or 363 according to Vāya and Viṣṇu. This dynasty ended in 422 B C, when Mahāpadma Nanda killed Mahānandin that year

	Years.
Bārhadrathas	1 000
Pradyotas	138
Śisunāgas	360
The grand total	1 498

Nanda's abhiṣeka or inauguration took place in 1,498 or roughly 1,500 years after the birth of Paṇkṣit

Post-NANDA Magadha Dynasties

1 Nanda Dynasty commenced in 422 B C

1 Mahāpadma Nanda 88 (28) d 334 B C

2 Sukalpa (Suhalya or, Vs Sumatya, or, Bh Sumalya and 7 others) 12 d 322 B C

Note.—2 Nandas 100 years Exterminated by Chaniragupta Maurya in 322 B C

(1) Maurya Dynasty (according to Vāyu)

- 1 Chandragupta 24 Ascended 322 B C d 298 B C
- 2 Vindusāra 25 asc 298 B C died 273 B C
- 3 Aśoka 36 (26) asc 273 B C died 247 B C
- 4 Kunāla (or Daśaratha Vā Suyaas) 8
- 5 Bandhupālita (or Sangata) 8 (Vā B d 10).
- 6 Daśana 7 (10).
- 7 Daśaratha 8
- 8 Samprati 9
- 9 Śālisuka 13
- 10 Devadharman 7
- 11 Satadhanvan or (e Vā Śatamdhanva) Mt 6, 8
- 12 Brihadratha e Vā 87 70 (B d 7)

Note—10 Mauryas 137 years. Ended in 185 B. C. But the regnal periods added together are 160

The Maurya Dynasty.

Note.—The Matsya Purāṇa gives a very mutilated list of this family, as shown below —

- 1 Śatadhanvan, 6
- 2 Brihadratha, 7
- 3 Aśoka, 36
- 4 His grandson, 70
- 5 Daśaratha, 8
- 6 Samprati or Saptati, 9

Then it adds "These ten Mauryas will enjoy the earth for 137 years" It names only 6 kings, and the total of their reigns comes to only 136

(2) The Vāyu, Bibliotheca Indica Edition, gives, however, the following list in Ch 37, v 425 et seq —

- 1 Chandragupta, 24 years
- 2 Bhadrāsāra, 25 years
- 3 Aśoka, 26 years.
- 4 Kunāla, 8 years
- 5 Bandhupālita, 8 years
- 6 Indrapālita, 10 years
- 7 Devavarmā, 7 years
- 8 Śatadhara, 8 years
- 9 Brihadśva, 7 years

Then it adds "these nine kings should enjoy the earth for full 137 years," but the total comes to 123

Mr Vincent Smith, in his chronological table of the Maurya dynasty, gives the same list, and then adds, "The names of the successors of Aśoka are taken from the *Viṣṇu Purāṇa*, omitting *Suyāśas*, for the reasons given in the text. Other names are given in Jain books and the Buddhist *Aśokavadāna*. The *Vāyu*, which is one of the oldest of the *Purāṇas*, gives only nine names for the dynasty, as in brackets, and also states the duration of each reign. The approximate dates given are assigned accordingly, on the assumption that the reign of Aśoka lasted for about forty or forty-one years. Its duration, according to the *Vāyu Purāṇa*, was thirty six, and, according to the *Mahāvamsa*, thirty-seven, years, both of which periods probably should be reckoned from the coronation. The *Purāṇas* agree in assigning 37 years to the Maurya dynasty, but the total of the lengths of reigns according to the *Vāyu Purāṇa*, is only 133. The difference of four years may be accounted for by the interval between the accession and coronation of Aśoka. For further details see Pargiter, "Dynasties of the Kali Age." The variant readings are numerous."

The *Matsya Purāṇa*, however, is incomplete and, moreover, it has misplaced verse 23, which ought to come after verse 24 and not before it. Therefore the *Matsya* list should stand thus —

- 1 Aśoka.
- 2 His grandson
- 3 Daśaratha
- 4 Samprati
- 5 Śatadhanvā
- 6 Brihadratha

The names in the *Viṣṇu Purāṇa* are —

- 1 Chandragupta 24 years
- 2 Vindusāra 25 "
- 3 Aśokavardhana 26 "
- 4 Suyāśas (*Kuṇāla*) 8 "
- 5 Daśaratha (*Bandhupālita*) 8 years.
- 6 *Singata Indrapālita* 10 "
- 7 Śālisuka 13 "
- 8 Somasārman (*Devavarman*) 7 "
- 9 Śatadhanvan (*Śatadhara*) 8 "
- 10 Brihadratha (or *Brihadāsava*) 7 "

The names within brackets and the regnal periods given above are from the *Vāyu P*. The *Viṣṇu Purāṇa* ends by saying "these ten

Mauryas will reign for 137 years" It is the only Purana that gives the correct ten names neither more nor less The total of reigns (taken from Vayu), comes up to 136 years

Comparative Table of Maurya Kings

	Visnu	Brahmānda	Vāyu Msa marked c	Vāyu generally
1	Chandragupta	Chandragupta 24	Chandragupta 24	Chandragupta 24
2	Bindusāra	Bhadrasāra 24	Nandasāra 20	Bhadrasāra 25
3	Asokavardhana	Asoka 26	Asoka 26	Asoka 26
4	Suyasa	Kundā 8	Kudā 8	Kundā 8
5	Dasaratha	Bandhupālita 8 of Kundā	Dasaratha 8	Bandhupālita 8
6	Sangata	Indrapālita 10	Sampratip 9	Indrapālita 10
7	Bālāsoka		Bālāsoka 13	
8	Somasarmā	Devavarman 7	Devadharma 7	Devavarma 7
9	Śatadhanva	Śatadharma 8	Śatamdharma 8	Śatadhara 8
10	Bṛhadratha	Bṛhadratha 7	Bṛhadratha 7	Bṛhadsara 7
	Total 10 Kings 137	9 Kings 137 actual 133 years	9 Kings 137 actual total 115 years	9 Kings 137 actual total 123 yrs

The above comparative table requires a little explanation The Visnu Purāṇa gives the names of ten kings, but not their separate regnal periods It gives the total as ten kings, who ruled for 137 years The Bhāgavata Purāṇa agrees with the Visnu, generally, but omits Dasaratha It says at the end that there were 10 kings who ruled for 137 years As it is exactly like Visnu it has not been shown in the above table Brahmānda gives 9 kings omitting Śālāsaka It says at the end that these 9 kings ruled for 137 years But the aggregate of the actual regnal periods comes up to 133 years The Vāyu E names all the 10 kings with two more, as given by Mr Pargiter, but which are really misreadings It gives the last king Bṛhadratha's reign as 87 years which is evidently a mistake for 7 years The table is given with these emendations It also says at the end that these 9 kings reigned for 137 years, though the actual total comes up to 115 years The Vāyu generally requires no explanation The actual total here is 123 years

Now, all the Purāṇas agree in giving 137 years as the total period of this dynasty They agree also in giving the same regnal periods for the first three kings and the last three kings It is only with regard to

the middle three or four kings that there is a difference of opinion among them To reconcile this is not very easy One may take it however, as a fact that Aśoka really reigned for 40 years and not 36 The difference is due to the fact that the 4 years between his coronation and accession have been omitted Or, it may be explained on another ground, that Kunāla or Suyāśas the son of Aśoka, never actually reigned on account of his blindness If 8 years of his alleged reign be deducted from 145 years then the text of the Vāyu becomes harmonized, and then the revised list would stand as follows —

- 1 Chandragupta 24 years (322-298 B C)
- 2 Bindusāra 25 years (298-273 B C)
- 3 Aśoka 36 years (273-237 B C)
- 4 Daśaratha 8 years (237-229 B C)
(Bandhupālita)
- 5 Sampratiṭṭha 9 years (229-220 B C)
(Sangata or Indrapālita)
- 6 Śālisuka 13 years (220-207 B C)
- 7 Devadharma (Devavarma or Somavarma) 7 years (207-200 B C)
- 8 Śatadharmā 8 years (200-192 B C)
- 9 Brihadratha 7 years (192-185 B C)

This last king was killed by Puṣyamitra, who ascended the throne in 185 B C

Sunga Dynasty.

- 1 Puṣyamitra 36 yrs (Va., Bd., 60) (185 B C-149 B C)
- 2 (Agnimitra 8 years)
- 3 Vasujyestha (or Va. Bd., Va., Bh., Sujyestha) 7 years (149 B C-142 B C)
- 4 Vasumitra 10 years (142 B C-132 B C)
- 5 Andhraka (Antaka) or Bd. Bh., Bhadraka or Va. Andraka) 2 years (132 B C-130 B C)
- 6 Pulindaka 3 years (127 B C-124 B C)
- 7 Ghora (or Chosrasu or Mt. crp. Xomegha) 3 years
- 8 Vajramitra 9 years (Bd., 7 years) 124 B C-115 B C)
- 9 Samabhāga or Bhāgarata Mt. 3. years (115 B C-83 B C)
- 10 Devabhūmi (or Va. Kṣemabhūmi) 10 years (83 B C-73 B C)

Note.—10 Sungas for 112 years, Ended in 73 B.C.

Kanvayana (Sungabhritya) Dynasty.

- 1 Vasudeva 9 years (Bd 5) (73 B C 64 B C)
- 2 Bhumimitra 14 years (Va, Bd, 5 years) (64 B C-50 B C)
- 3 Nārāyana 12 years (50 B C 38 B C)
- 4 Sudarman 10 years (Bd, 5 years) (38 B C-28 B C)

Note - 4 Kings for 45 years from 73 B C to 28 B C.

Andhras.

- 1 Sisuka, or Simuka, (Va, Bd Sindhuka Vs Sapraka), 23
- 2 Krisna 10 (Mt, 18)
- 3 Śri-Śatakarni, 10
- 4 Pārnotsinga, 18
- 5 Skandhastambhi, 18
- 6 Śatakarni, 56
- 7 Lambōdara 18
- 8 Apilaka, 12
- 9 Meghasvāti, 18
- 10 Svāti (or Ati), 18 (or 12)
- 11 Skandasvāti, 7
- 12 Mrigendra Svātikarna, 3
- 13 Kuntala Svātikarṇa 8
- 14 Svātivarṇa, 1
- 15 Pulomāvi, 36 (Va, Bd, 21)
- 16 Ariṣṭakṛṇṇa, 25
- 17 Hāla, 1 (Va, Bd, 1)
- 18 Mantalaka (or Pattalaka Bh Talaka Va Saptaka), 5
- 19 Purikṣena (Mt Putindrasena), 21
- 20 Sundara Śatakarni, 1
- 21, Chakōra Śatakarni, 6 mo
- 22 Śivasvāti, 23
- 23 King Gautamiputra 21
- 24 Pulomā (Pulomavi) 28
- 25 (Śatakarni, 21)
- 26 Śivasri Pulomā 7
- 27 Śivasandha Śatakarni, 3
- 28 Yajñasri Śatakarnika, 29 (Va, Bd, 10)
- 29 Vijaya C
- 30 Candasri Śatakarni (Va, Bd Dar laura), 10 (?)
- 31 Pulomāvi, 7

Note - These thirty Andhra kings ruled over the earth 623 years (T.J., 415). Or from 21 B C. to 623 A.D.

It may be mentioned here that the Purāṇa states that Śśuka (Simuka) was the first Andhra king who was the slayer of Śśarman the last of the Kanvas in 28 B.C. But from the evidence of coins it appears that Simuka reigned long before that period not of course in Magadha but in Andhra. The slayer of the last Kanvas was very likely one of the three kings nos 11 12 or 13 in the list of the Andhras. The reasons for differing from the Paurāṇic accounts may be found in Mr Vincent Smith's *The Early History of India* 3rd edition pp 206 208.

We make only this short extract from page 207—"The Udayagiri or Hathigumpha inscription of Kharvela the Jain king of Kalinga has been the subject of much discussion and archaeologists used to believe erroneously that it was dated in the year 165 of the Maurya era. The latest and most authoritative account of the mutilated document is the abstract translation published by Prof. Luders in Ep. Ind. vol. x App. p. 160. We learn that Kharvela surnamed Maha Meghavahana the third of the Cheta dynasty of Kalinga, was anointed as Maharaja when twenty four years of age having been already Crown Prince (Yuvaraja) for nine years. In his second year he defeated Satakarni by sending an army to the west. In his fifth year he repaired an aqueduct which had not been used for 103 years from the time of King Nanda and in the same year harassed the king of Rajagriha i.e. of Magadha. In his twelfth year he watered his elephants in the Ganges and compelled the king of Magadha to bow at his feet. In his thirteenth year he erected certain pillars.

The reference to king Nanda gives the approximate date. The latest date for the last Nanda king according to my chronology is 321 B.C. Deducting 103 we get 218 B.C. for the fifth year of Kharvela, and consequently 223 B.C. for his accession some nine years after the close of Asoka's reign. The Andhra king alluded to can only be Sri Satakarni No. 3 of the Purāṇic list, who is commemorated by a defaced but happily inscribed relief image at Nasaghat, a pass leading from the Konkan to the ancient town of Junnar in the Poona District, Bombay (A. S. W. I. vol. v. p. 59).

"The synchronism of Satakarni I with Kharvela proves conclusively that the Andhra dynasty cannot have begun with the death of the last Kanvas king. The date assigned to Satakarni I is in full accord with the script of the Nanaghat inscriptions, which include similar records of the first and second Andhra kings Simuka and Erlana (Luders, op. cit. Nos 11 13 1114 1144). The king of Magadha whom Kharvela defeated was one of the later Mauryas, probably Sallanka (c. 223-211) in or about 212 B.C."

KRISHA CHANDRA VINIARNAV

LALIT MOHAN KAVYATIRTHA, M.A., D.L.

APPENDIX VII.

(Pre Mahabharata War Kings (Extract from Mr Pargiter's paper in J R A S. January 1910)

	I YADAVAS	II RAIHAYAS	III PAURAVAS	V KANYAKUBJA.	
1	Manu		Manu		
2	Ila		Ila		
3	Pururavas		Pururavas		
4	Ayas		Ayas	Amavasu	
5	Nahusa		Nahusa		
6	Yayati*		Yayati*		
7	Yadu		Puru		
8	Kroshtu	Sahasraj t	Janamejaya I	Bhima	
9			Prach ovat		
10	Vrijin vat	Satajit	Prav ra		
11			Manasyu		
12		Haihaya	Abhayada		
13	Svahi		Sudhanava	Kasichanapra	
14			Bhugava	bha	
15		Dharma	Samyati		
16	Rusadga		Abamyati		
17		Dharmasotra	Randrasava		
18			R eberyu	Buhotra	
19	Chitraratha	Kunti			
20			Motiasara		
21	Sasavindu*	Sahadji	Tamsu		
22	Pr thuyasa			Jahnu	
23	Pr thukarman			Samsanta	
24	Prithauiya	Mabhisat		Ajaka	
25	Pr thukirtti			Balakava	
26	Prithudana			Kosa	
27	Prithuseavas	Bhadrasrenga		Kusava	
28	Prithusattama			Kus ka	
29		Durduma		Gadhi	
30	Antira	Kanaka			
31	Suyajda	Kritavirya			
32	Uanas	Arjuna*		Vismamitra	
33	Elneyu	Jayadhva			
34	Marutte	Talaya yha		Astaka	
35	Kambafabaris	Victhotra		Paravasa	
36	Rukmaknava	Vrja			
37	Paravrit	Nadhu			
38	Jamagha	Vr gal			
39					
40	Vidarbha				
41	Kratha		Alina		
42	Kunti				
43	Dhristi		D syanta		
44	Nirvriti		Bharata*		
45	Viduratha				
46	Dardra		Vratha		
47	Vyoman		Bhuvana		
48	J muta		Bribatkatra		
49	Vikriti		Buhotra		
50	Bh ma atha		Hastia		

BHARGAVA
BRAHMAN

Rich ka
Jamadagni

Pama

VI.	VII.	VIII.	IX.	X.	
KASI LINE.	SOLAR LINE.	VIDEHA LINE.	DISTA'S LINE.	ANU'S LINE.	
Manu Ila Purūravas	Manu Ikṣvaku		Manu Diṣṭa	Manu Ila Purūravas	1 2 3
Ayus Nabha Kṣatravṛdha	Śaśāda Kakutstha Anonaa Pṛithu	Nimi Mithi-Janaka	Nābhāga Bhalandana	Ayus Nabha Yagyāti* Anu	4 5 6 7
Su(na)hotra	Vidvagsava Ardra		Vatsapri	Sabbhānara	8 9
Kāśa	Yuvāśva I Śravastā	Udāśva		Kālānala	10 11
Kāśpa	Bṛihadāsava Kuvāśva	Nandivardhana	Prāśva		12 13
Dīrghatapas	Dṛidhāsava Pramoda		Prajñā	Śrīḥjaya	14 15
Dhanva	Haryāsava I. Nikumbha	Seketu		Parāḥjaya	16 17
Dhanvantari	Samhataśva Kṛiśāśva	Devarāts	Khanitra		18 19
Ketumat	Prasandjit Yucundāsava II Mandhātṛ*	Bṛihaduktha	Kṣapa	Janamejaya	20 21
	Puruḥkuta Trasadaśva		Vimśa	Mahāsāla	22 23
Bhīmaratha	Samhūta Anarāya	Mahāvīrya		Mahāmanas	24 25
Divodāsa I (Aṣṭāratha)	Prigadaśva Haryāsava II Vasumanas	Sudhṛiti	Vivimśa	Uśinara	26 27
	Tridhanvan Trayyāśva Trisanku	Dhṛiṣṭaketu	Khaninetra	Tittikṣu	28 29
	Harischandra Rohita		Karandhama	Śiṣṭ* Kekaya	30 31
	Harita	Haryāsava	Avakṣit Marutta*	Rufadratha	32 33
(Haryāsava)	Chanaktu		Nariṣyanta	Hema	34 35
(Sudeva)	Vijaya Ruruka	Maru	Dama		36 37
Divodāsa II (Pratardama)	Vṛka Bahu	Pratardhaka	Rājyavardhana Sudhṛiti	Sutapaa	38 39
Vatsa Alarka	Sagara* Asamaśṛjja Amśumat		Nara Kevala		40 41
Sannati	Dilpa I Bhagīratha*	Kṛitiratha		Bali	42 43
Sunitha	Śruta Nabhāga	Devamīdha	Bandhumat Vegavat	Aśva	44 45
Kṣema	Ambariṣa* Sindhudvīpa Ayntayus	Vibadha	Budha Triśavindu	Dadhivīdhana	46 47 48 49 50

	I. YADAVAS.	II. DVIMIDHAS.	III. PAURAVAS.	IV. N. PANCALA.	V. S. PANCALA.
51	Navaratha		Vikunṭhana ?		
52	Dasaratha	Devimīdha	Ajamīdha		
53	Sakuni	Yavīdara	...	Nila	Bṛihadīṣu
54	Karambha		...	Santi	
55	Devarata	Dhṛitimat	...	Susanti	Bṛihadvaṣu
56	Devakṣatra		...	Purupati	
57	Madhu	Satyadhṛiti	...	Arka	Bṛihaddhanas
58	Kuruvaśa		...	Bhṛimyaśva	
59	Anu	Dṛiḍhanomi	...	Madgala	...
60	Uruvat		...	Brahmīṣṭha	
61	Puruhotra	Sudhanvan	Rikṣa I	Vadhryava	Bṛihatkarman
62	Ameu		...	Dinodasa	
63			...	Mitrayu	Jayaśratha
64	Satvat	Sarvabhauma	...	(Devavata)	
65	Satvata		...	Śyāṁ aya	Viavaḥit
66		...	...
67	Andhaka		...	Chyavana	Senajit
68			...	Somadatta	
69	Kakura		...	(Piḥava)	Ruchirāśva
70			...	Śudasa	
71	Vṛjñi		Samantava	Sahuleva	Pṛithuṣṇa
72		...	...	Spanka	
73	Dhṛti		Kuru	Janta	Pāra I
74			Parikṣit I		
75	Kapotaromaa	Mahat Paurava	Janamejaya II	...	Nīpa
76			Saratha	...	
77	Viloma	Rukmaratha	Vidūratha	...	Samara
78			Sarvabhauma	...	
79	Tittiri	Supāra	Jayaśena	...	Pāra II
80	Tattiri		Arudhi	...	
81		Sonati	Mahasattva	...	Pṛithu
82	Nala	Sannati	Ayutayus	...	Sukṛiti
83			Aśrodhana	...	
84			Devatithi	...	Vibhāṛja
85		Kṛita	Bibha II	...	
86	Abhijit		Bhīmasena	...	Anuha
87		..	Dhira	...	Brahmadatta
88	Punarvasu		Pratipa	...	Vivaksena
89				...	Udaksena
90	Āhuka		(Rikṣiṣṇa)	Nipa (Nila)	Bhallaṭa
91			Santana		Janamejaya
92		Ugrāyudha	[Bhīma]	Pṛiṣṭa	
93	Ugrasena	Kṣema	Vishitravira		
94	Kahni	Savira	Dhṛitarasṭra	Drupada	
95	Kṛṣṇa	Nripadījaya	Pūṣṇa	Dhṛiṣṭadyumna	
96		Bahuratha	Abhimanyu	Dhṛiṣṭaketa	
			THE	BATTLE BETWEEN THE	
			Parikṣit II		
			Janamejaya III		
			etc		

VI	VII	VIII	IX	X.	
KABI LINE	SOLAR LINE	VIDYHA LINE	DISTA S LINE.	ANU'S LINE.	
Ketumat	Rituparna		Viśala	Anapana	51
	Sarvakama	Mahadhṛti	Hemachandra		52
Suketu	Sodasa				53
Dharmaketu	Kalmaspada	Kṛtirata	Sachandra	Diviratha	54
	Aṇaka		Dhūmrava		55
Satyaketu	Mulaka				56
	Sataratha	Mahāroman	Śrīojaya	"	57
Yibhu	Vṛddhasarman		Sabadeva		58
	Viśvasa I	Svarnaroman			59
Suṣibhu	Dilipa II*		Kṛṣṇava	Chitraratha	60
	Durgabahu	Hrasvaroman	Somadatta		61
	Iṣṭghu				62
Sukumāra	Aja		Janamejaya		63
	Dasarattha	Saradhvaṇya	Pramati	Lomapada	64
Dhṛitaketu	Rama*	Bhanumat			65
Yenuhutra		Satadyumna		Chaturanga	66
Bhargava	Kuru	Sochi			67
	Atithi	Urjavarha		Prithulakṣa	68
	Nigadha	Sinadvaja			69
	Nala	Kuru		Champa	70
MAGADHA LINE	Nabha	Ahjana			71
	Pundarika	Kulajit		Haryanga	72
Kuru	Kṣemadhanvan	Aristanemi			73
Sudhanvan	Devavika	Śrutayana		Bhadraratha	74
Suhotra	Ahivaga	Soparava			75
Chyavana	Paripatra	Saḍjaya		Bṛhatkarmān	76
	Dala	Keomari			77
	Sala	Arcuā		Bṛhadratha	78
	Uktha	Samaratha			79
Bṛhadratha	Vajranabha	Satyaratha		Bṛhadbhānu	80
	Sankhana	Satyarthi			81
	Vyūnitasva	Upagora		Bṛhanmanas	82
Kusagra	Viśvasa II	Upagupta			83
Risabha	Hiranyanabha	Svagata		Jayadratha	84
	Pṇya	Sranara			85
Puspavat	Dhruvasandhi	Suvarcha		Vijaya	86
Satyahita	Sudarsana	Subhara			87
	Agouvarna	Susruta		Dhṛiti	88
Urja	S. ghu	Jaya			89
Jahnu	Maru	Vijaya		Dhṛitavrata	90
	Prasusruta	Rita			91
Sambhava	Susandhi	Sonaya		Satyakarmān	92
Jarasandha	Amara	Vitahavya		Adhiratha	93
	Mahasvat	Dhṛiti			94
Sahadeva	Viś utavat	Bahulaśva		Karṣa	95
	Bṛhadbala	Kṛiti			96
PANDVAB AND	LAURAVAS.				
Somadhi	Bṛhatkṣana				
Śrutasravas	Urakṣepa				
eto.	eto				

APPENDIX VIII.

PAURĀNIK CHRONOLOGY

It is said that Indians have no history, and that they do not possess any historical instinct. This erroneous opinion about the Hindus, owes its origin to the fact, that the first literature to which the West came in contact was either the poetical or sacerdotal literature of India, in which one would not naturally expect much of historical knowledge. Though the Purānas were also before the public, yet, owing to their popular character, they never attracted much attention to the historical treasures buried in them. The literature of the Brahmanas was always supplemented from the earliest times by the literature of the Kṣatriya Kings or the Court literature. Every prince, worth the name, had his court bard or Śūta or Māgadha, to commemorate the events of his reign and of his ancestors. These were compiled in Vamśāvalis, which were popular with the public, though not of much interest to the sacerdotal class. The existence of these Vamśāvalis or chronicles is proved, beyond doubt, by Kalhana in his Introduction to Rājatarangīni, wherein he says that he drew his materials from the Vamśāvalis of Kāśmīrian Kings extending over a period of 3,000 years. Now, where historic periods were of such great lengths as thousands of years, it was necessary to fix an epoch in which calculation would proceed not by years or decades, but by centuries. One such fixed epoch was already in existence in the astronomical era, called the beginning of the Kali age, which was fixed on astronomical grounds at a point 3,100 years B. C. It was, however, not convenient for historical purposes as it was used mostly by astronomers and by sacerdotal classes. Moreover, it was not an historical era, because its starting point was not any memorable historical event. Its epoch depended on an event which took place in the heaven, in the conjunction of certain planets observable only by the initiates in astronomy. It was, therefore, necessary to fix the popular epoch in some historical event, which was well known to the public and even to the ignorant masses, and which was preserved in legends and traditions of all Hindu nations throughout India. That memorable event was the battle of Mahabhārata between the Kauravas and Pandavas which lasted for eighteen days. After the end of this battle, which was short but sharp, Yudhiṣṭhira was appointed as King. And it was during this battle that, Uttara, the wife of Abhimanyu, son of Arjuna, gave birth to a still born child after six months.

gestation, owing to the shock she received on hearing the sad news of her husband's death who had been killed by foul means, by the combination of seven chiefs against him. This tragic death of Abhimanyu was the subject of popular legend with the Hindus. Thus, these two important events—the still born birth of Paṅkajit—who was resuscitated by the divine powers of Śrī Kṛṣṇa, and the coronation of Yudhiṣṭhira, were naturally most appropriate for fixing the starting point of the historical epoch. This epoch, is therefore, called the *Laukika* or the secular epoch, to distinguish it from the religious or astronomical epoch. This starting point is, indifferently, called the epoch of the birth of Paṅkajit, or the epoch of the coronation of Yudhiṣṭhira.

When was this epoch really started, it is not easy to determine, and Varāhamihira, who flourished in the sixth century, A D., in his *Bṛhat Saṁhitā* says, that this Saptarṣi or *Laukika* era was noted by an astronomer before him, called Garga. This conventional era supposed that Saptarṣis were in the Maghā asterism, on the date of the coronation of Yudhiṣṭhira which coincided with the birth of Paṅkajit. The theory is that the Saptarṣis slowly move through the asterisms at the rate of 8 minutes of the arc of a circle in one year, thus completing one asterism in a century, or, the total circle of the 27 asterisms in 2,700 years. Thus, in this conventional method, was started a convenient mode of indicating large times. The asterisms being 27 in number—each 27th part of a circle represented a century. Thus, $\frac{360^\circ}{27}$, or, $\frac{40^\circ}{3}$, degrees, or, $\frac{4^\circ}{3} \times 60$ minutes = 800 minutes. An asterism being equal to a hundred years, thus, a part of a circle measuring 8 minutes becomes equal to one year. This was a brief and convenient method of indicating years in an abbreviated way. Each hundredth part of an asterism, called an *amśa*, or a part, represented a year. So, if one said, 24th *amśa* of Purva Phālgunī, it would mean that the full asterism of Maghā was passed, and 24th year in Pūrva Phalgunī was the time indicated, or, in other words, 124 S E (Saptarṣi or secular era). Similarly, 24th *amśa* of Revatī, will mean 1,724 secular era. This Saptarṣi era is the historical era of the Hindus. The commentator of Varāhamihira named, Bhāṭṭotpala, quoting Garga, gives the following rule for converting any Śaka era into Saptarṣi era. He says —

“Add 2,526 to the Śaka era and divide it by 100, the quotient will represent the number of asterisms fully crossed by the Saptarṣis, and the remainder will be the number of years spent in the asterism in that century. This remainder, deducting from 100 will represent the number of years still remaining up to the end of the century.”

A want of knowledge of this rule led to curious interpretation of the following verse of the Vāyu Purāṇa —

सहस्रं च सप्तार्युषं कालं परीक्षितं यत् ।

सप्तार्युषं स चतुर्दशे मविष्यन्ति मते मम ॥

(Bibliotheca Indica Series Vol II Ch 37 V 417)

One such curious explanation is, that it means that in the 24th year of the century, in the commencement of which the Andhra dynasty was found reigning, that dynasty will come to an end, and, after finishing that century, a new cycle of 2700 years will commence. Remembering that the Saptarṣi cycle begins with the first point or *Amśa* of *Āśvini* and ends with the last point or *Amśa* of *Revati*, which is the last of the 27th asterisms for *Abhijit* is never counted, it means that the Andhra dynasty came to an end when the line of the Saptarṣis was in the 24th *Amśa* of *Revati*. Therefore, from the date of the coronation of *Yudhishṭira* or the birth of *Parikṣit* both referring to the same epoch or time upto the end of the Andhra reign, the Saptarṣis travelled through the following asterisms in their due order *Maghā*, *Pūrva Phālgunī*, *Uttara Phālgunī*, &c, up to *Revati*, 24 points or *Amśas*, or 1721 years after the birth of *Parikṣit*, which we have previously fixed at 1920 B C. This Saptarṣi calculation, therefore, is a check on that calculation, for, according to it, 1,721 years elapsed after *Parikṣit*'s birth. According to our calculation the Andhra dynasty came to an end in 414 A D or $1920 + 414 = 2334$ years after *Parikṣit*'s birth. The difference, between these two calculations, is, therefore, a very large one. How is this to be reconciled?

This can be done by applying the rule given above. The Andhra dynasty came to an end in 414 A D, corresponding to $414 - 78 = 336$ Śaka Era. Add to this 2526, and we get 2862, which means that one complete circle of 27 asterisms was made and the first asterism, namely, *Āśvini* was also crossed and the Saptarṣis were in the second asterism, where they had passed 62 years already, for 2862 means one full revolution of 2700 years and 162 years over and above it. The correct interpretation of this verse, therefore, is that at the time of the end of the Andhra dynasty, the line of the Saptarṣis was in the 21st asterism calculated from *Maghā*. In other words, that 21 centuries had elapsed between the birth of *Parikṣit* and the end of the Andhras in 414 A D. This would thus give the date of the birth of *Parikṣit* as 19 centuries before Christ.

Kṣatriyas, the progenitors of the Brāhmanas — Another startling statement made by the Matsya Purāṇa (Ch 273 V 57 et seq) is that in the next cycle (Mahāyuga) the progenitors of the human race will be the two great yogis—both Kṣatriyas—named Devāpi and Maru who are still existing in their physical bodies in the village, Kalipa. From them will arise the future Solar and Lunar dynasties. Throughout the Satya Yuga, all the people of the earth will be Kṣatriyas, (or fighters and warriors). In other words, the beginning of every new race, is with Kṣatriyas who go to a new country, colonise it, and, settling there, start a new civilization. It is in the middle of the Tretā Yuga that the seven Rṣis take their birth in these Kṣatriya families, and start the Brāhmana class when theocracy begins. Something like this happened in the present cycle also. The history of the Pauravas, given in this Purāṇa as well as in others, shows clearly that many Brāhmana clans had Kṣatriya origin. This will appear clear from the genealogical table of the Pauravas given in a separate appendix. The Matsya Purāṇa uses the term Brahma—Kṣatriya generally in this sense of Brāhmanas having a Kṣatriya origin, and not that of Brahmas who have become Kṣatriyas as given by Mr V Smith in his history 3rd Ed, pages 419—420.

As a matter of fact, most of the Brāhmanas are the spiritual descendants of Kṣatriyas. They learnt the Brahma Vidyā (Theosophy) from the Kṣatriyas, as the Upaniṣads distinctly declare it. The daily prayer which they recite—the noble Gāyatrī—owes its enunciation to the Kṣatriya prince, Viśvāmitra. The Matsya Purāṇa, therefore, states a natural law of the growth of civilization, namely, that new races begin with warriors, and that the intellectuals, that is Brāhmanas come after the age of the warriors, namely, in the middle of the Tretā. It is hinted in the Māṇḍūkya Upaniṣad II 1, also that the Brāhmaṇism arose in the Tretā Yuga.

In this connection, it should be remembered that the four Yugas, for historical purposes, should not be confounded with the astronomical Yugas. The four historical Yugas are —

- 1 The Kṣatriya Yuga, or the Warrior age
- 2 The Brāhmana Yuga or the Intellectual age
- 3 The Vaiśya Yuga or the Commercial or the Capitalist's age
- 4 The Śūdra Yuga or the age of Laborers

These distinct ages may have definite periods during which they flourish but about the length of which we have found no distinct statement in the Purāṇas. As the astronomical ages are based upon divine

years, one year being equal to 360 human years, so, by analogy, we may come to the following periods —

- 1 The Labour Age, 1,200 years
- 2 The Capitalist's Age 2,400 years
- 3 The Intellectual Age, 3,600 years
- 4 The Military Age, 4,800 years

Total life of a race, 12,000 years

If this surmise of ours be correct, the Aryan civilization will come to an end after it has flourished on Earth for twelve thousand years, and, the post-Aryan civilization, the seed of which has already been sown, will last the same number of years

That the four ages were not always astronomical, even in our Hindu books, will be found borne out from the statement as quoted by Mr Bentley in the Asiatic Researches, and as is reproduced in this Appendix, and which shows considerably smaller number of years for each Yuga, than the astronomical figure 4,32,000 and its multiples.

Manas and Manvantaras

Constant Reference is made in the Purāṇes to Manas and Manvantaras. It is desirable, therefore, to have a general idea about Indian cosmic chronology. A universe comes to an existence by the birth of a Brahmā, from the cosmic egg, called Brahmāṇḍa. Our present universe came into existence from our Brahmā, called the Chaturmukha, or the four faced. There are other universes which owe their life to other Brahmās, having larger number of faces. The life of a Brahmā consists of a hundred years. 50 such years of his life have passed. We are in the 1st day of his fifty-first year. The year consists of 360 days or 12 months. Each month consists of 30 days. Each day is called a Kalpa. Thus a month consists of 30 Kalpas. A different name is given for every one of these 30 Kalpas, or days of a month of Brahmā. They are given below —

- | | |
|---------------------|------------------|
| 1. Sveta kalpa. | 15. Nārasimha. |
| 2. Nilalohita | 17. Kamāna. |
| 3. Vāmadeva | 18. Agneyah |
| 4. Rathantara. | 19. Soma. |
| 5. Ranaya. | 20. Mithava. |
| 6. Prāna or Deva | 21. Purnāna. |
| 7. Bṛihat kalpa. | 22. Vaikuntha |
| 8. Kandarpa. | 23. Lakṣmi |
| 9. Nadya | 24. Haviṛi |
| 10. Idāna. | 25. Ghora. |
| 11. Tamah or Vyāna. | 26. Varāh. |
| 12. Śirasvata | 27. Vairāja |
| 13. Udāna. | 28. Gaṇḍi |
| 14. Gāruda | 29. Māheśvara |
| 15. Kaurma. | 30. Pātri kalpa. |

Each Kalpa consists of 1,000 chaturyugas or Mahâyugas, and each Mahâyuga consists of 4 minor yugas, called—

1. Kṛita or Satya yuga consisting of 4π .	
2. Tretâ. " " 3π .	
3. Dvâpara. " " 2π .	
4. Kali. " " 1π .	
Total 10π —	

where π is equal to 432,000 human years. Thus a Mahâyuga consists of the following human years :—

1. Satya yuga	...	...	...	1,728,000
2. Tretâ yuga	...	...	...	1,296,000.
3. Dvâpara yuga	...	...	...	864,000
4. Kali yuga	...	...	...	432,000.
Total	...	...	...	<u>4,320,000.</u> Or $432 \times 100.$

A kalpa has 1000 such Mahâyugas, or $432 \times 100.$

A kalpa is also divided into 14 Manvantaras. Each Manvantara, therefore, consists of 1000 divided by 14 Mahâyugas. Each Manvantara therefore has 71½ Mahâyugas.

The names of these 14 Manus are :—

1. Svayambhu.	8. Savarnya.
2. Svarochisa.	9. Rauchaya.
3. Antarmiya.	10. Bbantiya.
4. Tamasa.	11. Morusavarnya.
5. Ratri.	12. Rita.
6. Chaksusa.	13. Ritadhama.
7. Vaivasvata.	14. Vivasvata.

We are in the 7th or Vaivasvata Manvantara. Of the 71 odd Mahâyugas, of which each Manvantara consists, we are in the 28th Mahâyuga. We are, therefore, in the 28th Kaliyuga. When this Kaliyuga will expire, the 29th Mahâyuga of Vaivasvata Manvantara will commence. A different system of yugas prevailed before this as mentioned by Mr. Bentley, as given below.

The Ten Avatâras. See also p. 126 of the of English translation of the Matsya Purâna.

The Matsya Purâna gives a different list of the ten Avatâras. See p. 138. Each Avatâra or king is always accompanied by the Avatâra of a priest. The king and his priest are thus the two founders of

a race and the rulers of the world This is shown in a tabular form below —

<i>The King or the Avatāra</i>		<i>The Priest or the Teacher</i>	
Avatāras in deva evolution	(1) Dharma.	(1) Brahmā.	
	(2) Apṣibhna	(2) Rudra.	
	(3) Vāmana	(3) Dharmā	
Avatāras in manu evolution	(4) Daśātreya	(4) Mārkaṇḍeya	
	(5) Māndhātṛi	(5) Uttāṅga	
	(6) Parāsu Rāma	(6) Viśvāmitra	
	(7) Śrī Rāma Chandra	(7) Vasīṣṭha	
	(8) Veda Vyāsa.	(8) Jāṭakaraṇya	
	(9) Buddha.	(9) Dvaipāyana Vyāsa	
	(10) Kalki	(10) Pārāśarya (Mātrāya?)	

In addition to these there were others as at page 126, viz., (1.) Varāha (2) Indra (3) agni Indra (4) Śiva (5) Śiva (6) Vṛitrāsi etc.,

We have mentioned above that a kalpa or a day of Brahmā consists of 1,000 Mahāyugas. We are in the Varāha Kalpa, which is the 26th day of the month of Brahmā. In this Varāha Kalpa six Manvantaras have already passed away and seven more are in future when this Kalpa will come to an end and the next Kalpa called, Vairya, will commence. In chapter 9, verse 37 of the Matsya Purāṇa we find that 994 yugas have already elapsed.

Two ancient systems of Yugas Asiatic Researches Vol VIII (Bentley)

Most of the Eastern nations and the Hindus in particular appear to have employed, from time immemorial artificial systems not only in astronomy but also for chronological purposes. Therefore to form a just idea of the Hindu history and its antiquity a knowledge of these systems and of the various changes that have taken place from time to time is absolutely necessary.

Two of the most ancient Hindu systems now known and which in early times were applied to the purposes of chronology are contained in an astronomical work entitled the *Grāha Mīmāṃsā*. This work is extremely valuable as it enables us to fix with precision, the real periods of Hindu history with their respective durations, and to show from thence the alterations that have since taken place by the introduction of new systems.

The first system mentioned in this work consisted of 2400000 years which was called the Kalpa — It is per se was divided into Manvantaras and Yugas* as follows :

A Satya Yuga consisted of	—	—	—	—	800 years,
A Treta	—	—	—	—	720
A Dwāpara.	—	—	—	—	480
A Kali	—	—	—	—	240
A Mahā Yuga.	—	—	—	—	3600
71 Mahā Yugas	—	—	—	—	1 0080
with a Satya Yuga	—	—	—	—	800
A Manvantara.	—	—	—	—	17120
14 Manvantaras.	—	—	—	—	240000
which with a Satya at beginning	—	—	—	—	240000
Form the whole Kalpa.	—	—	—	—	2400000

* The Kalpa is also divided into 1600 Mahā Yugas, of 240 years each.

The years expired of the above system at the era of Vikramāditya, were 1190627, which being reduced into Manwantaras and Yugas, we shall have

A Satya at the beginning	=	960
6 Manwantaras complete		1023160
67 Mahā Yuga of the 7th Manwantara,		180800
Thence to the era of Vikramāditya		707
Total years expired,		1190627

Hence it appears that the Kali Yuga of the 67th Mahā Yuga of the 7th Manwantara of this system ended 707 years before the era of Vikramāditya, or 764 years before Christ—Therefore

The Satya Yuga or golden age, began B. C	8164
The Trētā Yuga or silver age	2204
The Dwāparā Yuga or brazen age,	1484
The Kali Yuga or Iron age	1004
And ended	764
Making in all 2400 years	

During the first period of 960 years called the golden age, the Hindus have no real history, the whole being fabulous except what relates to the flood, which is allegorically represented by the fish incarnation.

With the second period, or silver age the Hindu empire commences under the Solar and Lunar dynasties, and from Budha the son of Sōma, the first of the Lunar line they reckon about fifty reigns down to the end of the Dwāparā, which make, at an average, twenty four years to a reign*

Towards the close of the fourth period, this system appears to have been laid aside, as the repeating the same names over again would, in time, cause a confusion in history

The next system mentioned in the Grāha Munjarī consisted of 887600000 years, which was called the term of Brāhmā's life. This period is divided and undivided in the following manner

A Kalpa is called a day of Brāhmā which in this system contains	5000 years
And his night is of the same length,	5000
A day and night therefore	= 10000
30 of such days and nights make a month,	= 300000
And 12 such months a year	= 3600000
And 107 such years and eight months make the full period of	=
Brāhmā's life	= 88760000

The Kalpa or day of Brāhmā is divided into Manwantaras and Yugas, in the following manner †

	Years.	Months
A Satya contains	2	0
A Trētā	1	6
A Dwāparā,	1	0
A Kali,	0	6
A Mahā Yuga	5	0*
71 Mahā Yugas	355	years
With a Satya of	1	
Make a Manwantara of	357	

* The Trētā and Dwāparā together make 1200 years which divided by 50 give 24 years to a reign. It is somewhat remarkable that the principal Eastern nations date the commencement of their empires from nearly the same time. Thus we find the Chinese

empires began under the dynasty of Hsia, according to Playfair,	B. C. 2707
The kingdom of Egypt	2707
The kingdom of Assyria	2211
The empire of India under the solar and lunar lines	2704

† This Yuga of five years is to be met with in many books,

14 such Manwantaras	4908
Which with a Satya at the beginning	2
Make a Kalpa or day of Brahmā	5000 years

The years expired of this system at the beginning of the Satya or golden age of the former system were 212560000

Add thence to the Christian era 3164

Total years expired at the Christian era = 212563164

After 193799286 years had been expired of Brahmā's life he for the first time created the Earth and ordained that at the end of every Kalpa or 5000 years it should be destroyed and again reproduced

Therefore from the years elapsed 212563164

Take the years at the first creation = 193799286

Remain = 18763878

The years from the first creation to the Christian era—which being divided by 5000 the quotient will be the number of times the world has been destroyed and created and the remainder will show the years expired since the last creation.

Thus $\frac{18763878}{5000}$ —3752 times destroyed and created and 3878 years from the last creation to the Christian era—Now since there are 357 years in each Manwantara we have the date of the commencement of each as follow

The first Manwantara	B C 3878 years
The second	" 3521 "
The third	" 3164 "
The fourth	2807
The fifth	" 2450
The sixth	" 2093
The seventh "	1736 "
The eighth	1379
The ninth	1022
The tenth	" 665
The eleventh	308
The twelfth	A C 49
The thirteenth	" 408
The fourteenth	763
and ended	1120

Making all about 5000 years with the Sandhi of two years

Having thus exhibited the periods of ancient history according to both systems the annexed table will now shew at one view the commencement of each period by which the corresponding times in each system may be more easily seen and understood

By this table it will appear that the Satya, or golden age, as we may call it of the first system began on the same year that the third Manwantara of the second system did that is the year before Christ 3164 And that the ninth Manwantara of a second system began the year B C 1022 only eighteen years after the commencement of the Kali, or iron age of the first system

The Saptarshi Era (Colebrooke As R₅ Vol IX)

I have purposely reserved for separate consideration the seven R₅i who give name to seven stars in Ursa Major not only because their positions are not stated by Brahmagupta Bhāskara and the Sāryasiddhānta but also because the authors who give their positions ascribe to them a particular motion or variation of longitude

different from other stars, and apparently unconnected with the procession of the equinoxes

Vārāha Mihira has a chapter in the *Vārāhishinhitā* expressly on the subject of this supposed motion of the *Rijis*. He begins by announcing the intention of stating their revolution conformably with the doctrine of *Vriddha Garga*, and proceeds as follows "when king *Yuddhisthira* ruled the earth, the *Manis* were in *Maghā*, and the period of the era of that king is 2326 years. They remain for a hundred years in each asterism, being connected with that particular *Naksatra*, to which, when it rises in the east, the line of their rising is directed.*"

The commentator, *Bhattōtpala*, supports the text of his author by quotations from *Vriddha Garga* and *Kāśyapa*. "At the junction of the *Kali* and *Dwāparī* ages, says *Garga*, "the virtuous sages, who delight in protecting the people, stood at the asterism, over which the *Pitris* preside." That is at *Maghā*. "The mighty sages," says *Kāśyapa*, "abide during a hundred years in each asterism, attended by the virtuous *Arundhati*."

The author next states the relative situation of the seven *Rijis*, with *Arundhati* near her husband, *Vasistha*, and the remainder of the Chapter is devoted to astrology.

The revolution of the seven *Rijis*, and its periods, are noticed in *Purānas*. The following passage is from the *Śrī Bhāgavata* †

"From your birth (*Parikṣit* is addressed by *Sakra*) to the inauguration of *Nanda*, 1115 years will elapse.

"Of the seven *Rijis* two are first perceived, rising in the sky, and the asterism, which is observed to be at night even with the middle of those stars, is that, with which the *Rijis* are united and they remain so during a hundred years of men. In your time, and at this moment, they are situated in *Maghā*.

"When the splendour of *Viṣṇu* named *Kriṣṇa*, departed for heaven, then did the *Kali* age, during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy feet; so long the *Kali* age was unable to subdue the world.

"When the seven *Rijis* were in *Maghā*, the *Kali* age, comprising 1200 [divine] years† began; and when, from *Maghā*, they shall reach *Purvāṣāḍha*, then will this *Kali* age attain its growth under *Nanda* and his successors."

The commentator *Śridhara Śvāmī* remarks, that the constellation, consisting of seven stars, is in the form of a wheeled carriage. *Marichi* he observes, is at the extremity, and next to him, *Vasistha*, is the arched part of the yoke; and beyond him *Angiras* next to whom are four stars in a quadrangle. *Atri* at the northeast corner; south of him *Pulastya*, next to whom is *Pulaha*; and *Kratu* is north of the last. Such being their relative position, the two stars, which rise first, are *Pulaha* and *Kratu*; and whichever asterism, is in a line south from the middle of those stars is that with which the seven *Rijis* are united, and they so remain for 100 years.

* आसन् मयासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपते ।।

पृथ्वीकपंचहियुतः क्षात्रालस्तस्य राज्यस्य ॥

एषेदस्मिन् ऋक्षे शतं शतं ते चरन्ति वर्षाणाम् ॥

प्रागुदयोऽस्तविषाहृद्दयतम सयुक्ताः

According to a different reading noticed by the commentator, the concluding hemistich signifies "they constantly rise in the north east; together with *Arundhati*."

प्रागुचरतश्चैते सदादयन्ते ससाधोजाः ।

† Book 12 C.2.

‡ 432000 common years.

A similar passage is found in the *Vijñāna Purāṇī** and a similar exposition of it is given by the commentator Ratnagarbha but the period there stated to elapse between the birth of Parikṣit and the inauguration of Randa is 1015 years only.

The *Matsya Purāṇī* contains a passage to the like effect but allows 1000 years from the birth of Parikṣit to the inauguration of Mahāpadma and the seven Rishis are stated as being on a line with the constellation sacred to fire (that is Kr̥ttikā) 836 years later in the time of the Andhakings.

In the *Brahmasiddhānta* of Śikalya denominated from its reputed author Śikalya and in the supposed motion of the seven Rishis is thus noticed:—At the commencement of the yuga Krato was near the star sacred to Viṣṇu (Śravana) at the beginning of the asterism. Three degrees east of him was Pulaha and Pulastya at ten degrees from this Atri followed at three degrees from the last and Angiras at eight degrees from him next came Vasiṣṭha at the distance of seven degrees and lastly Marichi at ten. Their motion is eight lipas (minutes) in a year. Their distances from the celestial north were respectively 53° 50' 50" 55' 57" 50' and 50'. For moving in the north into different positions the ages employ 700 years in revolving through the assemblage of asterisms and hence their positions may be easily known at any particular time.

Lalla cited by Moniswara in his gloss on the *Sromaniya* "If the number of years of the Kali age less fourteen be divided by 100 the quotient as the wise declare allows the asterisms traversed by Marichi and other celestial ages beginning from the asterism of Vṛṣabha (Dharmā).

Here Lalla is generally understood to mean Pōhni which is sacred to Prajāpati (or Dharmā). But Moniswara has remarked in another place that Lalla may intend Abhijit which is sacred to Viśṇu or Brahma and consequently may mean Śravana of which Abhijit forms a part and thus Lalla and Śikalya may be reconciled.

Most of the commentators on the *Śrīyāsiddhānta* and *Sromani* are silent on the subject of the seven Rishis. But Varaha, in his *Vārtika* to the *Vāman Dhātva* or gloss on the *Sromani* quotes and expounds the *Śikalya Samhitā* and rejects Varaha's rule of computation as disagreeing with Purāṇa. Moniswara in his commentary on the *Sromani* cites some of the passages above noticed and remarks, that Bhāskara has omitted this topic on account of contradictory opinions concerning it, and because it is of no great use.

The same author in his own compilation entitled *Siddhānta Śārabhaṅga* has entered more fully into this subject. He observes that the seven Rishis are not like others are attached by apices to the solid ring of the celestial but revolve in small circles round the northern pole of the celestial moving by their own power in the ethereal sphere above Saturn but below the sphere of the stars. He places the Rishis in the same relative positions which Śikalya had assigned to them states in other terms the same distances from the celestial and the same annual motion and directs their place to be computed by deducting 670 from the years of the Kali age, doubling the remainder and dividing by fifteen the quotient in degrees, is divided by 60 to reduce it into signs. Moniswara supports this mode of calculation on the authority of Śikalya against Varahamihira and Lalla and affirms that it agrees with the phenomena as observable at the period of his compilation. It appears however to be a correction of Śikalya's rule.

Bhāskara in the *Tatwavivēka*, notices the opinion delivered in the *Siddhānta Śārabhaṅga* that no such motion of the stars is perceptible. Remark g

however, that the authority of the Purāṇas and Saṁhitās, which affirm their revolution, is incontrovertible, he reconciles faith and experience by saying, that the stars themselves are fixed; but the seven Rishis are invisible deities, who perform the stated revolution in the period ascribed

If Camalākara's notion be adopted, no difficulty remains: yet it can hardly be supposed, that Varāhamihira and Lalla intended to describe revolutions of invisible beings. If then it be allowed, that they have attributed to the stars themselves an imaginary revolution grounded on an erroneous theory, a probable inference may be thence drawn as to the period when those authors lived, provided one position be conceded: namely, that the rules, stated by them, gave a result not grossly wrong at the respective periods when they wrote. Indeed, it can scarcely be supposed, that authors who, like the celebrated astronomers in question, were not mere compilers and transcribers, should have exhibited rules of computation, which did not approach to the truth, at the very period when they were proposed.

If this reasoning be admitted, it would follow, that Varāhamihira composed the Varāhi saṁhitā about 2800 years after the period assigned by him to the commencement of the reign of Yudhiṣṭhira, or near the close of the third century after the expiration of Yudhiṣṭhira's era, as deduced by him. For the circle of declination passing between Krātī and Pūṣhā (the two first of the seven Rishis), and cutting the ecliptic only 2° short of the beginning of Maghā, was the solstitial colure, when the equinox was near the beginning of, Kṛittikā; and such probably was the reason of that line being noticed by ancient Hindū astronomers. It agrees with the solstitial colure on the sphere of Eudoxus, as described by Hipparchus*. A similar circle of declination, passing between the same stars, intersected the ecliptic at the beginning of Maghā when the solstitial colure was at the middle of Aśleṣā; and a like circle passed through the next asterism, when the equinox corresponded with the first point of Maghā. An astronomer of that period, if he were apprized of the position assigned to the same stars by Garga reputed to have been the priest of Kṛiṣṇa and the Pandus, might conclude with Varāhamihira, that one revolution had been completed, and that the stars had passed through one Nakṣatra of the second revolution. In corroboration of this inference respecting the age of Varāhamihira's astrological treatise, it may be added, that he is cited by name in the Panchatantra, the original of the fables of Pilpay, which were translated for Nushirvān more than 1200 years ago†.

The theory being wholly unfounded, Varāhamihira's rule of computation soon ceased to agree with the phenomena, and other rules have been successively introduced by different authors, as Lalla Śākalya and, lastly, Muniswara; whose rule, devised less than two hundred years ago, does not yet grossly betray its insufficiency.

This pretended revolution of the stars of Ursa Major is connected with two remarkable epochs in Indian chronology: the commencement of the Kālī yuga, or sinful,

* Hipparchus tells us, that Eudoxus drew the colure of the solstices, through the middle of the Great Bear; and the middle of Cancer; and the neck of Hydras; and the star between the prop and mast of Argo, and the tail of the South Fish; and through the middle of Capricorn, and of Sagitta; and through the neck and right-wing of the Swan; and the left-hand of Cepheus: and that he drew the equinoctial colure through the left-hand of Arctophylax; and along the middle of his body; and cross the middle of Chelæ, and through the right-hand and fore-knee of the Centaur; and through the figure of Eridanus and head of Cetus; and the back of Arles across, and through the head and right hand of Perseus." Sir I. Newton's Chronology, § 29 Hipparch. ad Phlœon in Petavi Uranologia pp 207, 208 Bailly, Ast Ann p 506 Costard p 156

† Preface to the Sanscrit edition of the *Hitopadesa*, p xl.

age, in the reign of Yudhisṭhira, and its prevalence, on the failure of the succession of Kshatria princes, and establishment of a different dynasty, 1015 years after the birth of Paricshit, according to the Viṣṇu Purana, or 1115 years, according to the Bhāgavata, but 1493 years if a correction, which has been proposed by Śrīdhara Svāmī and some other commentators be admitted. The subject has been already noticed by Capt Wilford in his essay on Vikramāditya, and it is, therefore, unnecessary to enlarge upon it in this place.

ŚRĪŚ CHANDRA VIDYĀRĀYA.

APPENDIX IX.

PAURĀNIK GEOGRAPHY

Another subject, which the present part treats of, is about geography and cosmography or Bhuvanakośa. The last few chapters of this part treat exclusively of this subject. If the literal sense of the verses be taken, the whole subject is open to the strictures passed upon it by unfriendly critics of Hindu scriptures. There are certainly no seas of "milk" or of "honey" and "wine" on this earth, as explored by the labours of the geographers. No more are there lions and eagles, bears and porpoises, chairs and tables in the starry firmament, as revealed by the telescope. But astronomers are never confounded with mythologists when they speak of the constellations of the ram and the bull, the crab and the goat, of the fish and the water jar. May not therefore the Hindu Paurāniks be credited with common-sense, when they speak of the seas of milk and honey, of sugar and wine. May not these be merely technical names of certain seas and oceans like the Red Sea and Black Sea of the modern geographers? The latter are certainly not flowing with blood or with ink. Taking this rational view of the Paurānik geography, Col Wilford tried to identify the seas and rivers, more than a hundred years ago. No doubt some of his identifications may appear to be fanciful, but a large mass of them were based upon traditions preserved by the Pandits of Benares, who communicated them to him. Some of his maps published in the volumes of the Asiatic Researches are reproduced here.

It may be objected, and rightly objected, that the figures dealing with the size of the earth are preposterous. The Hindu astronomers certainly knew the true size of the earth, and its diurnal motion on its axis, and on its being suspended in space by its own force and that it does not rest on some mythological tortoise or elephants of quarters, as will appear from the extract from Mr. Colebrooke's essays given elsewhere.

But are these figures really preposterous? Does the word "Earth" really mean this earth only, or is it not a symbol for the whole solar-system, and do not the vast figures given in the Purānas represent the distances between the earth and the other planets? or, may it not be that the seven dvīpas mentioned in the Purānas are what the Modern Mystics profess to have seen, the seven spheres which surround this earth as a nucleus? One such sphere we know, namely the atmosphere. The other spheres consist of still more rarified matters, represented by the words "milk"

and "honey" "sugar" and "wine," &c. The spiritualists and mystics affirm the existence of such spheres surrounding our earth, in which dwell beings of different orders of existence, than those on earth. These beings are certainly not incarnate, like terrestrial beings, but their existence cannot now be denied, after the researches of the Psychical Society, and the writings of scientific men like Crookes and Lodge. Man passes a very large portion of his disincarnate life in these spheres or dvīpas before his re-birth on earth.

Whenever the Purāṇas speak of the earth in general terms, it is not always to be taken as co-extensive with the physical earth. The latter they always denoted by the word *Bhārata-varṣa* or the region of gravity ('*Bhārata*' the same word etymologically as the English word burthen or weight). The other *Varṣas* are spiritual and beyond the region of *Bhārata* of gravity. It is only *Bhārata-varṣa* where souls do acquire good or bad *karma*, and therefore it is called *karmabhūmi* or the land of responsible actions. The other "lands" are not *karmabhūmi* but *bhogabhūmi* or the land of enjoyment and suffering, where the soul, after death, as a general rule, reaps the fruits of its actions done on earth, and where it does not generate any new *karma*s. When the force of the accumulated *karma*s is exhausted, the soul falls down from the higher regions to gather a fresh store of *karma*s on earth. In this mystic view, the *śvetadvīpa* or the White Island is the highest sphere, or the seventh heaven, where the Lord himself dwells, and which the purest souls only can reach.

As regards the ordinary *Bhāratavarṣa*, it certainly means India, and its mountains and rivers, as given in the Purāṇas have been ably identified, to a very large extent, in his edition of the *Mārkaṇḍeya Purāṇa*, by Mr. Pargiter to whom the Hindu community is deeply indebted for his sympathetic treatment of the Purāṇas.

The attention of the readers may also be drawn to the *Theory of Great Men* as expounded by the Purāṇas and Hindu law books as *Yājñavalkya Smṛiti*. The modern view is that great men and geniuses are products of their age, but opposed to this is the Pauranic theory that these are the creators of their age. All great men have been divided by the Purāṇas into two great classes, men of actions and men of contemplation, *grihamādhus* and *urddharetas*, men who look upon their family life as a sacred duty done for the sake of humanity, and the celibates who devote the whole of their physical life to the uplift of humanity in different sphere of activity. The number of these souls, whether householders or celibates, is limited. They are 88,000 in number in each class. They

ordinarily dwell in higher planes, but a stream of them, without any break, flows down on this earth and incarnates as kings, warriors, statesmen, poets artists, sages and saints. When the first class of soul comes down on earth, they act like ordinary men, with all human weaknesses and frailties but with extraordinary powers in some particular department of human activity. The second class of souls, the celibate souls are born as great spiritual teachers, the Bhaktas and the Bhāgavatas. The same idea is expressed in the verses 186 *et seq* of the Yājñavalkya, Prāyaścitta Adhyāya, with the commentary of Viṣṇūśaṣṭa which elucidate the somewhat brief account of these two classes of souls, as given in the Matsya Ch 124.

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EXPLANATION OF FIGURES 1 to 10 •

Colonel Wilford published in the Asiatic Researches a series of papers on the Sacred Isles in the West. These were illustrated with maps which are reproduced on the plate facing this page. Regarding the map-making of the Hindus, he wrote —

‘ Besides geographical tracts, the *Hindus* have also maps of the world, both according to the system of the *Paurāṇiks*, and of the astronomers the latter are very common. They have also maps of *India*, and of particular districts, in which latitudes and longitudes are entirely out of question, and they never make use of a scale of equal parts. The sea shores, rivers, and ranges of mountains, are represented in general by straight lines. The best map of this sort I ever saw, was one of the kingdom of *Nepal*, presented to Mr HASTINGS. It was about four feet long, and two and a half broad, of paste board, and the mountains raised about an inch above the surface, with trees painted all round. The roads were represented by a red line, and the rivers with a blue one. The various ranges were very distinct, with the narrow passes through them in short it wanted but a *scale*. The valley of *Nepal* was accurately delineated — but toward the borders of the map, every thing was crowded, and in confusion.’

Colonel Wilford’s explanation of the figures on the plate is reproduced below •

No 1, represents the worldly *Lotos*, floating upon the waters of the Ocean which is unfounded, and its waters prevented from falling into the vacuum by the *Surarna bhūmi* or land of gold, and the mountains of *Lokalokas*.

* N B — In these figures the letter O should be pronounced as K.

No 2, represents the globe of the Earth, according to the *Hindu* astronomers. It is projected upon the plane of the equator, and the Southern hemisphere expanded in such a manner, that the South pole, instead of a point, becomes the largest circle of this projection. They also represent the two hemispheres, separately upon the plane of the equator.

No 3, represents the same, projected upon the plane of a meridian. These two projections are against the tenor of the context of the *Purāṇas*, a Southern hemisphere being then absolutely unknown.

Here I have placed the three ranges of mountains according to the documents of *Hindu* astronomers, but not according to their usual delineations; for, according to these, the three ranges should be represented by three concentric half circles parallel to the meridians of the projection. It is acknowledged that these ranges are in the direction of as many parallels of latitude. In that case the outermost ranges must be the longest, and this is the opinion of the *Jainas* as I observed before, in the sixth paragraph of the first chapter of an *Essay on the Sacred Isles in the West* in the *Asiatic Researches*, Vol. VIII.

No 4 exhibits the old Continent projected upon an imaginary circle passing through the North pole, and just grazing the equator in the South. Instead of a circle, it should be an oval with the longest diameter East and West. But as the tracing of an oval would be attended with some difficulty, the indolent *Paurāniks* have adopted the circle in its room, and seldom use the other. As such a delineation would be useless, I have, of course omitted it.

The chasm in the North West, through the mountains surrounding the world was made by KṚṢṆA, when he went to see his prototype ViṢṆU, or the great spirit, the *Paramātmā* of the world whose abode is among waters, in the land of darkness. Several heroes have passed since through this chasm.

No 5 explains the true system of the known world according to the *Purāṇas* and the *Jainas*, reconciled with that of the astronomers of India.

Here the *Mêru* of the *Paurāniks* is brought back to its proper place whilst the *Meru* of the astronomers remains under the North pole. The zones between *Jambu* or *India* and the *Mêru* of the astronomers, are obviously our seven climates, and the points where the astronomical zones intersect the zones of the *Paurāniks* round their respective centres equally called *Mêru* shew the true situation of the *diwpas* or countries from which these zones, according to the system either of the astronomers

or of the *Paurânîks*, are equally denominated, whether they are reckoned relatively to the North pole, or to a central point in the elevated plains of *Tartary*

No 6, is a delineation of the country of *Bhârata*, in the fullest acceptation of that denomination. Its nine divisions with *Kuru*, or *Siberia*, and the Northern parts of *Europe*, making in all ten districts, were all destroyed by a violent storm, and inundation, except one. Thus the ten divisions of the *Atlantis* were all destroyed by a flood, except one, called *Gades*, which probably included *Spain*.

Some also are of opinion, that, out of the seven *dwîpas*, six were likewise overwhelmed by a flood. This circumstance is also noticed in the third volume of the *Ayîn-ul-Akbarî*. But I believe that this notion originated with the *Paurânîks*, who, unable to point out these wonderful countries, described in so extravagant a manner in their sacred books found that the best way was to swear, that they had disappeared.

In the figures 7, 8 and 9, the map of *Jambu* is represented under three different projections. The first is according to the ideas of the *Paurânîks*, in which one half of the equator is obviously combined with another half of the meridian, on the plain of which the map is projected. I have marked the degrees of longitude upon the equator, and the degrees of latitude north, upon an arch of the first meridian. No notice is ever taken of these particulars by the *Paurânîks*, but a little reflection will show the original design of this diagram, though the projection be ever so disguised.

The true projection of it should be in the shape of what the ancients called the bottom part of a sling, and this was admitted by *Dionysius Periegetes*. *Posidonius* before him admitted of it also, but he insisted that the greatest length of this projection was in a north and south direction. This sort of projection is represented in the figure 9. Number 8 represents the same portion of the globe, that is to say, the northern part of the old continent, as projected in the usual form, upon the plain of the first meridian.

In the seventh and eighth numbers, the two *Trî kâttâdris*, or islands, abounding with *Kirana* or resplendence, are represented diametrically opposite, with all due symmetrical arrangement in every part, to which the *Hindus* will always sacrifice truth. There are, however, some general outlines, which are strictly true. There are really three islands, or *dwîpas* in the south east and as many in the north west quarter of the old continent, corresponding exactly, or nearly so, to each other, and they have also the same names. The rest of the superstructure owes its origin to the fertile

and inventive genius of the *Hindus*. The idea, however, is by no means a modern one, nor was it confined to *India* for ancient writers in the west acknowledged two islands, called *Cerne*, one in the east, and the other in the west: the latter, called also *Gyrene*, was placed near the straits of *Hercules*, and was said to consist equally of three islands. The eastern *Cerne*, it is true, was said to be near the eastern shores of *Africa*. This mistaken notion arose, through the information of the *Hindus*, who will have it that the *dīpīpa* of *Loul* really joins the shores of *Sankha*, *Zeng*, or *Africa*. The Nubian geographer adopted this idea, as well as Arabian writers in general.

In explaining the figure 10, Colonel Wilford quoted the following from the *Harī Vamsī* —

"Viṣṇu for the good of mankind, having assumed the shape of a boar, rescued the earth from the waters, and secured it on all sides. Upon it he made *Meru* of solid gold: towards the east he placed the *Udaya* mountain, with others. He then went towards the south, and there framed beautiful mountains of gold and silver: these are the gold and silver peaks or islands of *Lanka*, *Malaya*, and *Sumatra*. In the west he made a mountain 100 *yōjanas* high, quite beautiful, with large and variegated peaks, abounding with gold, with golden caves with trees beautiful and resplendent like the sun (that is to say, they were of gold) there are the *Tri-Vēlika*, or the three mountains, with seat for the three gods. There, in the west, is *Varāha dīpīpa*: there *Varāha*, or the Boar, made 60,000 mountains, like *Mēru*, of gold, and dreadful to behold. Among them is another *Mēru*, from which flow a thousand streams. There are all sorts of *Tirthas*, or holy places. This mountain, called *Varāha*, is 60 *yōjanas*, long and high, or about 300 miles, and it is like *Varāha* himself. He made also *Vaidurya* (*Scotland*), *Rajata* (*England*), *Kāñchana* (*Ireland*), high and divine mountains. He then made the *Chakravān*, or *Chakramān*, a very high mountain (this is *Puṣkara*, or *Iceland* like a ring or quoin, as implied by the appellation of *Chakra*). Like a shell and abounding with shells with a thousand peaks is *Rajata*, or the silver peak, hence it is called *Sankha parvata*, or the mountain of shells. The trees there are all white: the juice of the *Pāṇḍita* tree is like liquid gold. There is the *Ghrīṭadharā* river: its waters are like clarified butter. *Prabhu* or *Viṣṇu*, made many rivers, called *Varāhasarita*, or the streams of the boar, and these are most holy. Thus he made a mountain, the name of which is omitted, but it is obviously *Śiveta*, with a thousand peaks, abounding with jewels, the *Tāmra* or *Vaidurya*, peak of copper, and a mountain of gold, *Kāñchana*, according to rule. Thus in the north he made the

Saumya-giri (*Sōma* or *Chandra*), towering to the skies the mountain of gold, *Kāñchana*, has a thousand peaks, with many places of worship. Thus he made the *Triṣṭāram*, or mountain with three peaks, and the *Puṣkara* mountain, with many rivers producing everything good and desirable. The north quarter is again omitted, because, as my learned friends inform me, the north pole is inaccessible, and by no means a place of delight. The word, *north*, mentioned in this legend, relates to the situation of *Soma giri*, or the *White Island*, in the northern parts of the *White Sea*—an expression very common in the *Purāṇas* every legend relating to the *White Island*, and adjacent parts, generally beginning thus, *Kṣīrōdē nīlara tīram*, in the north of the *White Sea*, &c."

MAHISMATI

In ancient India *Māhismati* was said to have been an important town and so its identification has taxed the ingenuity of many Sanskrit scholars and Indian antiquarians. The first European to study the Paurāṇik history and geography was Colonel Wilford. According to him, it was to be identified with *Chauli Maheswara** on the *Narmada* (*Asiatic Researches* Vol. IX p. 105).

General Cunningham, in his *Ancient Geography of India* (pp. 488-489) is inclined to identify it with *Mahesmatipura* on the *Upper Narmada*.

Mr. Fargiter (Introduction to his translation of the *Mārkaṇḍeya Purāṇa*, p. IX) writes—

"The modern town of *Mahesar*, some fifty miles lower down the river, claims to be the ancient *Māhismati*, but does not satisfy the allusions. *Māhismati* was situated on an island in the river and the palace looked out on the rushing stream (*Rāgha* V vi 43). This description agrees only with *Māndhatī*."

There would have been little difficulty experienced by scholars and antiquarians in identifying this place had they turned their attention to the description of *Māhismati* as given in the *Matsya Purāṇa* Chapter XLIII verses 26-36 (see the translation pp. 113-114). There it is stated that *Kārtavīrya Arjuna*, "founded the city of *Māhismati* after conquering the *Nāga* King, son of *Karkotaka*. That city was laved by the waves of the

* Dr. Fitz Edward Hall says that he "ascertained on the spot that the place is now invariably called *Maheswar* simply" (*Wilson's translation of the Vṛta Purāṇa*, Vol. II p. 167).

ocean during the rains wherein the king played in the waves, as it ebbcd and flowed in the beach • • •

"He alone with his thousand arms, swelled it (the river Narmadâ) by putting the water of the sea into it and increased it, as it increases in the monsoon, and the ocean being thus agitated by his thousand arms became subdued by him, and he extended his sea power, so that the residents in Pâtala (antipodes) became inoffensive and quiet."

From the above description, there can be little doubt that the ancient Mâhismati was the modern town of Broach, where Arjuna built dockyards and by establishing his sea power, was enabled to subdue Ikāvana the ruler of Lankâ and made his influence felt in the Pâtâla (antipodes) which some consider to be Australia.

The ancient name of Broach is Bhrigukachchha. This may be explained by the legend mentioned in the same Purâna as Parasu Râma the descendant of Bhrigu defeating Arjuna and capturing his dominions. He seems to have changed the name of Mâhismati to Bhrigu Kachchha to glorify his ancestry.

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it was through the fresh inroads of the Nāgas, helped by the intrigues of the Brāhmanas, or whether Janamejaya was disgusted with his kingdom, he, like his great grandfather, Yadhiṣṭhira, abdicated his throne in favour of his son, Satān ka, and went to the forest. It was in the reign of his grandson, Adhishimakṛiṣṇa, that Brāhmanas started the great sacrificial congress, which was moving about from one seat of pilgrimage to another. Three years of the session of this congress were passed at Puskara near Ujjain. Two sessions of this congress were held at Naimisaranya, in Sitapur district. It was at the fifth or sixth of this session, when the Brāhmanas had finished the labours of their deliberations in the long drawn sacrifice, that they relaxed their strain and asked the bard, Sūta, to rehearse the stories of the past kings. It was then that the original Purāṇa was recited which expanded into 18 Purāṇas, amongst which the Matsya Purāṇa is not the least.

The original Purāṇa—The original Purāṇa is one which exists in the Devaloka, and contains ten millions of stanzas, as mentioned in Chapter III. A portion of it is revealed from time to time, as necessity arises. In other words, the real Purāṇa, which would contain a full account of the cosmogony of the universe, and a history of all the rulers of the world, must be a very concisely written work to be finished within the scope of ten millions of stanzas. But we have not to deal with the history of the universe, but only of India and of Vaivasvata Manu, hence our Purāṇas are smaller in bulk.

What is a Purāṇa?—In the beginning there was only one Purāṇa which may be called the original Purāṇa. It treated of five subjects:—

- (i) Sarga, or Creation, or Evolution of the world, or Flux
- (ii) Pratisarga, or Destruction, or Involution of the world, or Reflux
- (iii) Vamśa, or Genealogy of Devas, patriarchs and kings
- (iv) Manvantaras, or cosmic chronology, or history of Manu
- (v) Vamśānucharita, or the chronicles of dynasties of rulers.

The Revealer of the Matsya Purāṇa—This Purāṇa was revealed by the Lord Viṣṇu himself to Vaivasvata Manu. A great deluge was to destroy the whole creation, and the Lord wanted to save Manu for the future race. He assumed the form of a fish, and the story of the deluge—the original account of which is to be found in the Śatapatha Brāhmana given below—is made the opening theme of this Purāṇa.

"In the beginning they brought to Manu water for washing as men are in the habit of bringing it to wash with the hands. As he was thus washing a fish came into his hands (which spoke to him) 'Preserve me,

I shall save thee' (Manu enquired) 'From what wilt thou save?' (The fish replied) 'A flood shall sweep away all these creatures, from it will I rescue thee' (Manu asked) 'How (shall) thy preservation be effected?' The fish said 'So long as we are small, we are in great peril, for fish devours fish, thou shalt preserve me first in a jar. When I grow too large for the jar, then thou shalt dig a trench, and preserve me in that. When I grow too large for the trench then thou shalt carry me away to the Ocean. I shall then be beyond the reach of danger. Straightway he became a large fish, for he waxed to the utmost. (He said) 'Now in such and such a year, then the flood will come, thou shalt therefore, construct a ship, and resort to me, thou shalt embark in the ship when the flood rises, and I shall deliver thee from it'. Having thus preserved the fish, Manu carried him away to the sea. Then in the same year which the fish had enjoined, he constructed a ship, and resorted to him. When the flood rose, Manu embarked in the ship. The fish swam towards him. He fastened the cable of the ship to the fish's horn. By this means he passed over this northern mountain. The fish said, 'I have delivered thee, fasten the ship to a tree. But lest the water should cut thee off whilst thou art on the mountain, as much as the water subsides, so much shalt thou descend after it'. He accordingly descended after it as much (as it subsided). Wherefore also this viz, 'Manu's descent' is (the name) of the northern mountain. Now the flood had swept away all these creatures, so Manu alone was left here. Desirous of offspring, he lived worshipping and toiling in arduous religious rites. Among these he also sacrificed with the *pāṭa* offering. He cast clarified butter, thickened milk, whey and curds, as an oblation into the waters. Thence in a year a woman was produced'.

The Chronological Periods—The chronology of the Purāṇas may be conveniently studied under the following heads—

- 1 The period from Varavata Manu up to the Mahābhārata War
- 2 The period from the Mahābhārata War up to the inauguration of Mahāpadma Nanda i.e., 422 B C
- 3 From Mahāpadma Nanda up to the end of the Andhra dynasty, 836 years
- 4 The modern period, from the end of Andhra dynasty to the present age

The Matsya Purāṇa does not give a list of kings after the Andhra dynasty, and, therefore it may be safely inferred that this Purāṇa in its present form could not have been composed after the Andhra dynasty.

In this Purāṇa the express statement made is that it was recited

by Sūta in Naimiśāraṇya, in the reign of king Adhishimakṛiṣṇa of Magadha, who was contemporary of Divākara. That was the original Purāṇa. The present Purāṇa was composed much later. Very probably it was composed in the reign of king Yaśodāśrī of Andhra dynasty, in about 193 A. D. We quote from the introduction, p. XIII of Mr. Pargiter's valuable book "The Dynasties of the Kālī Age" — "There is an apparent indication that a compilation was begun in the latter part of the 2nd century in the Andhra king, Yaśodāśrī's reign for 5 MSS of the Matsya (of which three appear to be independent, namely, h, c, and l) speak of him as reigning in his ninth or tenth year." In chapter 273, verse 14, there is found the following reading of the text, instead of the ordinary reading found in printed books. In Mt. bccln, the line reads — "nava varṣaṇi Yaśodāśrīḥ kṛute Śātakarnikah," which means "Yaśodāśrī is reigning for nine years." While the ordinary reading is "nava varṣaṇi varṣiṇi Yaśodāśrīḥ Śātakarnikah," which means "Yaśodāśrī reigned for 20 years." The Andhra kingdom fell about A. D. 236, and it may be said that the Matsya account brings the historical narrative down to about the middle of the third century A. D. and no further." Yaśodāśrī's reign commenced in 184 A. D., according to Mr. V. Smith, and the first compilation of the dynastic account was made in 193 A. D., though it was carried up to the end of the Andhra Dynasty up to 236 A. D., or 43 years further. The Matsya makes no mention of the Guptas.

As the chronology of the Matsya Purāṇa does not go beyond the Andhra dynasty, so, in its present form, it cannot be posterior to the year 225 A. D., if that date be taken as the termination of the Andhra, according to Mr. V. Smith. It would be 132 A. D., according to the Matsya Purāṇa. It is, therefore, one of the oldest, if not the oldest, of the Purāṇas. The Vāyu, the Viṣṇu and other Purāṇas mention the Gupta and other dynasties, that came into existence after the Andhras, and so they, in their present form, are later than the Matsya.

Alberuni saw a manuscript copy of the Matsya Purāṇa in his time so it must have existed then.

that the Purāṇs were recited, and the future kings are taken from that date

Regarding the Matsya Purāṇa, Professor H. H. Wilson writes —
 Matsya Purāṇa "That in which," for the sake of promulgating the Vedas, Vishnu, the beginning of a Kalpa, related to Manu the story of Varasimha and the events of seven Kalpas; that, O sages, know to be the Matsya Purāṇa, containing twenty thousand stanzas"

We might it is to be supposed admit the description which the Matsya gives of itself to be correct; and yet as regards the number of verses, there seems to be a misstatement. Three very good copies—one in my possession, one in the Company's library, and one in the Radcliffe library—concur in all respects, and in containing more than between fourteen and fifteen thousand stanzas. In this case the Bhāgavata is nearer the truth, when it assigns to it fourteen thousand +.

The first subject (in the Purāṇa) is the creation, which is that of Brahmā and the patriarchs. Some of the details are the usual ones; others are peculiar especially those relating to the Pitṛs or progenitors. The regal dynasties are next described; and then follow chapters on the duties of different orders. It is in relating those of the householder, in which the duty of making gifts to Brahmanas is comprehended, that we have the specification of the extent and subjects of the Purāṇas. It is meritorious to have copies made of them, and to give these away on particular occasions. Thus, it is said of the Matsya "Whoever gives it away at either equinox, along with a golden fish and a milch cow, gives away the whole earth; that is, he reaps a like reward in his next migration." Special duties of the householder—Vratas or occasional acts of piety—are then described at considerable length, with legendary illustrations. The account of the universe is given in the usual strain. Śaiva legends ensue as the destruction of Tripurāsura; the war of the gods with Tīraka and the Daityas, and the consequent birth of Kārttikeya, with the various circumstances of Umā's birth and marriage, the burning of Kāmadeva, and other events involved in that narrative; the destruction of the Asuras Maya and Andhaka; the origin of the Mātṛis and the like; interspersed with the Vaiṣṇava legends of the Avatāras. Some Māhātmyas are also introduced, one of which, the Narmalā Māhātmya, contains some interesting particulars. There are various chapters on law and morals, and one which furnishes directions for building houses and making images. We then have an account of the kings of future periods, and the Purāṇa concludes with a chapter on gifts.

The Matsya Purāṇa. It will be seen, even from this brief sketch of its contents is a miscellaneous compilation, but including, in its contents the elements of a genuine Purāṇa. At the same time, it is of too mixed a character to be considered as a genuine work of the Paurāṇik class, and upon examining it carefully, it may be suspected that it is indebted to various works not only for its matter, but for its words.

Although a Śaiva work, it is not exclusively so; and it has not such sectarian absurdities as the Kūrma and Linga. It is a composition of considerable interest, but, if it has extracted its materials from the Padma,—which it also quotes on one occasion, the specification of the Upapurāṇas,—it is subsequent to that work, and, therefore, not very ancient.

But modern scholars consider this Purāṇa as one of the oldest,* in fact, the Padma Purāṇa seems to have borrowed from the Matsya and not the reverse.

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